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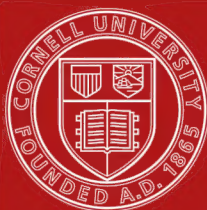


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A  
D I C T I O N A R Y  
OF  
THE HOLY BIBLE.

CONTAINING

AN HISTORICAL ACCOUNT OF THE PERSONS; A GEOGRAPHICAL AND  
HISTORICAL ACCOUNT OF THE PLACES; A LITERAL, CRITI-  
CAL, AND SYSTEMATICAL DESCRIPTION OF OTHER  
OBJECTS, WHETHER NATURAL, ARTIFICIAL,  
CIVIL, RELIGIOUS, OR MILITARY;

AND

AN EXPLANATION OF THE APPELLATIVE TERMS MENTIONED IN THE OLD AND NEW TESTA-  
MENTS: THE WHOLE COMPRISING WHATEVER IMPORTANT IS KNOWN CONCERNING  
THE ANTIQUITIES OF THE HEBREW NATION AND CHURCH OF GOD; FORMING  
A SACRED COMMENTARY, A BODY OF SCRIPTURE HISTORY, CHRO-  
NOLOGY, AND DIVINITY; AND SERVING IN A GREAT MEA-  
SURE AS A CONCORDANCE TO THE HOLY BIBLE.

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BY THE REV. JOHN BROWN,

LATE MINISTER OF THE GOSPEL AT HADDINGTON, AND PROFESSOR OF DIVINITY UNDER  
THE ASSOCIATE SYNOD.

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FROM THE TWELFTH AND LATEST EDINBURGH EDITION

CONTAINING

THE AUTHOR'S LAST ADDITIONS AND CORRECTIONS, AND FURTHER ENLARGED  
AND CORRECTED BY HIS SONS.

WITH A

LIFE OF THE AUTHOR;

AND

AN ESSAY ON THE EVIDENCE OF CHRISTIANITY.

COMPLETE IN ONE VOLUME.

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NEW-YORK:

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1839.





## P R E F A C E.

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No volumes equally deserve our attentive perusal as the inspired Oracles of God. By these men live, and in them is the life of our soul. They are the inestimable Testament of God our Saviour; the blessed means of all true and spiritual wisdom, holiness, comfort, and eternal felicity. Let us then daily search the Scriptures, and understand what we read; for these are they that testify of Christ. Since they are one of the most valuable talents committed to us, and for which we must give an account at the great day of the Lord, let us with all our gettings get the understanding of them; let us hide them in our hearts, believing what they assert, receiving what they offer, and doing whatsoever they command us. To assist in the perusal of these Divine Volumes is the following work offered to the public. How far it differs from those of the same kind published by Illyricus, Wilson, Simon, Ravanell, or Calmet, will be easily perceived by comparing them; especially on the larger articles of ANGELS, ANTICHRIST, APOCRYPHA, ARABIA, CHURCH, GOD, GOSPEL, HEBREWS, &c.

The principal significations of emblematic words are here explained. The gospel signification of types, personal or real, is hinted. Whatever I knew in history corresponding to Scripture-predictions, relative to persons, nations, churches, or cities, is briefly narrated; and except where the predictions were exceedingly numerous, as in the articles CHRIST, CHURCH, HEBREWS, I have quoted the prophetic passages, that the readers, by viewing them in their Bibles, and comparing them with the history here exhibited, may perceive the exactness of their accomplishment.

Perhaps it may be necessary to observe, (1.) That I have only hinted the significations which words have in the Bible. (2.) That I have omitted many words which could be rendered no plainer, or that expressed the name of a person or city of which almost nothing was known, or no more than is plainly suggested in the inspired passage where it is found. (3.) That the mark .... at the end of an article signifies that there are other persons or things of the same name, but of which nothing important is known. (4.) That a word, different from that of the article, printed in capitals, often refers the reader to its own article. (5.) That the mark † in quotations signifies a marginal read-

ing. (6.) Where two or more words, and names of persons or places, are almost always connected, one will commonly find the explication or account under the word that is first in order in the Scripture text; and where the same person or thing has different names, the explication is to be expected under that which is most common, or which comes first in the order of the alphabet. (7.) Few fancies of the Christian fathers, or of the Jewish or Mahometan writers, are here inserted, as I knew not how they could be of use: nor have I insisted on criticisms of the original words, as these could have been of small use to many of the readers; and the learned can find plenty of them in the later editions of Leigh's *Critica Sacra*; or in Gussetius's *Hebrew Commentaries*, Hiller's *Onomasticon*, Glassius, Whitby, &c. (8.) I have not wilfully kept back the solution of any difficulty; but it is often given, especially in historical articles, without any critical parade.

## LIFE OF THE AUTHOR.

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THE Reverend John Brown, like many other men of eminence, owed little to descent. He was born A.D. 1722, in a small village named Carpow, in the parish of Abernethy, county of Perth, North Britain, of parents in obscure circumstances, and remarkable for nothing but their good sense and piety. At an early period he was deprived of their care, and cast on the world, with no other dependence but the providence of that God who is "the father of the fatherless, and the orphan's stay." Having no more a father's house, he engaged himself in the service of a neighbouring farmer, and was for some time employed in tending the "ewes with young." He dates his first impressions of religion in his eighth year; and he frequently after recollected with pleasure the "kindness of youth." About this period, he repeatedly said, a few years before his death, he experienced more clear and delightful discoveries of divine truth than ever afterward he had enjoyed, or ever on earth expected to enjoy. Even then appeared that ardent thirst for knowledge, and that indefatigable industry, which, with the blessing of God, laid the basis of his future usefulness and eminence. He employed his leisure hours in studying the Latin, Hebrew, and Greek languages; and in circumstances far from favourable, he made greater progress than many who have had every possible advantage. He exhibits for the encouragement of the future student in a similar situation, a proof what ability and perseverance unaided are capable of performing. His astonishing progress excited the attention of the neighbourhood, and brought him early into notice. But his acquisitions were not without their alloy. They created him envy; and envy created him enemies. These, unable to equal him, and piqued at his superiority, had recourse to a calumny the most vile and absurd that malignity ever uttered. That his attainments were extraordinary they admitted. They went further: they pronounced them supernatural, and charitably imputed them to diabolical agency. At that time there were men weak or wicked enough to affect to believe it; at present it is forgotten, or remembered only by the acquaintance of his early years. It is too ridiculous to deserve serious mention; but it serves to show how very extraordinary his early acquirements were esteemed. The calumny itself is rather obsolete than new. It was once reported of one infinitely greater and better. "He casteth out devils," said the Pharisees of Jesus Christ, "by Beelzebub, the prince of devils." "If they called him Beelzebub, how much more they of his household."

In the year 1732 happened one of the most important events in the ecclesiastical history of Scotland, for the preceding century: the secession of Messrs. Ebenezer Erskine, James Fisher, William Moncrieff, and William Wilson, from the established church and their erection of a distinct society. Mr. Brown, from principles of duty, early attached himself to the Secession Church, of which he continued a respectable and zealous member until the time of his death.

In 1745 Charles Edward Stewart made an imprudent and unsuccessful attempt to recover the British throne. On this occasion, the loyalty of the seceders appeared pre-eminent. Not a single individual of them joined the rebels, and many of them took arms in defence of the house of Hanover, and the Protestant religion. The subject of these memoirs served as a volunteer, and lay for a short time in the camp of Edinburgh.

As he had from the beginning resolved to devote himself to his Saviour in the work of the ministry, with a view to obtain more time for preparatory study, he, in 1748, commenced teacher. In this station, to which respectability is seldom attached proportioned to its importance, he spent two years, discharging its duties with equal attention and success. His character as a teacher attracted scholars from different parts of the country. The pains he took, in instructing his pupils in the different branches of education, and in the principles of religion, are still remembered with gratitude by those of them who survive. No fewer than eight or nine ministers of the gospel received at his school the rudiments of education.

During this period, besides making further progress in divinity and literature, he committed part of the Scriptures to memory; and so great was his assiduity, that he is stated to have committed fifteen chapters of Genesis in an evening, after the hours of school. His application was indeed extreme, and too often encroached on the necessary hours of rest. We have been assured he was frequently not above four hours in bed during the night. These things, certainly, show the uncommon ardour of his mind in the pursuit of knowledge; but they



do not perhaps challenge unqualified approbation. Few could support such exertions. In the issue, they seldom fail to injure the constitution, however vigorous, and even abridge the probable period of life. Mr. Brown's intense application, not only in all probability was the cause of those complaints with which he was afflicted to the close of life, but deprived the world of his labours at an earlier period than might have been presumed from the natural strength of his constitution. Mr. Brown was sensible of his error before his death, and regretted to a friend that he had not paid sufficient attention to his health. Let the studious take warning.

When the unhappy division took place in the Associate Synod, on account of a difference of opinion respecting a clause in some burgh oaths, Mr. Brown sided with the advocates of forbearance. His conduct on this occasion deserves the rather to be mentioned, because he was not perfectly satisfied of the lawfulness of the oaths which were the matter of dispute; but he considered it as a proper subject for the exercise of that mutual charity and forbearance which the Scriptures so frequently inculcate, and he highly condemned the subsequent proceedings of the opposite party. This single fact shows that though firm in his adherence to what he judged to be truth, and strenuous in its defence, he was at the same time the friend of forbearance, both in principle and practice.

After studying divinity under the Reverend Ebenezer Erskine and the Reverend James Fisher, he was licensed to preach by the Associate Presbytery of Edinburgh in 1750. A short time after, he received two calls to the pastoral office, one from the Associate Congregation of Haddington, the county-town of East Lothian, and another from the congregation of Stow, Mid Lothian. The Presbytery left it to his own decision, and he gave the preference to the congregation of Haddington, partly on account of some previous disappointments it had received, and partly (from a diffidence in his own abilities) because it was the smaller of the two. And here we cannot help remarking the wisdom of Providence, in frequently placing men of superior abilities in small charges. Had Mr. Boston or Mr. Brown been placed in stations more public and eminent, it is highly probable that they would have been less diffusely useful than they actually have been. "The foolishness of God is wiser than men." After his ordination at Haddington, he still considered himself as holding a kind of pastoral relation to the congregation at Stow; and until they got a pastor of their own, he annually examined them, and preached to them a number of Sabbaths.

He now pursued his studies with increased vigour. As his congregation, though respectable for the character of its members, was not numerous, it allowed him to follow the natural bent of his mind. He was never more in his element than when in his study, and here he spent the greater part of his time. He was an early riser. In summer he rose between four and five o'clock in the morning, and in winter at six. This practice he used to recommend to others, and especially to young ministers and students. From the time he rose, he usually continued, except during the intervals of meals and family devotion, in close study till eight o'clock in the evening.

His acquisitions kept pace with his industry. His knowledge was general; and though from duty and inclination his attention was more particularly devoted to divinity, he endeavoured to trace the whole circle of science. His attainments in literature will no doubt appear extraordinary, when it is remembered, that except during one month when learning Latin, he never enjoyed the assistance of a teacher. He was notwithstanding a good Latin scholar. Of the Greek, but especially of the Hebrew, he possessed a critical knowledge. He understood the Arabic, Persic, Syriac, Ethiopic, French, Spanish, Italian, Dutch, and German. He studied with attention philosophy, natural and moral, natural history, and civil law. But his favourite reading was history and divinity, his knowledge of both of which is sufficiently apparent from his writings. It may not be improper here to mention a practice he sometimes adopted. He read with the pen in his hand, and drew up abridgments of the books he perused. In this manner he abridged the whole of the Ancient Universal History, Blackstone's Commentaries, and a number of other works. This practice, though tedious, must certainly give a person a great advantage over the cursory reader in point of accuracy of information. In divinity, he perused chiefly the writings of the best old divines, particularly those of Turretine, Pictet, Maastricht, and Owen. Of later writers, his favourite authors were Messrs. Boston, Erskine, and Hervey. But above all, he studied the Scriptures of truth. His acquaintance with the sacred oracles was singular. Seldom was a text quoted, but he could accurately repeat it, explain its meaning, and state its connexion.

But "though I speak with the tongue of men and angels, and understand all mysteries, and all knowledge, and have not charity, I am nothing." Superior talents and knowledge unaccompanied with piety are comparatively of little value, and too often prove injurious to the possessor and society. In Mr. Brown, knowledge was the handmaid of religion. He was not less distinguished for his piety as a Christian, and his conscientious discharge of his duties as a minister, than his learning as a scholar, and his knowledge as a divine. Prayer was his delight. Besides the stated duties of the closet and family, he appeared often engaged in pious ejaculation. He frequently set apart a morning for extraordinary devotion; and

when he judged circumstances required it, he used to observe days of fasting and thanksgiving in his family. From a firm faith of the divine promise, he seemed to have acquired an habitual serenity of mind, and was never much transported with joy, nor depressed with grief. In him the promise was evidently fulfilled, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." One day, on hearing a most tremendous peal of thunder, he said to a friend with a placid smile, "That is the low whisper of my God." No person was more sympathizing with the afflicted, or more ready to do them every service in his power; yet he was scarcely ever seen to weep, but from the deep impression of divine truth, and compassion to perishing souls. Bodily pain, and the death of relations, he endured without shedding a tear; but when warning sinners of their danger, and beseeching them to be reconciled unto God, the emotions of his heart frequently overcame his firmness, and checked his utterance.

In conversation, his constant aim was instruction and edification. His heart was chiefly occupied with divine things, and "out of the abundance of his heart his mouth spake." He was, however, remarkably delicate in speaking of his own religious experience. Till within a short time of his death, he scarcely ever mentioned it. In political disputes he seldom gave any opinion. The only use he made of these subjects when introduced was to lead the attention to things of infinitely greater moment. He thus expresses his sentiments respecting them, in an essay published at the time Mr. Pitt came into office. "Upon our sovereign's advancing his present young minister; while multitudes strive who shall condemn or defend the British premier, let me turn my eyes to Jesus Christ, to whom the Majesty of Heaven hath committed all judgment and power in heaven and earth. Unless as an introduction to a better subject, it is not worth my while to speak or think of British ministers of state. Hoary hairs tell me, I shall soon be beyond their good or evil." Much study, combined with a temper naturally serious, gave a gravity to his manners, which those who were little acquainted with him mistook for severity. But though grave he was not gloomy. Among his friends he was cheerful and agreeable. His conversation abounded with religious anecdote, and was at times enlivened with innocent pleasantry. But in general it was more distinguished for its solidity than its brilliancy, its seriousness than its humour.

He was a conscientious observer of the Sabbath. His sentiments on this subject were of the stricter kind. He regarded it as a day sacred to the duties of religion. To spend any part of it in recreation, or in conversation upon common occurrences, or even the external affairs of the church, he considered as inconsistent with its spiritual nature, and offensive to God. And as he exemplified its strict observance in his own conduct, so he frequently inculcated it in his family, and from the pulpit. Few things are a better criterion, both of the reality and the degree of piety.

He was also an example of the believer in charity. It was his opinion, that every man is bound to devote at least the tenth part of his income to pious uses; and although his family was numerous, and his income small, he often exceeded that proportion. To furnish himself with the means of beneficence to others, he exercised an economy in his expenses on his own person, which those who were ignorant of the motive thought extreme. His alms were frequently accompanied with instruction and advice, that while the body was supplied, the soul might be saved. To poor congregations who requested a collection from his people, rather than burden them, he several times sent considerable sums out of his own pocket. An enemy to all ostentation, he distributed his charity so secretly, that his left hand scarcely knew what his right gave. "And from experience," says he, in a short narrative he drew up of his life at the request of his friends, "I can testify that liberality to the Lord is one of the most effectual means of making one rich. My wealth, instead of being diminished, is thereby much increased. There is that giveth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

Mr. Brown was also distinguished by a spirit of forgiveness. Notwithstanding the abuse he received from some ministers in early life, he never showed the smallest sign of resentment, or was ever heard to speak to their disadvantage. To certain writers who reviled him from the press he meekly replied, "Whatever they wish me, my heart's desire is that they may obtain redemption through the blood of Jesus, even the forgiveness of sins. Whatever they call me, may Jehovah call them the redeemed of the Lord, sought out and not forsaken." A clergyman of a different denomination, who had treated him with much incivility, being reduced to poverty, he sent him money in a manner that concealed the benefactor; and after the clergyman's death, offered to take one of his sons, and educate him with his own family.

Another amiable trait of his character was attachment to old friends. He retained the highest sense of the favours he received in early life. Over the families of his benefactors he afterward showed a parental care: and though elevated in station above the companions of his youth, he always treated them with attention and affection.

Of his modesty and humility, the reader can have no better proof than the manner in

which he has expressed himself in these memoirs to which we have already referred.—“The mercies,” says he, “which I have received, and the sins which I have committed, are innumerable. God has been doing (I had almost said) all that he can, to save, comfort, and favour me; and I have been acting to my utmost in opposing and dishonouring him. And now, after all that he has performed, and all that I have professed, I am good for nothing, neither to teach nor to learn, neither to live nor to die; but am, both in heart and life, evil, only evil, superabundantly evil, unto this day.” How very different is this language from that of some late infidel writers, who have condescended to be their own biographers, and who cannot conceal in a single sentence their admiration of themselves. We are at a loss whether most to admire the amiable humility of the Christian, or wonder at the silly vanity of the philosopher.

For some years before his death, he took a peculiar pleasure in perusing and abridging the lives of eminent Christians.

During his last illness, he expressed a grateful sense of the smallest kindness; and so satisfied was he with the dispensations of Providence, that he never uttered a single complaint.

It is, however, chiefly in his official character that we must regard Mr. Brown; and here he appeared to peculiar advantage. He was a workman that needed not to be ashamed; a faithful steward of the divine mysteries. Besides an expository lecture, he delivered three discourses every Sabbath, excepting a short time in the winter. He occasionally also preached in the adjacent villages. His discourses were not general declamations, or dry discussions; they were addressed to the conscience and heart of the hearer. His object in all his ministrations was to exalt, not himself, but his Master. Great as his learning was, he never made a show of it in the pulpit. The only use he there made of it was to reduce, as far as possible, the doctrines of the gospel to the level of common capacities. He often repeated with approbation a saying of Archbishop Usher, “It will take all our learning to make things plain.” His language was simple and unadorned, but impressive and energetic. His manner was very different from what would receive the name of fine speaking; but such was the solemnity and importance of what he said, and the earnestness of his delivery, that it was scarcely possible to hear him without being affected. He spake, like his Lord, with authority and a hallowed pathos, which showed he had tasted the sweetness and felt the power of what he delivered. He knew the “terrors of the Lord,” but it was by “the mercies of God” he chiefly endeavoured to persuade men. His greatest pleasure was to publish the glad tidings of salvation, and the free access of sinners to a Saviour. With all the earnestness of affection, and the tear of pity in his eye, he exhorted, urged, and entreated them “to be reconciled to God.” He was never averse to preach, if sinners were willing to hear. Far from esteeming it a burden, he accounted it “a grace given unto him, to preach among the gentiles the unsearchable riches of Christ.” It was his usual practice before and after public worship, to retire into his closet, and pour out his heart in prayer to “Him who seeth in secret.” Of trifling conversation at any time, but especially after being engaged in the services of religion, he testified the most marked disapprobation.

In addition to his stated duties in the pulpit, assisting his brethren at the dispensation of the Lord's Supper, and occasionally preaching in vacant congregations, he annually visited ministerially all the members of his congregation. His addresses on these occasions were solemn and appropriate. He also catechised them twice in the year. When any of them were in affliction he visited them, if possible, immediately on receiving information. And he was ever ready to perform this “labour of love” to those of different denominations, when he understood he should be welcome. In his visits to the sick, he was never tedious. His calls were frequent, but not long. In general, indeed, he studied and recommended brevity in religious exercises. His public prayers, in particular, were short, excepting on days of thanksgiving and fasting; and at these times he usually prayed with so much fervour, as tended at once to excite, elevate, and preserve the devout affections of his fellow-worshippers.

No man more ardently wished the success and diffusion of evangelical truth. He cheerfully undertook many long journeys, that he might enjoy an opportunity of preaching to sinners pardon through the blood of Jesus. From a conviction that it was his duty, he joined the secession, and continued its steady friend as long as he lived; but he discovered a sincere and ardent affection to all the followers of Christ. In what is called church communion he was strict; but as to the communion of saints, as opposed to it, he was truly liberal and catholic. He greatly rejoiced at the success of the pious Brainerd, and frequently in his discourses, when the subject permitted, descanted with much pleasure on missions to the heathen.

Societies for prayer and religious conversation Mr. Brown not only recommended from the pulpit and press, but endeavoured to encourage by attending them himself. Those in the town he visited, if possible, once a week, and those in the country as often as he had opportunity. For some years a society of children met in his house; and though it was



commonly on Saturday evening, he frequently left his studies for half an hour, went into their meeting, conversed familiarly with them on divine things, and after giving them some good advices, he recommended them to God by prayer. He knew the importance and had experienced the pleasures of early piety, and he took every opportunity to recommend and inculcate it. Sometimes he preached a sermon, or course of sermons, to the young; and in the application of his other discourses, he not unfrequently introduced an exhortation to them. He often catechised them in the schools, or in his meeting-house; and he seldom met with young persons without introducing some observations respecting their misery by nature, and the method of salvation through Jesus Christ. Several of these hints seem to have had a good effect.

He met with few trials from the irregular behaviour of the members of his congregation; but when any of them were guilty of open and heinous transgressions, it grieved his spirit, and often deprived him of sleep. When he understood that differences existed among them, he made it his business to have them removed. He was peculiarly solicitous to effect this, in view of the dispensation of the Lord's Supper.

As he was a faithful, so he was a successful minister of the New Testament. In his own congregation, a number claimed him for their spiritual father, and others acknowledged him as the helper of their faith and joy. In various other parts of the country there were seals of his ministry. But while the Master secured to himself the honour of rendering the word efficacious, he often left the servant to cry, "I have laboured in vain, and spent my strength for naught, and in vain."

To the duties of the minister were added those of the professor's chair. In 1768, on the death of the Rev. John Swanston, he was elected by the Associate (Burgher) Synod to be Professor of Divinity. For this new station he was well fitted by his previous studies, and he filled it with universal approbation to the time of his death. In his conduct to his pupils, he blended the dignity of the teacher with the affection of the friend; and the respect he received from his students was the unextorted homage of affection and esteem. He behaved to all of them with studied impartiality. He had no favourite. If he had his secret preferences, he took care to conceal them. In his admonitions, he tempered fidelity with gentleness. He was indeed among them as a father among his children; he loved them and studied their good, and they loved him and regarded his counsel. No season of the year was so pleasant, both to the professor and students, as the two months of their attendance at the Divinity Hall.

In the course of their studies, which usually occupied five years, he gave them a connected view of practical and polemical divinity. In his "*View of Natural and Revealed Religion*," and the "*Cases of Conscience*," annexed to his "*Practical Piety*," he has laid before the public the topics on which he insisted in his lectures to his students. He was also desirous they should be acquainted with ecclesiastical history, and he compiled his General Church History, and the History of the British Churches, originally for their use. But while he studied to inform their minds, he endeavoured also to impress their hearts. Piety he esteemed the first of ministerial qualifications. He earnestly cautioned his pupils against studying divinity as they would a system of philosophy. He pressed on them their own concern in the doctrines they were to preach to others, and assured them, that without personal religion they could never be profitable students of theology. At the close of each session he took a solemn leave of them. His addresses on these occasions were most impressive and pathetic; they were seldom heard without tears. The many intelligent, useful, and acceptable ministers educated under his care evince the success with which God has crowned his labours.

It remains that we consider him as a writer. His reason for becoming author was neither emolument nor fame, but a desire to do good. All he ever gained by his works was forty pounds. Many of his writings were, at first, intended solely for his own improvement, and circumstances afterward determined their publication. When he had resolved upon the publication of any of his works, before sending them to the press he commonly wrote them three or four times over, and in transcribing them he made such alterations and corrections as he judged proper. He usually also, before publication, submitted them to the revision of some of his brethren in whose opinion he could confide. The larger explication of the Shorter Catechism, was the first work he published. This was some time after followed by his Lesser Catechisms, which have already passed through upwards of thirty editions. His other works were afterward published at different intervals. They speak for themselves. The number of editions through which many of them have passed, and the high estimation in which they are held by the pious of all different denominations, are the best proofs of their merit. Of all his works, there was none of them on which he so much laboured as the Dictionary of the Bible. And his pains have been well bestowed. It is a book of such various, extensive, and acknowledged merit, that perhaps there is no work of its size more useful in the study of the Scriptures. It will be found peculiarly useful to students of divinity and young ministers. We do not hesitate to apply to it the words of Dr. Johnson respecting one of the publications of Dr. Watts: "Whoever has the charge of instructing others may be charged with deficiency in his duty, if this book is not recommended." But the continued demand

for it is the best evidence of the estimation in which it is held by the public.\* This edition, besides containing the author's last corrections and additions, has been further corrected, and, where it seemed necessary, enlarged, by the author's sons.

Mr. Brown's extreme modesty prevented him from cultivating the acquaintance of many who respected his character and valued his writings. He was, however, honoured with the correspondence of several men of eminence, both in Britain and America. In the number of his correspondents we find the late pious Countess of Huntingdon. The Reformed Dutch Church in America formed so high an opinion of his character, that they sent him a pressing invitation to be their Professor of Divinity. This invitation, and his correspondence with Lady Huntingdon, he modestly concealed.

Mr. Brown was twice married. First, to Mrs. Janet Thompson, daughter of Mr. John Thompson, merchant, Musselburgh, by whom he had several children, of whom the Reverend John Brown, of Whitburn, and the Reverend Ebenezer Brown, of Inverkeithing, alone survived her. She died A. D. 1771, "and I confidently trust," says Mr. Brown on this occasion, "went to her first and best husband." About two years after her death, he was married a second time to Mrs. Violet Croumbie, daughter of Mr. William Croumbie, merchant, Stenton, East Lothian, by whom he left, at his death, four sons and two daughters. One of the latter is since dead.

Mr. Brown, for a number of years before his death, was much troubled with indigestion. In the beginning of the year 1787, this increased in an alarming degree, attended with general debility. Every means was used to remove it, but without success. His stomach seemed entirely to have lost its tone. His strength gradually declined, until, exhausted for want of its necessary supplies, nature sunk under its own weakness. During the progress of his disorder, his mind was serene, cheerful, and happy. He never expressed either impatience or apprehension. So perfectly was he resigned to the Divine will, that life or death were to him indifferent. He would not, as he emphatically expressed it, "turn a straw for either." His wish was, "that Christ might be glorified, whether it were by his life or his death." His only solicitude about life was, that if it were lengthened, his ability for usefulness might be continued. But, far from shrinking from death, he regarded it as an object of desire. His hopes of future happiness were founded solely on the mercy of God, through the merits of Jesus Christ. On this subject he never seemed to entertain a doubt. His language was not only that of hope, but of the full assurance of faith. He on one occasion declared himself as assured of his eternal felicity as that there was an eternity. A day or two before he died, when scarcely able to speak, he looked up and said with a smile, "The Lord is my strength and song, and he is become my salvation." His last words were, "My Christ." Having said this, he fell asleep in Jesus. He is gone, to join the spirits of just men made perfect. He adds another to that numerous and illustrious band of worthies whose deaths present a practical proof of the truth of their religion,—a proof addressed at once to the understanding and the heart,—a proof of which the infidel cannot get rid, without having recourse to the most palpable absurdities, which outrage reason and set possibility at defiance. An infidel may die as a brute dies. He may die as a fool dies. He may die stupid, unconcerned, and unimpressed. He may attempt to conceal from the world, and himself, the forebodings and apprehensions of his mind, by affected indifference, and irrational frivolity.† But when did ever infidel meet death with the resignation, the hope, the triumph of a Christian? "Let me die the death of the righteous, and let my latter end be like his."

Mr. Brown died on the 19th of June, 1787, and was interred in Haddington churchyard on the 24th. His funeral was attended by many of his brethren and friends from a distance, and by almost all the respectable inhabitants of the town. Every one seemed eager to pay the last tribute of respect to a man whom when living all revered. The Reverend John Henderson of Dunbar preached his funeral sermon to his congregation. But his family, his friends, and his flock were not the only mourners. The whole Secession Church felt his death as a common loss; and there was scarcely a single pulpit in it, which did not, on the Sabbath following, resound with his name and his worth.

\* Another, though an unpleasant, proof of the estimation in which this work is held by the public is the number of spurious editions which have been published of it. Of these there have been no fewer than five. One was published at Aberdeen. A second, in which the errors of the followers of Mr. Sandeman were disseminated under the name of Mr. Brown, was printed at Perth. This was afterward republished at Montrose. A fourth was lately published at Newcastle, and a fifth at Berwick; and an edition was lately published at Glasgow, which does not contain the author's last additions and corrections.

† The behaviour of David Hume at his death was either an evidence of brutal stupidity at a moment so serious, or a proof of a mind ill at ease. It has often suggested to my recollection the description of the school-boy in the churchyard by night,

"Whistling aloud to keep his courage up."

A  
SHORT ESSAY  
ON THE  
EVIDENCE OF CHRISTIANITY.

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It does not require an extensive knowledge of human life to be convinced, that uninterrupted pleasure and happiness is not the lot of humanity. A considerable portion of the days of man is passed under the pressure of perplexing cares and depressing sorrows; and when he looks forward to the termination of his present state, the melancholy and alarming prospect casts a gloom over life's gayest scenes. The Christian religion, like an angel of peace, announces her commission from the Father of mercies, to alleviate man's cares, and to soften his sorrows; to dissipate the clouds that overhang the dark and gloomy vale of death, and to unfold the ravishing prospect of those happy climes where an eternal day shall smile, and where the tears of sorrow shall be wiped from every eye.

If the Scriptures are a revelation from God, these hopes, splendid beyond what eye hath seen or imagination hath conceived, stand upon an immovable foundation; if otherwise, they are only to be ranked among the dreams of an enthusiastic imagination.

The question is of high moment, and can be regarded with indifference by such only as prefer the trifling cares of a day to the serious concerns of immortality.

The limits we have prescribed to ourselves do not admit of our entering deeply into this important subject. It will sufficiently answer the purpose of this introductory Essay, just to touch at some of the most striking and obvious parts of that immense body of evidence for the truth of Christianity which pours in upon the mind from every quarter; as it is not so much intended to refute the specious arguments, if arguments they may be called, or the sophistical cavils of its enemies, as to confirm the faith and invigorate the hopes of its friends on their journey to the heavenly country.

The writers on the truth of Christianity have considered the evidence under two general heads,—external and internal. The first respecting the circumstances that attended the publishing of the divine revelation; and the other, the nature and excellence of the Christian doctrine, as bearing the stamp of its divine Original; and by an evidence peculiar to itself, being fitted to impress the mind with a powerful conviction that God is its author. We shall adopt the same arrangement, but without rigidly adhering to it when the subject may require a greater degree of latitude.

The external evidence of Christianity may be arranged under the four following heads:

1. The proof of the authenticity of the sacred writings.
2. The miracles accompanying the first preaching of the gospel, both by Christ and his apostles.
3. The proofs of our Lord's resurrection from the dead, by which this fact is fully established, upon the clearest evidence.
4. The proof of the truth of the Christian religion, from considering it as the accomplishment of the predictions delivered by the ancient prophets.

#### OF THE AUTHENTICITY OF THE SCRIPTURES.

The whole revelation of God to man is contained in these books, commonly called the Holy Scriptures, to distinguish them from all other writings, as the word of the living God; and from these sources all our knowledge of his character and perfections is drawn. By the authenticity of the Scriptures we understand, that they are the genuine writings of the persons whose names they bear, and to whom they have been ascribed, and that they have been written at that period to which, from an examination of these writings, they seem to belong.

Now we have at least as good ground to believe the authenticity of the sacred writings, as we have to believe the authenticity of the writings of any other ancient author; while we therefore without scruple admit the writings of *Cæsar*, *Livy*, and *Tacitus* to be genuine, it seems unreasonable to call in question the authenticity of the Scriptures; the evidence in

either case being their uniform reception from the earliest ages, and particularly by contemporaries, or such as lived near the times when they were first published ; because then satisfactory information could be easily obtained, and fraud was almost impossible. But, in fact, this argument applies with much greater force to the sacred writings, than to those of any other author ; for their superior importance creates a superior interest and excites a higher degree of attention, they are therefore subject to the most rigid scrutiny ; and the result has been that much stronger and clearer evidence can be adduced for the authenticity of the sacred writings, than for that of any profane author.

With respect to the books of the Old Testament, the very existence of the Jewish state and polity furnishes almost demonstrative evidence of their authenticity ; especially when we add to this their uniform reception among the Jews, to whom they were addressed, and the profound veneration with which for a succession of ages they have always been regarded by that people, from the time that any part of them was committed to writing. That they have come down to us in the same state in which they were originally written there is every reason to believe, allowance being made for errors of inferior moment, unavoidable in transcribing from one copy to another. The original manuscripts were long preserved among the Jews. A copy of the book of the law was kept in the ark, and was ordered to be read publicly every seven years at the feast of tabernacles.

A copy of the five books of Moses, commonly called the Pentateuch, was taken by the Samaritans ; this copy is still extant, and though they were bitter enemies of the Jews and always at variance with them, their copy in no material instance differs from the Jewish.

Nearly three hundred years before Christ these Scriptures were translated into the Greek language. This version is commonly called the Septuagint ; and in every material article it agrees with the Hebrew original. The wide diffusion of this translation over the world rendered any fraudulent alteration or designed corruption almost, if not altogether, impossible. The connexion of sacred and profane history has been traced and investigated, and their exact coincidence in the great outlines of historic narration furnish a strong collateral proof of the authority of these sacred writings. For particular satisfaction on this head the reader is referred to *Shuckford's* and *Prideaux's* Connexions.

The evidence of the authenticity of the New Testament, as coming near our own times, cannot be supposed to be less clear and convincing. The proofs here approach to the very times in which its authors lived ; and these books were not confined to a single nation, or to a corner of the world, but were read and received as genuine in three quarters of the globe by friends and adversaries ; in countries the most remote and different from each other in language and manners. As it is not consonant to the design of this small essay to enter particularly into the testimonies for the authenticity of the New Testament, it may in general be observed, that it is put beyond all possibility of doubt by a series of evidence brought down from the very age of the apostles through a period of several centuries, as far as any evidence is necessary. This proof consists of the testimonies of the Fathers and Christian writers of the first centuries ; the testimonies of heretics during the same period, and the testimonies of both heathen and Jewish writers ; in all of whose writings the books of the New Testament are either directly quoted or manifestly referred to in a variety of passages from every part of the New Testament. These numerous quotations in substance exactly coincide with the present text of the Scriptures. There is, therefore, an absolute certainty that these writings as we now have them, are, to all intents and purposes, the genuine writings of the apostles and evangelists ; the same writings which have been publicly read in their religious assemblies as the rule of faith and practice. The variety of sects which soon arose in the Christian church is another ground for confidence in the genuineness of the present text. Their mutual jealousy and suspicion of each other formed a defence against any fraudulent alteration of the sacred volume ; and with respect to the unintentional mistakes of transcribers, it is acknowledged that upon a minute examination the Holy Scriptures have been less injured by time and transcribers than any other writings. Such as wish for particular information on this subject are referred to the works of *Dr. Lardner*, vol. i. and ii., and to *Marsh's* translation of *Michaelis* on the New Testament, where they will find ample satisfaction ; especially in the first of these learned works. To this chain of evidence may also be added that which arises from ancient versions, of which some were made so early as the first century, and were soon after known and read throughout the East in the Syriac, and throughout Europe and Africa in the Latin translation.

#### OF THE MIRACLES ACCOMPANYING THE FIRST PREACHING OF THE GOSPEL, BOTH BY CHRIST AND HIS APOSTLES.

A person professing to have a divine commission to address mankind on important subjects, must produce some evidence that he has been sent of God. Of this mission miracles are not only a very striking and powerful proof, but are absolutely necessary to support those pretensions ; this is admitted even on the part of God himself. When Moses

suggested that the people to whom he was to be sent might refuse to give credit to his commission, he is desired to silence their doubts by working a miracle. The establishment of the Christian religion in the world by Jesus Christ and by the first preachers was, therefore, with miraculous works; such as raising the dead, making the deaf to hear, the blind to see, the dumb to speak, instantaneously and by a word, so as to appear evidently to spectators to be above the ordinary course of nature, and above the ordinary effects of human means. The ingenious sophistry of one of the most distinguished enemies of revelation has attempted at once to shut the door against the admission of every evidence from testimony in proof of miraculous events, such as are recorded to have been performed by Jesus Christ and his apostles. He contends that the influence of testimony on belief is derived solely from our experience of the usual conformity of facts to the reports of witnesses; and that our conviction of the truth of a testimony depends on the thing testified either differing from, or being conformable to, our experience; that a variable experience produces probability, a uniform experience amounts to a full proof; a miracle, therefore, having never been experienced in any age or country, can never admit of even the lowest degree of probability, however attested. The whole of this reasoning, however specious, is built altogether upon a false hypothesis. In the first place, it is not true that the influence of testimony on belief is derived solely from experience; on the contrary, testimony has a natural influence on belief independent of experience; for experience has a tendency to correct our natural credulity, and to render us more diffident. In the next place, the uncommonness and extraordinary nature of the fact attested, or its never having been experienced by us, though forming a presumption against its reality, can never amount to any thing like a refutation of ample and unexceptionable testimony, or of any testimony at all; which can only be done either by directly contrary testimony, or by some peculiarity in the character of the witnesses affecting the credibility of their evidence. In the third place, the author's arguments are as applicable to an uncommon event, an event not conformable to our experience, and which, as far as our knowledge extends, has not been observed in any age or country, as to one truly miraculous; they are both, according to his reasoning, equally incapable of proof from testimony. An inhabitant of the equatorial regions, for instance, acting upon these principles, could never believe that in northern climates water, instead of yielding to the smallest impression, becomes like a solid rock, and capable of sustaining the greatest weight. And lastly, when in his definition of experience he includes the recorded observations of different ages and countries, and affirms that the credit of a miracle is rendered impossible by our uniform experience against it, he reasons in a circle; he derives our experience from faith in testimony, and faith in testimony is derived from experience. For an account of this atheistical sophistry the reader is referred to *Hume's Essay on Miracles*; and for its complete overthrow by a train of accurate and powerful argumentation, to *Dr. Campbell's Dissertation on Miracles*.

To what has already been observed we shall further add, that such reasoning evidently, and by direct consequence, leads to atheism. Every thing is credible when accompanied by sufficient evidence that does not necessarily imply a contradiction. What is a miracle, it may be asked? a deviation from the established laws of nature; but if there exists a Supreme Being, did not he fix and appoint those laws, and does not the divine energy uphold them, and keep nature in constant subjection to them? Cannot He, at whose all-powerful command obedient nature performs what we call her ordinary operations, control and diversify these operations according to his sovereign pleasure? Cannot that power which precipitated the heavenly bodies in their orbs, and which urges them on in their impetuous motion, either curb or restrain them in their course? If this is denied, we deny the existence of a Supreme Being. Miracles are therefore as capable of being proved by credible witnesses as any other facts; and with respect to the miracles of the gospel, the only question is, are they so fully attested by credible witnesses as to command belief? On this subject we propose to make a few observations.

1st. It is a presumption in favour of miracles, if the occasion of their being wrought is not only of such importance as to be worthy of Divine interposition, but if also, from the very nature of the thing, such interposition appears to be necessary. The miracles of Christianity have certainly this presumption in their favour; for it is impossible to conceive any occasion more worthy the Divine interposition than to instruct mankind in the nature of his character and perfections, and to open to them the prospect of life and immortality. Such interposition, moreover, is absolutely necessary for the revelation of these truths, with which the happiness of man is so intimately connected.

2d. When judging of the evidence of miracles, it is of material consideration, whether they are said to have been wrought in support of prevailing and long-received opinions, or with a view to introduce such as are not only different from, but diametrically opposed to, generally established belief: in the former case, from the known principles of human nature, there arises a presumption against the belief of these miracles; in the latter it is as strong, or stronger, in their favour.

This observation applies most forcibly to the Christian religion, and to the miracles wrought by Christ and his apostles in support of it. At the time of Christ's appearance, there was among the Jews a very general expectation of the Messiah. That he was to be a temporal deliverer, who was to restore their kingdom to its ancient splendour, was one of their strongest and most firmly rooted prepossessions. The whole appearance and character of Jesus Christ was a direct contradiction to these prejudices. He was not only totally devoid of all show or princely magnificence, but appeared as a man of sorrows, and acquainted with grief; attended only by a few men of low rank and simple manners, with some women on whose bounty he frequently relied for his subsistence. His appearance was suitable to the doctrine he taught. He showed his countrymen that the expectations they had formed of their Messiah were wholly without foundation; that the prophecies upon which this hope was built were misunderstood and perverted; and that he, the Messiah, would only be seated on the throne of his kingdom, after he had finished a life of suffering by a painful and ignominious death. From the characters that were most highly respected by the people, he removed the veil, and in the most cutting language he reproached them for their hypocrisy, their pride, and the vainglorious show of piety, while inwardly he declared them to be full of all manner of impurity.

In preaching the gospel, whether among the Jews or gentiles, the apostles found themselves in a similar situation. Everywhere they had to encounter the most violent opposition; everywhere they were surrounded with crafty and powerful adversaries. It will readily be admitted, that if any sort of imposture had been intended to be practised, the first and most essential step towards success would have been to endeavour to conciliate the people by flattering their prejudices and accommodating themselves to their peculiar opinions and prepossessions. But to attempt imposition among a people so disposed to Christ and his apostles as the Jews and surrounding nations were; and, above all, to pretend to support their doctrine by miracles if that pretext was false, could not, for a moment, have escaped detection; and would unavoidably have covered them with shame and ruin; and it is to be observed that the miracles of Christ and his apostles were not such as to admit of any ambiguity. They were indisputably supernatural; such as raising the dead, making the deaf to hear, the blind to see, the lame to walk, and quieting the fury of the tempest by a word. Neither were they performed apart from the observation of mankind, or in the presence of friends only, but openly, and before multitudes of spectators eager to lay hold of the slightest pretext against him; and yet the fact remained indisputable and uncontroverted even by his bitterest foes.

The apostles, in charging upon the Jewish nation the guilt of being his betrayers and murderers, boldly appealed to themselves as witnesses of his miraculous works, which were acknowledged on all hands. A man, say they, approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you, as you yourselves also know.

3d. It serves to strengthen the evidence of the witnesses of miracles, wrought in support of a new doctrine, if their faith or prejudices were originally in opposition to the new doctrine; and that no account can be given of their conversion, nor any rational motive assigned for it, but conviction arising from their full persuasion of the truth of the miracles. This applies fully to the apostles and evangelists. They laboured under the same prejudices as the rest of their countrymen; and the mean and humble appearance of Jesus Christ, and the prospects he held out of sufferings and self-denial, as necessarily connected with becoming his disciples, were but little calculated to procure him any followers, but such as felt the full force of the miraculous proofs he exhibited of his being a divine person.

Lastly. It may be observed that the plea of miracles as a foundation of a new religion is of all others the most difficult, yea, we may pronounce impossible, to be supported. Hence impostors have never advanced this pretence; wisely judging that it was one thing to satisfy friends, but quite a different thing to impose upon scrutinizing enemies; that it was one thing to delude the understanding, but another thing to deceive the senses; and therefore, of all the religions that have ever been in the world, the religion of the Scriptures is the only one that lays claim to the support of miracles.

Upon the whole, it may be fairly concluded that miracles are capable of being proved by testimony, in the same way as any other facts; that the miracles of Christianity are fully and clearly proved; in the first place, from the importance of the doctrine in support of which they are said to have been wrought, as requiring the interposition of supernatural power; from the consideration that a pretence to miracles, in support of a new doctrine, especially if contradictory to the fixed prejudices and prepossessions of those to whom it is addressed, if false, cannot be supported, and has therefore never been made use of by any impostors; that Jesus Christ did not endeavour to conciliate the Jews among whom he appeared, either by flattery or by accommodating himself to their prejudices as an impostor must have done; and that his doctrine, attested by the miracles which he wrought, and aided by the impression of those wonderful works, made its way both among Jews and gentiles, in direct opposition to all their prejudices and prepossessions; enabling us to con-

clude from the known principles of human nature, with moral certainty, that his miracles are true, and his person and doctrine divine; that the testimony of the witnesses is entirely sufficient to establish the facts. There is no opposite testimony; for the miracles of Jesus Christ were acknowledged even by his enemies, who could not deny them. Their testimony is not that of partial friends; for they were adverse to Christ and his doctrine till overcome by his divine power. They are not few; their number is abundant to establish the truth of the facts, and their relation is delivered with a simplicity so unparalleled and unaffected, as shows they had no design of addressing themselves to the passions. The greatest miracles are recorded without the appearance either of doubt or wonder on their part, and without any apparent suspicion of incredulity on the part of the reader; a manner which can on no supposition be accounted for, but that of the truth and notoriety of the events which they related.

## ON THE RESURRECTION OF CHRIST FROM THE DEAD.

The resurrection of Jesus Christ from the dead is not only to be considered as a miraculous event, tending, with other events of a similar nature, to establish the truths of Christianity; but it is to be considered as the grand foundation on which the whole superstructure rests. The truth of this fact once established, the Christian religion acquires a firmness and solidity which enables it to stand in the midst of the most violent opposition like a rock in the midst of the waves. A subject so important in its consequences requires particular consideration.

Jesus Christ having been by the Jewish Sanhedrim pronounced guilty of death as a blasphemer, Pilate, the Roman governor, at their instigation, is with some difficulty prevailed upon to condemn him to be crucified. This sentence was immediately carried into execution, in presence of a multitude of spectators; many of whom, chiefly women, lamented and bewailed him. Some very extraordinary circumstances happening at the moment when he expired, joined to the recollection of his former holy and pious life and wonderful works, made a deep impression on the minds of many of those who were witnesses of the sad catastrophe.

Pilate, upon being certified that Jesus was dead, permitted Joseph of Arimathea to take down the body from the cross and bury it; and the Jewish council, that every avenue to fraud or collusion on the part of his disciples might be shut, requested of Pilate a guard of Roman soldiers to secure the sepulchre. He answers them, "Ye have a watch, go your ways, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch."

The evangelist then proceeds to relate the circumstances of that important event, with that natural and unaffected simplicity which is peculiar to the sacred historians, and which is so powerful to impress the mind with a conviction of the truth and sincerity of their narrative.

"In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake; for the angel of the Lord descended from heaven, and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and became as dead men. And the angel of the Lord answered and said unto the women, Fear not ye; for I know that ye seek Jesus that was crucified. He is not here, for he is risen from the dead; and behold, he goeth before you into Galilee, there you shall see him. Lo! I have told you. And as they went to tell his disciples, behold, Jesus met them, saying, All hail; and they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren, that they go into Galilee, and there they shall see me. Now when they were going, behold some of the watch came into the city, and showed unto the chief priests all that was done. And when they were assembled with the elders and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night and stole him away while we slept; and if this come to the governor's ear we will persuade him and secure you. So they took the money and did as they were taught; and this saying is commonly reported among the Jews to this day."—Matt. xxviii. 1-6.

Such is the relation of this wonderful fact given by Matthew; which comprehends, not only his own account of it, but that also which was circulated in opposition to it by the chief priests and rulers of the Jews. Here, then, we have fairly before us the two different representations of this event, by the friends and by the enemies of Christ; of which the former asserts that it was a real resurrection, the other that it was a fraud; and between these two we must form our opinions; for no third story has been set up that we know of, by any one.

One thing is agreed on by both sides, viz. that the body was not to be found in the sepulchre. It was gone; and the question is, by what means? The soldiers gave out that the

disciples "came by night while they slept and stole it away." But it is not very easy to understand how the soldiers could depose to any thing that passed while they were fast asleep. They could not possibly tell in what manner the body was stolen away, or by whom. Nor, considering the extreme severity of the Roman military discipline, is it credible that if they had been asleep they would have confessed it. For it was certain death to a Roman soldier to be found sleeping upon guard. Nothing could have prevailed upon them to make such a declaration as that but a previous promise of impunity and reward from the Jewish rulers. The story is in itself so improbable and contradictory, as to carry evident proofs of being only a contrivance to conceal something which could not be disclosed; the truth, however, could not be entirely concealed. Guards were placed at the sepulchre and they did their duty; but what are guards or sentinels against the power of God? An angel of the Lord opened the sepulchre; the guards saw him and became like dead men. This account they gave to the chief priests; but they, persisting in their obstinacy, bribed the guards to tell the contradictory story of their being asleep, and of the body being stolen by his disciples.

The necessary consequence therefore is, that the account given by Matthew is the true one. For if the body was actually gone (an acknowledged point on all sides), and if it was not stolen away by the disciples, there are but two possible suppositions remaining; either that it was taken away by the Jews and Romans, or that it was raised to life again by the power of God. If the former had been the case, it could only have been for the purpose of confronting and convicting the disciples of falsehood and fraud by the production of the dead body. But the dead body was *not* produced. It was, therefore, as the gospel affirms, raised from the grave and restored to life. There is no other conceivable alternative left.

And that this was actually the case is proved by our Lord's appearing after his resurrection, not only to the two women who came first to the sepulchre, but to the two disciples going to Emmaus, and to the disciples assembled together, and to all the apostles, and to above five hundred brethren at once. And he not only appeared to them silently, but he talked and ate with them; he showed them his hands and his feet; he made them handle him; he held several long conversations with them; and at last ascended up into heaven in their sight.

The credibility of this narration cannot be affected by the absurd story propagated by the leaders of the Jews, of which we have already taken notice; and if we attend to the characters of his disciples, the circumstances in which they were placed at the time of our Lord's crucifixion, and to the manner in which they were affected by these circumstances, it will be evident to demonstration that any fraud on their part was impossible; and that it was as impossible they could have themselves been deceived.

It has been already observed that the disciples of Christ were men of low rank and simple manners. Though attached to Jesus, believing him to be the Messiah, they did not altogether comprehend his views; labouring under the same prejudices that misled the rest of their countrymen, they often heard him with surprise declaring that his followers had nothing to expect from him in this world but tribulation, that he himself was to be apprehended by the Jews, condemned and crucified, and the third day was to rise from the dead. Peter on this occasion expressed himself with great warmth against even the possibility of this happening to him, as altogether unsuitable to his dignity; and it afterward formed matter of conversation among them what the rising from the dead should mean. When, contrary to their expectations, they saw their Master apprehended by the Jews in order to be led to trial and condemnation, they were struck with terror; justly apprehending the same fate which they saw preparing for him, and fled from the place, melancholy, dejected, and forlorn. So strong, however, was the impression which had been made upon their minds by the gracious discourses of their Divine Master, who spake as never man spake; so firmly were they persuaded by the miracles which they had often witnessed with wonder and awe, that he was the Messiah, the King of Israel; that, although dejected by the sad and perplexing catastrophe of the death of him to whom they had looked up to as the Deliverer, they were not wholly subdued. When they remembered his prediction before his death, that he would be crucified and the third day rise again, a ray of hope faintly beamed through a thick cloud of doubt and uncertainty. This state of mind was not calculated to dispose them to be satisfied with slender proofs of the resurrection; and therefore, as the evidence gradually unfolded itself, they seem afraid to trust and unwilling to believe. The first reports by the women who had been at the sepulchre of some extraordinary appearances, though they served to alarm and arouse expectation, were treated as idle tales: nor were their doubts dispelled but by that irresistible evidence which filled them at once with joy and wonder.

In a short time after Christ's resurrection the attention of all Jerusalem was excited, in a high degree, by the public appearance of these men. With a boldness which nothing could repress, and which seemed totally unaccountable, they were not afraid to charge upon



the Jewish rulers and their nation, the guilt of crucifying the Lord of Glory, and killing the Author of Life ; for such they affirm was the person of whom they had been the betrayers and murderers ; that though they had crucified him and laid him in the grave, it was not possible that he could be holden of death ; for, according to his own prediction, he had risen from the grave on the third day ; that during the space of forty days, in which he remained on earth after his resurrection, they had frequent opportunities of conversing familiarly with him, and of having all their doubts completely banished by evidence the most satisfactory and powerful ; and finally, at one of their interviews while he was bestowing upon them his last affectionate benediction, they saw him carried up into heaven and a cloud received him out of their view.

Upon what principle but their firm conviction of the truth of their testimony can we account for their sudden change from timidity and dejection to a degree of confidence and fortitude which no opposition was able to subdue ? and does not the whole conduct of their lives afford ample demonstration of the firm conviction of their own minds ? Did not the path in which they chose to walk lead to shame, contempt, and reproach ? Do we ever hear them murmuring at their hard usage ; on the contrary, did not they rejoice in tribulation as opening to them the path which leads to immortal honour and glory ? and did they not, many of them, seal their testimony with their blood ? Indeed the bare conviction of truth is not adequate to the production of these effects ; the supernatural aid of power from on high is alone able to account for this wonderful phenomenon. If we admit that the apostles themselves believed the truth of Christ's resurrection, which can no more be doubted than can the existence of the solar orb when we see all nature renovated by the influence of his cheerful and vivifying rays, the consequence is that it must be true.

Their conviction of the truth of Christ's resurrection arose from the evidence of external sense ; they related what they saw, heard, and felt ; and it was impossible they could be deceived ; and though the witnesses were all the disciples and friends of Jesus, the force of their testimony, as evidence, is no way weakened from that cause ; for they showed no disposition to be satisfied with less evidence than the nature of the thing required. The relation by the sacred historians of the gradual change of their minds from a state of melancholy and almost hopeless dejection to a state of anxiety and doubt, mingled with a degree of hope, and then to a state of satisfactory and joyful certainty, is at once natural and affecting. We participate in their distress or joy, in their hopes, as they are alternately saddened by the dark clouds of doubt and uncertainty, or elevated by the dawning of that evidence which, by its overpowering brightness, was soon to dispel every doubt. It may therefore be concluded, in the language of an inspired writer, "Now is Christ risen from the dead and become the first-fruits of them that sleep."

## OF PROPHECY.

Certainly to foretel future events is the prerogative only of Him who worketh all things after the counsel of his own will, or of those who are commissioned by him. The argument, therefore, for the truth of Christianity, derived from prophecy and its accomplishment, is one of the most striking that can be employed in its defence. The prophecies of the Scriptures do not consist of detached and unconnected facts. The whole of the Old Testament is one chain of prophecies all referring to one stupendous and magnificent plan : the New Testament is the accomplishment of these prophecies. The Old Testament may be compared to the glimmering light of a dying taper, in the emphatic language of Peter, to a light shining in a dark place ; the New Testament to the splendour of the meridian sun. To enter minutely into an account of the prophecies of Scripture and their accomplishment would lead far beyond the design of this essay. It may in general be observed that the state of the Jews and surrounding nations, the coming of the Messiah, the setting up of his heavenly kingdom by the preaching of the apostles, the destruction of Jerusalem, and the unexampled state in which that people has ever since continued, the rise, reign, and decline of the man of sin ; are all clearly predicted in the prophecies of Scripture, and have all been exactly fulfilled. And whoever will seriously consider the immense distance of time between some of them and the events they foretel ; the uninterrupted chain by which they are connected for thousands of years ; how exactly they correspond with those events ; and how totally inapplicable they are to all others in the history of mankind ; I say, whoever considers these circumstances will scarcely be persuaded to believe that they can be the productions of preceding artifice, or posterior application ; or can entertain the least doubt of their being derived from supernatural inspiration.

## OF THE INTERNAL EVIDENCE OF CHRISTIANITY.

This is a subject of great importance ; we can but briefly point out some of its general heads.

1st. Nowhere but in the Scriptures have we so just, and at the same time so sad a picture of the wickedness and depravity of mankind; such as could have been only drawn by Him who framed the heart of man, and needeth not that any person should testify to him, because he knoweth what is in him.

2d. In the Scriptures alone is exhibited the true character of the Deity, his attributes, and perfections, such as God himself only could have revealed. The just and holy, the merciful and righteous, the faithful and true—part of this character God hath written on the heart of man. We know naturally that he is holy, just, and righteous: but nature can point out no place for mercy in the Deity.

3d. It is in the Scriptures alone that a rational ground of hope to sinful man is revealed, founded upon the full and united display of all the Divine perfections. This display is made in the magnificent plan of the redemption and salvation of lost man by his Son Jesus Christ, who expiated their sins by his death.

4th. The character of a Christian as drawn in the precepts of Him who spake as never man spake, and by the apostles who spoke under the influence of his Spirit, is such as gives full proof of its divine origin: the perfection of this character was exemplified in the Author of our religion himself; the exhortation to take up the cross and bear tribulation, without which it is impossible to be a Christian; the command not to lay up treasure on earth, but in heaven; the assertion that man's life does not consist in the abundance of the things that he possesseth; that he is a fool whose life is spent in the pursuit of wealth and honour; the command enjoining not only forgiveness, but good-will to enemies; the liberal and exalted benevolence inculcated upon Christians; all these are striking proofs that the gospel preached by Christ and his apostles is not indeed after man, but is a revelation from heaven. It may be observed that nature is in opposition to all these precepts. The Christian character, therefore, cannot be formed by natural principles, but by power from on high; and if it is admitted that there are or ever were any Christians, the divine origin of the religion cannot be denied.

# DICTIONARY

OF THE

## HOLY BIBLE.

AAR

**AARON**, \* a Levite, the son of Amram, and brother of Moses and Miriam. He was born in the year of the world 2430, about a year before Pharaoh ordered the male infants of the Hebrews to be slain. When he was grown up he married Elisheba, the daughter of Aminadab, a chief prince of the tribe of Judah, and had

\* We are indebted to alphabetical arrangement for opening our page with a character among the most interesting to guilty man of any in the Sacred Oracles. *Aaron* signifies a *strong mountain*. In this sense it must refer to him as the founder of God's worship in his holy *mountain* of old. But others, seemingly most correct, derive it from the root, *to teach*; and thus, a *teacher*. The ark is called *Aaron*. Num. iv. 5. The personal history and office of Aaron are left on record, as one of the clearest illustrations of the person and office of the Great High-priest over the house of God; ordained, not by the law of a carnal commandment, but by the power of an endless life.

In reviewing the life of Aaron, the first subject worthy of notice is, the manner of his introduction into the history; he at once appears as a kind of assistant, and so far an inferior to his brother Moses; yet Aaron had some advantages, which seem to entitle him to prior consideration. He was the elder brother, was an eloquent speaker, and was favoured by divine inspiration. Why he was not preferred to Moses in respect to authority we have no cause assigned; and it is not now for us to assign any other than the divine good pleasure.

II. Among the most confirming signs given by God to Moses was his interview with his brother Aaron; which being predicted by God, and *directly* happening, was very convincing to Moses. See something similar in the case of Jeremiah, ch. xxxii. 8. It should seem also, that Aaron would not have undertaken a journey of two months, from Egypt to Mount Sinai (Shaw's Travels), at great hazard, and at much expense, unless he had been well assured of the authority which sent him; neither could he have expected to find Moses where he did find him, unless by divine direction; since the place, afterward called the Mount of God, was then private and unfrequented. Inasmuch, therefore, as Aaron was a sign to Moses, by meeting him there, so Moses was a sign to Aaron. Aaron seems to have joined Moses after the affair of Zipporah; no doubt he narrated to Moses the events in Egypt, the death of the former Pharaoh, &c.

III. It should seem that Aaron was, in Egypt, in circumstances superior to those of the lower class of people,—one from among such as were kept to their daily bondage could ill have spared time and money for a journey to Horeb; his family and his task would have missed him too much. It is probable, that though the family of these brothers had no pretensions to sovereign authority by descent, they were of consideration by their property or their office, or by some other way.

It seems every way probable, that Aaron was a governor over the Israelites, while building the pyramids. Whether he was the chief ruler, or whether subordinate, cannot be determined; perhaps the former. He was certainly under the authority of Pharaoh's officers, yet might be the head of his own people; for it is cus-

AAR

by her four sons, Nadab and Abihu, Eleazar and Ithamar. Exod. vi. 20, 23. He was a holy and compassionate man, an excellent speaker, and appointed by God to be spokesman for his brother Moses to Pharaoh and the Hebrews. *Id.* iv. 14-16. Along with his brother, he intimated God's gracious purpose of their

tomary in the East for all societies, trades, &c. to have a head, who is responsible to government, and we rather think somewhat of this kind was the case, because we do not read of any intrusion of Aaron into office, or any election by the people, or any charge of such *assuming* brought against him by Pharaoh; but both Moses and Aaron seem to be acknowledged by Pharaoh himself, and evidently by many of his servants, to be of great consideration, and, apparently, to be the proper persons who should remonstrate, &c. on behalf of the Israelites to the king.

Aaron performed the miracles before Pharaoh, such as the changing his rod into a serpent, &c., without any (recorded) wonder expressed by Pharaoh, how a person kept to his daily labour should acquire such skill, such eloquence, &c. Had Moses and Aaron been merely private persons in the estimation of Pharaoh, a jail had punished their impertinence.

IV. Aaron was left in charge of Israel, in conjunction with Hur, while Moses was in the Mount receiving the law; and in this character we find him guilty of a crime which certainly his authority should have been exerted to prevent. This violation of his duty is not to be palliated; yet it was not so gross as is usually represented. But it may be asked as to Aaron's personal concern in this matter, was his own faith or patience exhausted? If so, and he also supposed Moses to be dead, then there could be no collusion between them. Would Aaron have dared to have done as he did, had he expected the return of Moses—his near return? It is true, he lays the fault on the people; but if he had had any late information respecting Moses (by Joshua, or otherwise), would he have ventured on what he knew would certainly be punished? The activity of Aaron in building the altar, &c. to the calf, and his after-submission to Moses, are utterly inexplicable, had not a divine conviction been employed on this occasion: a whole revolting nation obedient to a single returning ruler! Nevertheless, though he was blameably active, Aaron seems more to have suffered and tolerated the evil, than to have promoted it; the expression is remarkable, chap. xxxii. 35. "The Lord plagued the people because they made the calf, which Aaron made."

Nothing is said of Hur, the coadjutor of Aaron in the government of the people, respecting his interference in this affair; perhaps he thought it not his business: but Aaron should have engaged Hur's (and the elders') authority also, had he been hearty in his refusal of the people's request. He seems to have flinched from his duty of resistance to the proceedings of the people, fearing their disposition as set on mischief, which he pleads in his excuse, verse 22.

V. The quarrel and sedition of Aaron and Miriam against Moses (Num. xii. 1) afford another argument against the supposition of any collusion between Moses and his brother. Aaron, it is true, assumes at first a

speedy deliverance to his distressed kinsmen; and, in the name of God, demanded of Pharaoh an immediate allowance for them to go into the wilderness of Arabia, to serve the Lord their God. Pharaoh ordered Aaron and Moses to be gone from his presence, and increased the Hebrews' servitude, denying them straw wherewith to make their bricks. Aaron and Moses were hereupon upbraided and cursed by their brethren for asking their dismissal, and so occasioning their aggravated labour and misery. *Id. v.*

About two months after, while the Hebrews, newly delivered from Egypt, fought with Amalek in Rephidim, Aaron and Hur attended Moses to the top of an adjacent hill, and held up his hands while he continued encouraging the struggling Hebrews, and praying for victory to them. *Id. xvii. 10-13.* At Sinai, he, with his two eldest sons, and seventy of the elders of Israel, accompanied Moses part of his way up to the mount; and without receiving any hurt, had very near and distinct views of the glorious symbols of the Divine presence, when the Lord talked with Moses. *Id. xlii. 1, 2, 9-11.*

high tone, and makes high pretensions to no less gifts than his brother: but afterward he owns his folly, and with Miriam submits. Aaron was not visited with the leprosy, but he could well judge of its reality on his sister; it was his office to exclude her from the camp for seven days; and by his expression of "flesh half-consumed," it should seem this was of a very inveterate kind, and therefore the more signal. Aaron's affection, interest, and passion, all concurred to harden him against any thing less than full conviction that this case was an interposition from above, as he must have well known it could not be in the personal power of Moses to produce this disease.

VI. The departure of Aaron for death has something in it very impressive, and altogether singular. In the sight of all the congregation he quits the camp for the mountain where he is to die. On the way thither, Moses, his brother, and Eleazar, his son, divest him of his pontifical habits; thither they attend to the last, there they bury him, and that so privately that his sepulchre continues unknown. We view in imagination this feeble old man ascending the mount to a convenient height, there transferring the insignia of his office to his son; then proceeding beyond the sight of the people, and giving up the ghost, with that faith, that resignation, that meekness which became one who had been honoured with the Holy Spirit, and with the typical representation of the great High-priest himself.

VII. The general character of Aaron has in it much of the meekness of his brother Moses; he seems an easy, good-natured man, willing to serve his brethren, too easily persuaded against his own judgment, as appears when the people excited him to make the golden calf, and when Miriam urged him to rival his brother;—for it should seem to have been principally Miriam's intermeddling, as well from, no uncommon characteristic of her sex, dislike to a foreign woman, as from her being named before Aaron—"Miriam and Aaron spake against Moses," and from the disease which afflicted her, while Aaron was less punished; probably because he was less guilty, and because he was punished by sympathy with his sister, as well as on the commonly suggested reason, the importance of his priestly office.

VIII. Upon the whole, we may add to the express history of Aaron the following ideas: viz. 1. That he was in authority before the return of Moses to Egypt. 2. That part, at least, of his authority was overseeing the buildings carried on by the Israelites; though it does not appear that he was among the officers beaten, chap. v. 14 (that is, it was not his turn to be at work). 3. That he greatly assisted in ordering the people at the Exodus, and perhaps was appointed general inspector, or perhaps treasurer, to the whole caravan. 4. That he was a good writer, as well as an eloquent speaker. 5. That he had his particular department in the camp; and that his authority extended little or nothing beyond this department. 6. That although he received the earrings from the people, yet whether the calf was made by his own hands, or under his express direction, may be doubted, from the order of his relation (chap. v.), which stands thus: He took the earrings, &c., bound them in a bag or bags (or valued and placed them as purses, according to the present Turkish phrase);—then he made that calf by fusion

Almost immediately after he and his posterity were divinely chosen to execute the office of priesthood among the Jews, till the coming and death of the promised Messiah. *Id. xxviii. xxix.* Scarce was this distinguished honour assigned him, when, to mark his personal insufficiency for recommending others to the favour of God, he himself fell into the most grievous crime. The Hebrews solicited him to make them gods, to be their directors instead of Moses, who still tarried in the mount. He ordered them to bring him all their pendants and earrings; these were brought, perhaps more readily than he expected. Having collected them into a bag, he caused them to be melted down into a golden calf, in imitation of the ox Apis, which the natives, and probably too many of the Hebrews, had adored in Egypt. This idol he ordered them to place on a pedestal to render it the more conspicuous; he appointed a solemn feast to be observed to its honour, and caused to proclaim before it, "These be thy gods, O Israel, which brought thee out of the land of Egypt. While he was thus occupied, Moses descended from

(comp. ver. 35. They made the calf); then they said, these be thy gods;—"and when Aaron saw it"—(that is, as we understand, the calf, for it was that to whose face (Heb.) he built an altar; which appears to be the same object which he saw,—now had Aaron made it himself, personally, he could not have seen it, after the people had it as their god; but he must have seen it before the people. It should seem, therefore, that Aaron had given the gold, of which he had the custody, to a workman appointed by the people, and that he followed the people throughout the whole of this transaction; and that he endeavoured to guide (perhaps even contradicted) their opinion, in varying and appointing, to the honour of Jehovah, what many, at least the mixed multitude, would refer to the honour of the gods they had seen in Egypt. In this view his expression deserves notice—"To-morrow is a solemnity to Jehovah," not to Apis, nor to any other god, but to Jehovah. Such was the sentiment of Aaron, whatever might be that of some of the people; and in this view his confession to Moses (ver. 24) may be taken; "I cast it," that is, I gave it to be cast. Certainly, this making of the calf was a work of time, it was not cast in a moment, nor in the midst of the camp, but in a proper workshop, or other convenient place; and even perhaps was forwarded more briskly than Aaron knew or wished. I conceive he used all means of delay, though he sinfully yielded at last to prevarication, or to a worship of Jehovah by an image; an impure medium of worship; but Aaron could not be said to sin against a positive law, because while Aaron was thus occupied in the camp, Moses was receiving the prohibitions; consequently, Aaron was uninformed of this injunction, and though not innocent was ignorant. What means of resistance to the people he might have, we cannot tell; nor whether the people were so excessively guilty as some have supposed, since they also, so far as we know, had yet had no public prohibition of worshipping God by such mediatorial representations, or symbols of his presence.

IX. When we consider the talents of Aaron, his natural eloquence, and what were his probable acquirements in knowledge (for certainly he knew much, if not so much as Moses), that God often spake to him in conjunction with Moses; and that Egyptian priests were scribes, as part of their profession; is it a very unlikely suggestion, that he assisted his brother in writing some parts of the books which now go under the name of Moses? or, at least, that he also kept journals of transactions; that he transcribed, perhaps, the orders of Moses, especially those relating to the priest's office. If this be not improbable, then we account at once for any difference of style visible in these books, and for such smaller variations in different places as would naturally arise from two persons recording the same facts. We account for this at once, without in any degree lessening the authority, the antiquity, or the real value of these books. It accounts also for the third person being used, when speaking of Moses; perhaps, too, for some of the praise and commendation of Moses (which is most remarkable where Aaron is most in fault). In Deuteronomy, Moses used the pronouns *I* and *me*; "I said," "the Lord said to me," which are little or never used in the former books.

Mount Sinai, and sharply reproved him for his horrid offence. Amid the deepest confusion, he attempted to excuse himself, by laying the blame on the wickedness of the people; and by a false and stupid pretence, that he had but cast the earrings into the fire, and the golden calf had been formed out of them by mere chance. *Id.* xxxii.

Aaron heartily repented of this scandalous crime; and, with his four sons, was, about two months after, solemnly vested with the sacred robes, and consecrated by solemn washing, unction, and sacrifices, to his office of priesthood. *Lev.* viii. He immediately offered sacrifice for the congregation of Israel; and while he and his brother Moses blessed the people, the sacred fire descended from heaven and consumed what lay on the brazen altar. *Id.* ix. His two eldest sons, perhaps intoxicated with wine drunk at their consecration, instead of taking sacred fire from the brazen altar, took common fire to burn the incense with on the golden altar. Provoked with their inattention and disobedience, God immediately consumed them with a flash of lightning, and ordered that henceforth no priest should taste wine when he was going to officiate in holy things. Aaron was entirely resigned to this just but awful stroke; nor did he and his surviving sons make any lamentation for them, except in forbearing to eat the flesh of the people's sin-offering that day. *Id.* x.

It was perhaps scarce a year after, when Aaron and Miriam, envying the authority of Moses, rudely upbraided him for his marriage with Zipporah the Midianess, and for overlooking them in the constitution of the seventy elders. Aaron, whose priestly performances were daily necessary, was spared; but Miriam was smitten with a universal leprosy. Aaron immediately discerned his guilt, acknowledged his fault, begged forgiveness for himself and his sister, and that she might speedily be restored to health. *Num.* xii. It was not long after, when KORAH and his company, envying the honours of Aaron, thought to thrust themselves into the office of priests. These rebels being miraculously destroyed by God, the Hebrews reviled Moses and Aaron as guilty of murdering them; the Lord, provoked herewith, sent a destructive plague among the people, which threatened to consume the whole congregation. Aaron, who had lately by his prayers prevented their being totally ruined along with Korah, now generously risked his own life for the deliverance of his ungrateful and injurious brethren. He ran in between the living and the dead, and by offering of incense atoned for their trespass, and so the plague was stayed. To reward this benevolent deed, and prevent future contention about the priesthood, God confirmed it to Aaron by making his rod, all of a sudden, when laid up before the mercy-seat, to blossom and bear almonds, while the rods for the other Hebrew tribes continued in their withered condition. *Num.* xvi. xvii.

We hear no more of Aaron till at Meribah he and his brother Moses sinned in not sufficiently expressing their confidence in God's providing water for the congregation. To punish this, and to mark the insufficiency of the Aaronic priesthood for bringing men to the heavenly inheritance, Aaron was debarred from entering Canaan. About a year before the Hebrews entered that country, and while they encamped at Mosera, he, at the commandment of the Lord, went up to Mount Hor; and his sacred robes being stripped off him by Moses, and put on Eleazar, his son and successor, he suddenly expired in the Lord, aged 123 years, A. M. 2552. His own sons and brother buried him in a cave, and all the Israelites mourned for him thirty days. *Num.* xx. *Deut.* x. 6. His offspring were called AARONITES, and were so numerous as to have thirteen cities assigned them out of the tribes of Judah and Benjamin. *1 Chron.* xii. 27, vi. 54-60. *Josh.* xxi. 18-19.

Some good authors think the story of the heathen Mercury to have been hammered out of Aaron's. But may we not, with far more edification, consider him as a personal type of Jesus Christ? *Heb.* v. 4, 5. His call to his office of priesthood was seasonable and divinely solemn: an unmeasurable uncouth of the Holy Ghost, and perfect purity of nature, prepared him for the execution thereof. Miracles unnumbered, the destruction of his Jewish and other enemies, the bidding of his gospel run, in the conversion and sanctification of men, abundantly confirm it. He is the leader of his people from their spiritual bondage; and he guides, justifies, and sanctifies them in their wilderness journey. He is

their great Prophet, who can speak well to their respective cases and doubts. He is their distinguished High-priest, and the spiritual Father of all the innumerable company of men who were made priests unto God. With unequalled purity, patience, pity, courage, and labour, he, amid inconceivable injuries and temptations, faithfully executes his work. At the expense of his life he averted the burning plague of endless vengeance from his unreasonable foes; and having finished his work of obedience, he publicly and willingly, on Calvary, surrendered himself unto death, bequeathing his robes of finished righteousness to his spiritual seed.\*

AB, the eleventh month of the Jewish civil year, and the fifth of their sacred. It answered to the moon that begins in July, and consisted of thirty days. On the first day the Jews observe a fast for the death of Aaron; on the 9th, a fast for the debarring of the murmuring Hebrews from the promised land, and for the burning of the first and second temple; on the 18th, a fast for the extinction of the evening lamp during the reign of Ahaz; on the 24th, a feast in memory of the abolishment of the Sadducean law, which required sons and daughters to be equal heirs of their parents' estate.

ABAD'DON, which signifies destruction, and APOCALYPTON the destroyer, is the name of the king and head of the apocalyptic locusts under the fifth trumpet. His name is marked both in Hebrew and Greek to intimate that he is a destroyer both of Jews and gentiles. But who he is is not so universally agreed. Some think him the Devil, who goes about seeking whom he may devour. Without excluding Satan, who was a murderer from the beginning, we suppose the Spirit of God, by this king of the locusts, this angel of the bottomless pit, directly designs the popes, those sons of perdition, who, at the head of unnumbered clergy and other agents, ruin the souls and murder the bodies of inconceivable multitudes of men;—and Mahomet and his inferior agents, who, partly with delusion, and partly with ravage and murder, have destroyed infinite numbers. It would be shocking to relate what thousands and millions were murdered by Hejajus and Abu Mossem, Saracens; Tamerlane, the Tartar; Bajazet and Mahomet II, Turks; Shah Abbas, the Persian, and other heads of the Mahometan party. *Rev.* ix. 11. See in ANTI-CHRIST, ARABIANS, SCYTHIANS.

ABAG'THA, which signifies the father of the wine-press, one of the seven chamberlains. *Ester* i. 10.

AB'ANA and PHARPAR, two rivers of Syria, which Naaman the leper thought more fit to cure him of his unclean disease than all the rivers of Israel. Abana is probably the same with Barrady or Chrysorroas, which, springing from Mount Lebanon, glides pleasantly towards the south, and after running some leagues is divided into three streams; the middlemost and largest

\* The apostle Paul, in writing to the Hebrews, chap. v, assures us that no man taketh the honour of the priesthood to himself, unless called of God as Aaron was. When the Father said to his well Beloved, Thou art my Son, this day have I begotten thee; he consecrated him a priest for ever, after the order of Melchisedec. Was Aaron anointed with the sacred oil which was not to be touched by any other. Christ, the Lord's anointed, was filled with the Holy Spirit above his fellows. He officiates in the presence of God for his guilty people, in all the things pertaining to God. All the concerns of his church are on his shoulder; and if Korah and his company were punished with destruction from the presence of the Lord for presuming to officiate in the sacred functions of an earthly high-priest, how dreadfully will the judgment of God be executed on all who presume to draw near to God otherwise than by the great High-priest's offering and incense? The heavenly Father, in a decided manner, gave his sanction to his authority as priest on the throne, by the effusion of the Holy Spirit on the day of Pentecost; then did his rod of power blossom: "The same day were added to the Lord three thousand souls." Now has the true High-priest consulted with the Urim and Thummim. He answers all the questions and fears and doubts of his congregation. When he died it was not to lay down his office; for on the third day he arose from the grave, and entered the heavenly temple clad in all the divine robes of his office; there to appear in the presence of God for us. He abides the merciful and faithful priest, who can have compassion on the ignorant, and them that are out of the way.

runs directly through the city of Damascus, and the other two ran one on each side of the city, and fertilize the gardens to an uncommon degree. The streams uniting to the southward of the city are, after a course of about five leagues, lost in a dry desert. Benjamin of Tudela will have that part of the Barrady which runs through Damascus to be Abana, and the streams which water the gardens without the city to be Pharpar; but perhaps the Pharpar is the same with Orontes, the most noted river of Syria, which, taking its rise a little to the north or north-east of Damascus, glides through a delightful plain, till, after passing Antioch, and running about two hundred miles to the north-west, it loses itself in the Mediterranean Sea. 2 Kings v. 12.\*

AB'ARIM, a general name given to a ridge of rugged hills on the east of Jordan, on the south and north of the river Arnon. They reached into the territories of both the Reubenites and Moabites. It is likely they had this name from the ABARIM, or passages between the particular hills of PISGAB, NEBO, PEOR, &c.; all which were part of them. Near these mountains the Israelites had several encampments. Num. xxxiii. 44-48, xvii. 12.

To ABASE, signifies to treat with contempt; to reduce to meanness and poverty. Dan. iv. 37. Job xl. 11. One is *abased* when deprived of honour and wealth, and laid under poverty, affliction, contempt. Philip. iv. 12. One *abaseth himself* when he behaves in an humble and debased manner, as Paul did when he, though a preacher, laboured with his hands for his daily bread. 2 Cor. xi. 7.

To ABATE, to grow lower, less. Gen. viii. 3. Deut. xxxiv. 7; to make less. Lev. xxviii. 18.

AB'BA, a Syriac word signifying *father*. Its being the same whether we read it backward or forward, may perhaps hint to us, that God's fatherly affection to his people is the same, whether he smile on them by prosperity, or chasten them by heavy crosses and sore adversity. The spirit of adoption, making the saints to cry ABBA, FATHER, imports, that by his influence both Jews and gentiles, as one united body, have the most assured faith in, love to, and familiar intercourse with, God. Rom. viii. 15. Gal. iv. 6.

AB'DA, a servant. 1 Kings iv. 6. Neh. ii. 7.

AB'DIEL, a servant of God. 1 Chron. v. 15.

AB'DON,† (1.) the son of Hillel, an Ephraimite. He succeeded Elion, A. M. 2840, and judged the Israelites eight years; after which he died, and was buried at Pirathon, in the land of Ephraim. He left forty sons and thirty grandsons, who rode on ass-colts, according to the manner of the great men of that age. Judg. xii. 13. (2.) The son of Micah, one of JOSHUA's messengers, sent to consult HULDAH. 1 Chron. xxiv. 20. (3.) A city which belonged to the tribe of Asher, and was given to the Levites of Gershon's family. Josh. xxi. 30.

ABED NEGOT.‡ See SHADRACH.

ABEL, the second son of Adam and Eve, was born, perhaps with a twin-sister,§ A. M. 2 or 3. It seems

\* The remarkable conduct of Naaman, and the language he uses, as recorded 2 Kings v. 8-15, afford a striking example of man's natural disaffection to the gospel. Many like Naaman have gone away in a rage at the simplicity of the gospel, which, so far from flattering man's pride, or directing him to any labour in or about himself, by which his leprosy of sin should be cleansed, simply says, Go wash and be clean; in other words, "Preach the gospel to every creature," declare to them that the fountain in the house of David stands open for cleansing. "He that believeth shall be saved, he that believeth not shall be damned."

† Servant of judgment.

‡ Servant of light.

§ Commentators on Scripture, imitating the fancies of profane fabulists on the subject, have laboured in the unmeaning controversy whether Cain or Abel were twin-brothers, or whether Abel was born with a twin-sister. The point if settled is of no manner of importance. It may, however, be observed, that among the *divers manners in which God spoke unto the fathers by the prophets*, the prophetic inspiration by which names were conferred was none of the least remarkable. Abel, as the first on whom the divine curse, *dust thou art and unto dust thou shalt return*, was executed, was of course the first instance of the Psalmist's avowment, *surely every man walketh in a vain show*—

his parents by this time were sufficiently convinced of the vanity of all created enjoyments, and hoped but little from him, and so marked his name with *vanity*. When he was grown up, he commenced shepherd of his father's flock. *At the end of days*, that is, on the Sabbath, or on the beginning of the year, he, by faith in the divine institutions of sacrifices, and in the promised Messiah thereby prefigured, offered unto God the best of his flock. By consuming his oblation with a flash of fire from heaven, or by some other visible token, God marked his regard to him and to it. No such honour being done to Cain, who at the same time offered the fruits of his field, he conceived an implacable grudge at Abel on account of his holy behaviour, and the peculiar regard which had been shown him by God. He rested not till he murdered him in the field, and, it seems, secretly buried him in the earth, about A. M. 128. His murder was divinely resented with distinguished vengeance on the head of Cain, who, together with his seed, was cast out from the Church of God. Gen. iv. 2-16. Heb. xi. 4. *Abel being dead yet speaketh*; his example teacheth us to live by faith on a crucified Redeemer; and to behave soberly, righteously, and godly in this present world, whatever persecution it may expose us to. His blood cried for vengeance on Cain the murderer. Heb. xii. 24.

Was our adored Jesus prefigured by this first martyr? He grew as a root out of a dry ground, appeared in the likeness of sinful flesh, and had his name covered with the basest, the vilest reproach. He is the great Shepherd of his Father's flock of ransomed men. In the faith of his Father's call and assistance, he offered the infinitely excellent sacrifice of himself. The horrid murder of him by his malicious brethren, the Jews, issued in the terrible judgments of Heaven on them and their seed. And he yet speaketh to men in his example, oracles, and ordinances.

2. ABEL, and which was otherwise called the field of Joshua, a place near Bethshemesh, so called to commemorate the mourning of the Hebrews for their friends who were struck dead for looking into the ark. It seems a great stone was erected in memory of that event. 1 Sam. vi. 18, 19.

3. ABEL-MIZRAIM, a place otherwise called the *threshing-floor of Atad*. It was so called from the great mourning of the Egyptians over Jacob's corpse, as they carried it to Machpelah. It is thought to have lain between Jordan and Jericho, where the city Bethhoglah was afterward built; but we can hardly think it was so far east. Gen. i. 11. See JOSEPH.

4. ABEL-SHITTIM, a place seven or eight miles eastward of Jordan, over-against Jericho, in the country of Moab, and near the hill Peor. Here the Hebrews encamped a little before the death of Moses, and fell into idolatry and uncleanness, through enticement of the Moabitish, and chiefly the Midianitish women; and were punished with the death of 24,000 in one day. It was probably their mourning over this plague that gave the name of Abela to the spot. Num. xxv.

5. ABEL-MEHOlah, a city or place on the west of Jordan, pertaining to the half-tribe of Manasseh. 1 Kings iv. 12. Jerome will have it ten miles, but others think it to have been about sixteen miles south from Bethshean. Not far from this city did Gideon miraculously defeat the Midianites. Judg. vii. 22; but its chief honour was to be the native place of Elisha the prophet. 1 Kings xix. 16.

6. ABEL, ABEL-BETHMAACHAH, ABEL-MAIM, a strong city somewhere about the south frontiers of mount Lebanon. It probably belonged to the tribe of Naphtali. Sheba, the son of Bichri, fled hither when pursued by David's troops. To free themselves from Joab's furious siege, the inhabitants, advised by a prudent woman, beheaded the rebel, and threw his head over the wall. 2 Sam. xx. 14-18. About 80 years after, Benhadad, king of Syria, took and ravaged it. 1 Kings xv. 20. About 200 years after which, Tiglathpilezer took it, and carried the inhabitants captive to Assyria. 2 Kings xv.

*every man in his best estate is altogether vanity. Abel was a keeper of sheep, but Cain was a tiller of the ground; in this manner did another part of the curse appear accomplished, in the sweat of thy face shalt thou eat bread.* Though heirs of empire, they must labour for their subsistence.—The nature of their worship is shortly but strikingly described by the inspired penman, Gen. iv. 3, 4.

29. It was afterward built, and was capital of the canton of Abilene.

ABEY, a city belonging to the tribe of Issachar. Josh. xix. 20.

ABEZ, an egg; a city of the tribe of Issachar. Josh. xix. 20.

To ABHOR; (1.) to loathe, detest.\* Deut. xxxii. 19. Job xlii. 6. (2.) To despise, neglect. Amos vi. 8. (3.) To reject, cast off. Ps. lxxxix. 38. God's *abhorring his anointed*, if referred to Christ, imports his hiding his face from him, and executing upon him the punishment due to our sins. Ps. lxxxix. 38. God's *not abhorring* the affliction of the afflicted imports his not overlooking it, but sympathizing with and helping and comforting them under their troubles. Ps. xxxii. 24. Job's clothes *abhorred* him, in marking the loathsome disease which his sins had brought on him. Job xi. 31. The carcasses of the rejected Jews, of the ruined heathens under Constantine, &c., and of the anti-christians and Mahometans, about the beginning of the Millennium, are an *abhorring to all flesh*. Vast numbers of slain did or shall pollute the very air. Such Jews as remain since the destruction of their city and temple are hated and condemned of all nations. Under and after Constantine, the heathens and their idols were detested by multitudes; and such shall in a little be the case of Papists and Mahometans. Isa. lxvi. 24.†

ABI, my father, the daughter of Zachariah and mother of Hezekiah, king of Judah. 2 Kings xvii. 2.

ABI'AH, the Father Jehovah, second son to Samuel, and brother to Joel.

ABI-ABON, the father of understanding, a native of Arbath, and one of the gallant men of David's army.

ABI-ASAPH, a consuming father, one of the sons of Korah. Exod. vii. 24.

ABI'ATHAR,† the tenth high-priest of the Jews, and fourth in descent from ELI. When Saul murdered ANIMALECH, his father, and the other priests at Nob, Abiathar escaped to David in the wilderness, and joined his party; and by him David consulted the Lord at Keilah and Ziklag. 1 Sam. xxii. xxiii. 9, xxx. 7. Saul had placed Zadok, a descendant of Eleazar, in the high-priesthood, instead of Abiathar; but when David came to the throne he made Abiathar, and Zadok next to him, the chief priests; and thus matters continued while David reigned. 2 Sam. xx. 25. Abiathar and Zadok designed to have attended David with the ark, as he fled from Absalom; but he advised them to return with it, and procure him proper information. 2 Sam. xv. 24-29. Just before the death of king David, Abiathar treasonably conspired to render Adonijah his father's successor, and was forbidden the execution of his office by Solomon on that account, and confined to his city of Anathoth; and Zadok was put in his room. 1 Kings i. ii. Thus was the family of Eli for ever put from the high-priesthood. 1 Sam. ii. 29-36. It is not Abiathar, but his son, that is called ANIMALECH, or Abimelech. Nor is it Abiathar's father, but himself, that is mentioned, Mark ii. 26; for it is certain he then lived, and might have a great hand in procuring the shew-bread for David; nor does that text insinuate that Abiathar then executed the office of high-priest.

ABIB, or NISAN, the name of the first sacred and seventh civil month of the Jewish year. It contained thirty days, and answered to our moon of March. This word signifies *green ears, or ripe fruit*; and was given to this month because in the middle thereof the Jews began their harvest. On the 10th day of this month the paschal lamb was taken; on the evening of the 14th day they did eat the passover; and on the seven days following they kept the feast of unleavened bread, the last of which was held as a solemn convocation. Exod. xii. xiii. On the 15th day they gathered their sheaf of the barley first-fruits, and on the 16th they offered it; after which they might begin their harvest. Lev. xxvi. 4-14. On the first day of it the modern Jews observe a fast for the death of Nadab and Abihu; on the 10th, a fast for the death of Miriam; on the 27th, a fast for the death of Joshua; on the 29th they prayed

\* The celebrated Leigh, in his *Critica Sacra*, gives this explanation of the word.

† The word in this passage translated *abhorring* is nowhere else met with but in Dan. xii. 7, where it is translated *contempt*. It comes from a word which signifies a worm.

‡ Excellent father.

for the latter rain. Their Megillah Taanath, however, takes no notice of any of those superadded solemnities, which to me is an evidence that they never universally obtained.§

AB'IGAIL, (1.) the sister of king David, wife of Jether, and mother of AMASA, 1 Chron. ii. 17. (2.) The wife of NABAL. She was a woman of great prudence and wisdom; but, perhaps by the covetousness of her parents, was married to a rich sot. When his rude behaviour to David's messengers had brought him and his family into the utmost danger, Abigail, hearing of it by some of her servants, loaded several asses with provisions, and went to meet David. In the most polite and prudent manner, she tendered him her present. Her prudent address not only disarmed his rage, but procured his highest esteem for her virtue. Returning to her husband, she told him the danger they had been in by his folly, and how she had prevented their ruin. He quickly died of a stupid melancholy, and she not long after was married by David. She bore to him two sons, Daniel and Chileab, if these two names do not rather denote the same person. She was taken captive by the Amalekites when Ziklag was burnt, but in a few days was recovered by David her husband. 1 Sam. xxv. xxx. 2 Sam. iii. 3. 1 Chron. iii. 1.

To ABIDE; (1.) to stay, tarry. Gen. xxii. 5. (2.) To dwell, or live in a place. Gen. xxix. 19. (3.) To endure, suffer. Jer. x. 10. (4.) To continue. Eccl. viii. 15. (5.) To wait for. Acts xx. 23. (6.) To stand firm. Ps. cxix. 90. Christ and his Father *make their abode* with one, when they bestow frequent and familiar influences of power, kindness, and inward comfort on his soul. John xiv. 23. Men *abide in Christ and his love*, when, being united to him by faith, they continue cleaving to his person, believing his love, and walking in his way. John xv. 6, 10. Christ's *word or doctrine abides in men*, and they in it, when the knowledge and faith of its truth and excellence, the experience of its power, and an open profession and careful observance of it are continued in a fixed and constant manner.

AB'IEL, or JEHIEL, my father is God, the father of Kish and Ner, and grandfather to Saul the first king of Israel.

ABIE'ZER, my father's help, one of the thirty heroic men of David's army.

ABIHA'EL, my father's strength, the son of Huri. 1 Chron. v. 12, 14. ABIHAIL, the father of Esther, and uncle of Mordecai.

ABIHU, my father himself, the son of Aaron the high-priest and Elisheba, was consumed, together with his brother Nadab, by fire sent from God, because he had offered incense with strange fire.

ABI'JAH, ABIJAM, or ABIA, was the son of REHOBOAM, by his wife MAACHAH. He succeeded his father in the throne of Judah, A. M. 3056. He married fourteen wives, by whom he had twenty sons and sixteen daughters. He reigned but three years, and imitated the impiety of his father. He was almost constantly at war with Jeroboam, king of Israel. Once he took the field with 400,000, against Jeroboam and 800,000. The armies being drawn up very near one another, Abijah got him up to the top of Mount Zemaraim, and harangued the troops of the enemy, to persuade them to return to their wonted subjection to the house of David, and to the true worship of God. Meanwhile Jeroboam detached a part of his army around the hill, to attack the rear of Abijah's. Abijah and his forces, seeing themselves surrounded, cried to the Lord for help, and the priests sounded the silver trumpets. Such a sudden panic seized the host of Jeroboam, that Abijah's army cut off 500,000 of them on the spot, and pursuing the

§ The year among the Jews commenced in September; and therefore their *jubilees*, and their other civil matters, were regulated in that way. See Lev. xxv. 8, 9, 10; but their *sacred year* commenced in Abib. This change took place at the redemption of Israel from Egypt. Exod. xii. 2. "This shall be to you the beginning of months." Ravanella observes, that as this deliverance from Egypt was a figure of the redemption of the church by Jesus Christ, who died, nay, rather rose again, in this month, it was made the *beginning of months*, to lead the church to expect the acceptable year of the Lord. As the sacred *first month* was carried forward to the *eighth*, it typified the same symbolical truth which the change of the Sabbath also represented.

victory, took Bethel, Jeshanah, Ephraim, and a multitude of other places from the ten tribes. 1 Kings xv. 1-7. 2 Chron. xi. 20, and xiii.

2. **ABIAH**, the only gracious son of **JEROBOAM**. When he fell sick, the prophet **ABIAH** told his mother that he should certainly die, and be the only one of Jeroboam's family who should die a natural death, and be dignified with funeral honours. He died the very moment of his mother's return to her house, and was greatly lamented by the people. 1 Kings xiv. 1-18.

3. **ABIAH**, the wife of **Ahaz**, and mother of king **Hezekiah**. Some suppose her the daughter of **Zechariah**, the high-priest, who was slain by king **Joash**. Nothing is more groundless. If she had been so, she behoved to have been about 90 years of age when **Ahaz**, a boy of ten years, married her, and had by her a child. 2 Chron. xxix. 1.

4. **ABJECTS**, most despicable persons. Pa. xxxv. 15.\*

**ABILENE**, a small canton in Hollow Syria, between Lebanon and Antilibanus. It appears to have lain westward of Damascus, and took its name from **Abila**, which probably was the same with *Abel-maim*. *Lysanias* was governor here in the 15th year of **Tiberius**. Luke iii. 1.

**ABIMAEEL**, a father from God, the son of **Joktan**. Gen. x. 28.

**ABIM ELECH**,† king of the Philistines, who dwelt in **Gerar**. Captivated with the beauty of **SARAH**, and informed by **Abraham** that she was his sister, he took her into his palace, intending to make her his wife. God permitted him not to take her to his bed, but appeared to him in a dream, and threatened him with a sudden death if he did not immediately restore her to her husband; nay, already he had smitten him and the women of his family with a distemper that rendered them incapable of procreation or childbirth. **Abimelech** excused himself to his Maker from **Abraham's** pretence that **Sarah** was but his sister. He nevertheless restored her next day, severely chiding the patriarch for imposing on him. **Abraham** confessed she was indeed his wife, but was likewise his sister, begotten of a different mother. **Abimelech** gave **Abraham** a number of valuable presents, and offered him a sojourning place in any part of his kingdom. He too begged his prayers for the healing of his family, and cautioned him to beware of like dissimulation for the future. He also gave **Sarah** a thousand pieces of silver, or about 115*l.* sterling, to purchase a veil for covering her face, which still, at 90 years of age, was comely and sparkling. Thus she was publicly instructed and reproved. **Abraham** prayed for **Abimelech's** family, and they were cured of their distemper. About fourteen years after, **Abimelech**, dreading danger to himself or posterity from the increase of **Abraham's** power, came with **Phichol**, his chief captain, and begged he would enter into a covenant of friendship, which was readily granted. Gen. xx. and xxi. 22-32.

2. **ABIMELECH**, the son and successor of the former, was like to be imposed on by **Isaac** in the same manner as his father had been by **Abraham**; but happening from his window to espy some sportive familiarity between **Isaac** and **Rebekah**, he immediately concluded she was his wife, not his sister, as both **Isaac** and herself had pretended. He immediately sent for **Isaac**, and reproved him, as guilty of what tended to involve him and his subjects in guilt and punishment. Fear of losing his life for the sake of his beautiful consort was the only thing which **Isaac** pleaded in his own excuse. **Abimelech** therefore immediately issued orders that none of his subjects, under pain of death, should in the least injure **Isaac** or **Rebekah**. **Abimelech**, finding that his subjects were terrified at and mightily envied the great prosperity and power of **Isaac**, politely required him to leave his territories, because he was become mightier than they, or much increased at their expense. Some time after, **Abimelech**, mindful of the league his father had made with **Abraham**, and dreading danger from the increase of **Isaac's** power and wealth, took with him **Amuzzath**, his friend, and **Phichol**, his chief captain, and repairing to **Isaac**, solemnly renewed the

covenant with him at **Beersheba**, and were there entertained by him with a splendid feast. Gen. xxvi.

3. **ABIMELECH**, king of Israel, was the bastard son of **Gideon**, by his concubine at **Shechem**. He was a most wicked, aspiring, and bloody wretch. To procure the government for himself, he insinuated to the people of **Shechem** how much better it would be for them to have him, their own citizen and blood-relation, to be their governor, than to have all the threescore and ten sons of his father to rule over them. His **Shechemite** friends took for him, out of the temple of their idol **Baal** berith, seventy shekels of silver, or a little more than eight pounds sterling. With these he hired a band of vagabonds, who assisted him to murder, on one spot at **Ophrah**, all his seventy brethren; **Jotham**, the youngest, only escaping. The **Shechemites** then made him king.

It was on the occasion of the coronation, or soon after, that **Jotham**, from the top of **mount Gerizim**, an adjacent hill, pronounced his parable to the men of **Shechem**, importing that their bestowal of the government on the only naughty person in **Gideon's** family, and the ungrateful murderer of the rest, should issue in the speedy ruin of all concerned. The event quickly verified his prediction. **Abimelech** had not reigned above three years, when there happened a variance between him and the men of **Shechem**. While, it seems, **Abimelech** removed his residence to **Arumah**, a place near **Shechem**, and left **Zebul** to inspect the city, **Gaal**, the son of **Ebed**, and his friends, excited and headed the conspiracy. At one of their idolatrous feasts, they, in the most outrageous manner, contemned and cursed **Abimelech**. Informed of this by **Zebul**, his officer, he marched his troops by night in four bodies against the **Shechemites**. **Gaal** and his friends having no time to prepare themselves, were easily routed. On the morrow after, when the men of **Shechem** came out to the field, perhaps to the reaping, **Abimelech** and his troops fell upon and murdered them. He next took the city by assault, and murdered the inhabitants, and demolished the buildings. A thousand of the **Shechemites** fled to the temple of **Baalberith**, hoping to defend themselves, or expecting the sanctity of the place would protect them. **Abimelech** and his troops carried fuel from an adjacent wood, set fire to the temple, and consumed it, and all that were in it. He next marched to **Thebez**, a place about nine miles to the eastward. The inhabitants fled to a strong tower built in the midst of their city. **Abimelech** assaulted the tower with the utmost fury, and was just going to set fire to it, when a woman from the top of it struck him with a piece of a millstone, and broke his skull. He ordered his armour-bearer to thrust him through with his sword, that it might not be said he had been killed by a woman. His orders were executed, and he died A. M. 2798, and his troops were dispersed. Judg. ix.

4. **ABIMELECH**. See **ACHISH**, and **ABIMELECH**.

**ABINADAB**, a father of a vow, or a free mind. (1.) The son of **Jesse**. 1 Sam. xvi. 8. (2.) The son of **Saul**. 1 Sam. xxxi. 2. (3.) The son-in-law of **Solomon**. 1 Kings iv. 11.

**ABIRAM**, (1.) the son of **Eliab** the **Reubenite**. He, with his brother **Dathan** and **KORAH**, conspired to divest **Moses** and **Aaron** of the powers conferred on them by God; and on account thereof was, with his whole family and substance, swallowed up alive by the earth. (2.) The eldest son of **Hizki** the **Bethelite**: he lost his life as his father founded the walls of **Jericho**. 1 Kings xvi. 34.

**ABISHAG**, the error of my father, a young woman, a native of **Shunam**, in the tribe of **Issachar**. **David**, at the age of about seventy, finding no warmth in his bed, was advised by his physicians to procure some person who might communicate the heat he wanted. To this end **Abishag** was presented to him, who was one of the most beautiful young women in all Israel. The king made her his wife.

**ABISHAI**,† the son of **Zeruiah**, the sister of **David**. He was a noted warrior; an early assistant and steady friend to his uncle. Entering **Saul's** tent along with him, he insisted for leave to despatch that tyrant, but was not allowed. 1 Sam. xxvi. 7-11. He served in **David's** wars with **Ishbosheth**, and vigorously pursued the flying enemy. In the war with the **Edomites** he cut off 18,000 of them in the valley of **Salt**. In the war with the **Syrians** and **Ammonites** he commanded the

\*The word derives its meaning from the word to smile. Ainsworth reads *smiter*, agreeable to the Septuagint, that is, such as smote him with their tongues. The word is used in the same sense, Jer. xviii. 18.

† My father the king.

\* The reward of my father



troops which engaged with and routed the latter. In the war with the Philistines he killed Ishbithenob, a noted giant, who was just going to murder his uncle and king. At another time, he alone attacked a body of three hundred, and killed them to a man. Highly provoked with SHIMEI's railery, he begged his uncle's leave to cut off the insolent wretch, but was not permitted. He commanded a third part of the army which defeated Absalom, and headed the household troops who pursued Sheba the son of Bichri. 2 Sam. ii. 18-24, x. 10-14, xvi. 9-11, xviii. 2, xx. 6, 7, xxi. 15-17, xxiii. 18, 19. 1 Chron. ii. 16, xi. 20, 21, xviii. 12.

**ABISHUA**, *the salvation of my father*, (1.) the son of Phuneas. 1 Chron. vi. 4. (2.) The son of Thammai. 1 Chron. ii. 28.

**ABTAL**, *the father of the dew*, David's wife. 2 Sam. iii. 4.

**ABLE**; of great or sufficient power, wisdom, or wealth. Heb. vii. 25. Num. xiii. 30. Exod. xviii. 21. Lev. xiv. 22. **ABILITY**; (1.) Measure of wealth. Ezra ii. 69. (2.) Sufficiency of wisdom and prudence. Dan. i. 11.

**ABNER**,\* the son of Ner. He was the uncle of king Saul, and the general of his army. Being mostly in the camp, and in high station, it is not surprising that he knew not David at Ephes-Dammim; but it was more culpable that he guarded his master so ill in the camp at Hachilah, when David and Abishai entered it and went off without being perceived. 1 Sam. xiv. 50, xvii. 55-58, xxvi. 5-14. After Saul's death, he made Ishbosheth king, and for seven years supported the family of Saul, in opposition to David; but in the most of his skirmishes came off with loss. While Ishbosheth's and David's troops rested near one another, hard by Gibeon, Abner barbarously challenged Joab to advance twelve of David's warriors, to fight with an equal number of his. Joab consented; the twenty-four engaged, and taking each his fellow by the beard, and thrusting his sword into his side, they together fell down dead on the spot. A fierce battle ensued; Abner and his troops were routed; Abner himself was hotly pursued by Asahel; he begged him to stop the pursuit; on his refusal, he killed him by a back-stroke of his spear. He was, however, still pursued by Joab and Abishai, till he who in the morning sported with murder was obliged at even to beg that Joab would stop his troops from their hostile pursuit. 2 Sam. ii.

Not long after, Abner, taking it highly amiss for Ishbosheth to charge him of lewd behaviour with Rizpah, Saul's concubine, vowed that he would quickly betray the whole kingdom into the hands of David. He had scarce threatened it, when he commenced a correspondence with David, and had an interview with him at Hebron for that effect. Abner had just left the splendid feast wherewith David had entertained him, when Joab, informed of the matter, warmly remonstrated to his uncle that Abner had come as a spy. At his own hand he sent a messenger to invite him back, to have some further communication with the king. Abner was just come into Joab's presence, when he, partly from jealousy that Abner might become his superior, and partly to revenge his brother Asahel's death, mortally stabbed him as he pretended to salute him. informed hereof, David heartily detested the act, exclaimed against Joab, and honoured Abner with a splendid funeral and a mournful elegy. 2 Sam. iii.

**ABOARD**, into the ship. Acts xi. 2.

**ABOLISH**; (1.) to do away, make void, annul the obligation of. 2 Cor. iii. 13. Eph. ii. 13. (2.) To destroy, make to cease. Isa. ii. 18. 2 Tim. i. 10.

**ABOMINABLE**, **ABOMINATION**; a thing very hateful and loathsome, as unclean flesh, and things offered to idols. Lev. vii. 18, 21. Isa. lxvi. 17. Sin is called *abominable*, or *abomination*; it is the reverse of the divine perfections and law; it defiles persons in God's sight, and ought to be hated, detested, avoided, and opposed by us. Jer. xlv. 4. Isa. lxvi. 3. False doctrines and horrid or indecent practices, contrary to the very light of nature, are called *abominations*: they are hated and loathed of God and his saints. Rev. xvii. 4. Idols and their worship are called *abominations*. Not only is the worship of idols hateful in itself, rendering men odious to God, but is often attended with a variety of base and indecent ceremonies. 1 Kings xi. 7. Deut. vii. 29, xii. 31. Idols are called *abominations of the*

*eyes*, because the eyes of their worshippers are often amused with, and in adoration lifted up to them. Ezek. xx. 7, 8. Idolaters and proud persons are an *abomination*, being detestable to God, and to all good men. Isa. xli. 24. Prov. xvi. 5. Incense is an *abomination to God*, and the solemn meeting is *iniquity*. The observance of the Jewish ceremonies, without dependence on Christ by faith, and a universal endeavour after conformity to his moral law; or the mere observance of these ceremonies after their abolishment by the gospel, was in God's account highly detestable and criminal. Isa. i. 13, lxvi. 3. The sacrifices and prayers of the wicked are an *abomination*, because their principles, manner, and ends are sinful. Prov. xv. 8. xxviii. 9, xxi. 27. Probably shepherds were an *abomination to the Egyptians*, because a band of foreigners called *shepherds* had just before, from Ethiopia or Arabia, invaded and tyrannized over the country; or because the land was sore plagued on the account of Abraham and Sarah his wife. Gen. xvi. 34; or rather, because they used for food the flesh of those animals the Egyptians worshipped. The Hebrews sacrificed the *abomination of the Egyptians*, i. e. their sacred animals, oxen, goats, lambs, rams, which the Egyptians adored, and thought utterly unlawful to offer. Exod. viii. 26. *The abomination that maketh desolate* may denote, (1.) The image of a swine on the brazen altar, and that of Jupiter Olympius in the Jewish temple, which Antiochus Epiphanes erected to stop the worship of God. Dan. xi. 31. (2.) The Roman armies, composed of heathenish idolaters, who had the images of idols and emperors painted on their banners; and who, highly detested of the Jews, entered and burnt their temple, and spread rage and desolation through their country. Dan. ix. 27. Matt. xxiv. 15. (3.) Antichrist, who horribly defiles and wastes the church of God. Dan. xii. 11.

**ABOVE**; (1.) High; overhead. Gen. vi. 16. (2.) Upwards. Exod. xxx. 14. Lev. xxvii. 7. (3.) Beyond. 2 Cor. i. 8. (4.) More than. Gen. iii. 14. (5.) Higher than. Neh. viii. 5. It is used metaphorically to denote the dignity or excellence of persons or things. Ps. cxiii. 4. Matt. x. 24; or rank, authority, and rule. Numb. xvi. 3. Deut. xxviii. 13. It also denotes what is spiritual and heavenly. Gal. iv. 26. Col. iii. 1; nay, heaven or God himself, who is above all in dignity and authority. James i. 17.

**TO ABOUND**; (1.) To grow great or numerous. 2 Pet. i. 8. Matt. xxiv. 12. (2.) To increase, and have plenty of temporal or spiritual benefits. Prov. xxviii. 20. 2 Cor. ix. 8. God *abounds in grace* towards us, in all wisdom and prudence; in graciously choosing a fit person to be our Mediator; in appointing him his proper work, in its whole form and periods; in ordering the circumstances of his incarnation, debasement, and glory; and of all the mercies, afflictions, and deliverances of his people to the best advantage. In forming and publishing the gospel of our salvation, and thereby rendering men, naturally foolish and rebellious, wise, circumspect, and prudent, he eminently displays and exerts his infinite mercy and grace, wisdom and prudence. Eph. i. 7, 8. Men *abound in the work of the Lord* when, with noted and increasing pleasure and activity, they perform a multitude of good works. 1 Cor. xv. 58. Men *abound in transgression* when, with increasing activity, they proceed from one evil way to another or worse. Prov. xxix. 22. Sin *abounds* inwardly when it renders our rational powers more vigorous, active in, and delighted with sin; it *abounds* outwardly when the number of sinners, or of sinful acts,

† Principally by the *abomination of desolation*, seen at Jerusalem during the last siege of that city by the Romans under Titus, is meant the ensigns of the Roman army, with the images of their gods and emperors upon them, which surrounded the city, and which were lodged in the temple when that and the city were taken. The evangelists Matthew, xxiv. 15, and Mark, xiii. 16, add, "whoso readeth, let him understand;" hereby intimating that this event was about to take place, and that the reader would do well to retire as speedily as might be from the city, which was thus threatened with the execution of the divine anger. Certainly, therefore, the passages were written before Jerusalem was destroyed, and no doubt were instrumental in warning many believers, and perhaps unbelievers too, to escape the coming wrath.

and the number and degrees of their aggravations, do increase; it *abounds* relatively when its facts, criminal nature, power, and pollution are more fully and convincingly manifested. Matt. xxiv. 12. Rom. v. 20. *Grace* in God *much more abounds* in saving the chief of sinners, and forgiving, conquering, and destroying the greatest sins in them that believe: *grace* in us *much more abounds* in resisting and mortifying the strongest corruptions, and taking full possession of these inward powers, where sin had been superlatively strong and active. Rom. v. 20. The *truth of God abounds* when his revelations are clearly and widely displayed; when his promises are eminently fulfilled; and his word rendered effectual for the conversion of vast multitudes; and is boldly professed by them. Rom. iii. 7.

A'BRAM,\* the son of Terah. Though mentioned be-

\* *High and mighty father.* The person and character now under consideration are among the most distinguished to which the Scriptures call our attention; and this whether we view him in his own personal history, or rather of his station in the church of God. If we are ultimately saved, it is as *Abraham's seed*; if we are blessed with the knowledge and belief of the truth, it is the *blessing of Abraham* coming upon us, for in *Abraham all nations are blessed*, according to the sacred oracles. He appears to have been the younger son of Terah, born when his father had reached the advanced age of 130 years. In whatever light it may be viewed, it is an undoubted fact, that every thousandth year of the duration of the world is connected with some extraordinary alteration as to the state of the church. The birth of Abraham is a new and important era. That blessing which, in the first promise, had been generally expressed the *seed of the woman*, was now to be conveyed by a particular channel; and from Abraham's loins was to proceed the *BLESSED SAVIOUR*, who could say, "Before Abraham was, I am." For a considerable portion of Abraham's early life, we have no other account of him, but that he resided with his father and was an *idolater*. How remarkable does divine sovereignty appear in the selection of the most eminent worthies, whose histories are recorded in the word of God. The same power which brought Moses from attending Jethro's flock, David from his father's, Paul from his mad and persecuting zeal against the followers of Jesus, brought Abraham from his idols,— "that the excellency of the power might be of God, and not of men." Biographers in general would have been employed in tracing remarkable and inviting circumstances even in childhood or early youth, for showing his fitness for his future elevation. The inspired biographer only says, "Now the Lord had said to Abraham, Get thee out of the country." With respect to the mode in which Divine revelation was communicated in the patriarchal age, we shall not determine; it is sufficient for our present purpose to say, that it was such as convinced Abraham it was *the Lord* who spake to him. The gospel now, similar to what it preached to Abraham, calls on us to forsake the idolatry of our father's house, our native lusts and hopes, and to follow Jesus whithersoever he commands us. Abraham, obedient to the heavenly call, proceeds on his journey to Canaan, and on his arrival there pitches his tent at Shechem, where he established the worship of that God who *appeared* to him. The place where this altar was built became afterward famous as a place of worship in Israel. Here was a sacred oak or grove; see Gen. xxiii. 4. God made a visible appearance to him here, confirming his former promises. From what has been mentioned, the reader will be enabled to judge or form some ideas of the nature of patriarchal worship; how nearly allied to that of the tabernacle in the wilderness, and how much calculated to prove a shadow of good things to come!

In the eighteenth chapter of Genesis we have related a most interesting portion of the eventful history of Abraham, from which we may infer the following particulars: (1.) The direct and immediate communication that appears subsisting between Abraham and the Lord. (2.) Abraham's hospitality, as referred to by an apostle. (3.) The importance of the subject revealed in the birth of Isaac, when so great pains are taken to renew and enforce it; plainly evincing, that a more important matter than the birth of Isaac was in view. (4.) Sarah's unbelief; the natural operation of

fore his brethren, Nahor and Haran, he appears to have been the youngest, born in the 130th year of his father's life, and A. M. 2008. The first seventy years of his life he resided in his father's family, in Ur of the Chaldees; and no doubt concurred with them in their idolatrous worship. After the death of his brother Haran, God appeared to him; doubtless hinted the detestable nature of idolatry; and, it is certain, ordered him to

the mind from the circumstances of her time of life; the manner in which her unbelief is overcome. (5.) The overthrow of Sodom and Gomorrah. (6.) Abraham's intercession, and the reply, "I will not destroy for ten's sake," a token that everlasting destruction shall not be executed against the ungodly until the iniquity of mankind be full, and faith rare on earth; it may easily be perceived that the gospel is the salt of the earth, and that this world is only preserved from that judgment for which it is ripe, till the last elect vessel of mercy is converted to the knowledge of the truth. On the 18th and 19th verses of this chapter Mr. Brown observes, that it was "to reward him for his religious education of his family, that the Lord disclosed to him his intention to destroy these wicked cities;" but it is more than probable that there was also another object in view, viz. to teach Abraham the punishment due to sin, and the grand design of executing judgment on the wicked: the destruction of Sodom being one of the clearest displays of the final judgment exhibited in the sacred page.

We will now turn our attention to consider what may justly be entitled the most memorable event in Abraham's history, we allude to the offering up of his son Isaac. The circumstances attending this transaction are so numerous and important, that it would require extensive limits to investigate them even slightly. We shall only take notice of the following particulars, briefly: (1.) Abraham's faith had been remarkably tried, in the promise of the birth of Isaac, and called to believe in hope against hope; but having received this son, in whom all the promises centred, even *this son* he is called to sacrifice. That this was a severe trial to his *natural affection* all acknowledge; but the Christian will perceive another vastly more important, the trial of his *faith*; for if Isaac dies, where are all the promises of God? And thus, as the apostle Paul says, he could only offer him by accounting that God was able to raise him from the dead. (2.) Abraham is called to go to the land of *Moriah*, that is, the *fear* or rather the *worship of Jehovah*. How apparent in such a circumstance the plan of God, who should, in the fulness of time, establish his *worship* in the very land, and sacrifice his well-beloved perhaps on the very spot of ground where Isaac was bound. Certain it is, Jerusalem and its vicinity were called the *land of Moriah*: on one of these mountains the temple was built. And as Abraham named the place *Jehovah-Jireh*, there cannot exist a doubt that in that very place *the Lord was seen*. (3.) We further observe, that we are informed that on the *third day* Abraham saw the place *afar off*. Gen. xxii. 4. From the period of leaving home, Isaac travelled under sentence of death from his father; and on the *third day*, he received him from the dead in a figure. In like manner, Isaac's great antitype, Jesus Christ, who lay under the sentence of death, the burnt-offering acceptable to God, was on the third day received from the dead by his Father. The various circumstances recorded by the Spirit of God bear such a striking analogy to the sufferings and death of Christ, that he that runs may read without their being enumerated.

Abraham is next called to witness the death of his beloved Sarah, who first pays the tribute of nature. He mourns and weeps over his loss for the partner of his cares, who had long been the comforter of his pilgrimage. Shortly after this he adopts a plan for the marriage of his son Isaac, and having accomplished it, the year following Abraham married Keturah, by whom he had six sons, who afterward became heads of numerous tribes. Being sent to the East country, the knowledge of the true God they carried with them; and the remains of Christian worship is still to be traced among their descendants. Abraham dies at an advanced age, the taper of life burnt out, rather than extinguished, he is gathered to his fathers. Thus we have briefly traced the outlines of this important history.

leave his native abode. He and his father's household removed to the north-west of Mesopotamia, and settled at Haran or Charran, a place so called, perhaps, to commemorate his deceased brother. After about five years' continuance here, Terah died; and God appeared again to Abram; he assured him of a numerous seed, who should be a blessing to the nations around: he ordered him to leave his father's family, and travel to a land to which he would direct him. All obedient, Abram took with him Sarai his wife, and Lot, his brother Haran's son, and all their substance, and went towards Canaan, neither knowing the country, nor the way whither he went. Gen. xi. 26-32, xii. 1-5. Deut. xxvi. 5. Josh. xxiv. 2, 3. Isa. xli. 2. Acts vii. 2-4. Heb. xi. 8.

A. M. 2083, he entered Canaan, crossing the Jordan, south of the Galilean sea: he pitched his tent at Shechem, and there erected an altar to the Lord. Here God again appeared to him, confirmed his former promises, and assured him that Canaan should one day be the property of his seed. He had scarce received this promise, when a famine obliged him to leave the country: without consulting his Maker, he went southward to Egypt. Sarai was now sixty-five years of age, but retained beauty enough to endanger the man's life who passed for her husband, especially in Egypt, where the women were none of the loveliest. Abram, therefore, and Sarai agreed, that both should pretend she was his sister, wherever they should come. They had not been long here, when her beauty charmed the Egyptians, and at last captivated Pharaoh himself. Abram received vast numbers of sheep, oxen, camels, asses, men-servants, and maid-servants, besides gold, silver, and other precious things, in presents, for the sake of his pretended sister; and Sarai was in imminent danger of being taken to Pharaoh's bed. To prevent this, God inflicted on him and his family such plagues as clearly manifested the cause. Pharaoh sent for Abram; sharply rebuked him for his dangerous imposition; returned him his wife undefiled; and gave orders for their safe departure from his dominions. Gen. xii. Ps. cv. 14, 15.

The famine in Canaan being ceased, Abram returned thither, exceedingly enriched by Pharaoh's presents, and by the silver and gold he had got by the sale of his cattle, and on the altar which he had built near Bethel and Hai offered a sacrifice of thanksgiving for his safe return. Contentions between his herdsmen and those of his nephew Lot obliged them to separate. Abram made the peaceful proposal, and gave his nephew the choice what place he would turn to. Lot had scarce departed for the plain of Sodom, when God reassured Abram that his seed should possess the whole country in view. Abram removed southward from the environs of Bethel, and pitched his tent in the plain of Mamre, which is in Hebron. There he erected an altar to God, and contracted a friendship with Mamre, Aner, and Eshcol, the chief men of that place. Before he had long enjoyed this agreeable situation, news were brought to him that Chedorlaomer and his allies had ravaged the country of Sodom and Gomorrah, and carried Lot prisoner. Abram armed 318 of his own servants; and with these and a few allies headed by his friends Mamre, Aner, and Eshcol, he pursued the conquering potentates; surprised them by night at the springs of Jordan; routed and pursued them as far as HOBAB, northward of Damascus; recovered Lot, with all his family and substance, with the rest of the captives, and the plunder of Sodom. In his return, MELCHIZEDEK met him at Salem, entertained him with provisions, blessed him, and received from his hand the tithes of his spoil. The young king of Sodom generously offered him all that he had recovered, except the men and women: Abram more generously refused the least share of it. Gen. xiii. xiv.

Graciously to reward Abram's generosity and dependence on God, the Lord immediately assured him that he was his shield and his exceeding great reward; and repeated to him the promise of a numerous seed, and of Canaan for their inheritance. By a horrible darkness, and by a fiery meteor passing between the pieces of the heifer, the she-goat, the ram, turtle, and pigeon, he confirmed the covenant, prefigured their affliction, and hinted, that at last their salvation should go forth as a lamp that burneth. At the same time he assured him that his seed should sojourn four hundred years in a land not their own,

and part of that time be terribly oppressed; and that, in the fourth generation, they should be brought with great wealth from the land of their bondage, and take possession of Canaan, from the Euphrates on the north-east to the border of Egypt on the south-east. Gen. xv.

Hearing that a child of Abram's own body should be heir of Canaan, Sarai, imagining it impossible for one of her age and circumstances to be the joyful mother, advised her husband to make Hagar, her maid, his concubine, and procure children by her. Without consulting his God, Abram too rashly complied. Hagar no sooner found herself pregnant than she behaved to her mistress in a haughty and surly manner. This occasioned bitter but unjust reproaches to Abram from his wife, as if he had encouraged his maid in her pride. Hard treatment from her mistress provoked Hagar to flee the family; but being advised of God, she returned and submitted herself. She brought forth a son, whose name was ISHMAEL. For thirteen years after his folly with Hagar, God appears to have denied Abram the more noted tokens of his favour and presence.

A. M. 2107, he repeated the promise of a numerous seed, and of the land of Canaan for their possession. To confirm this covenant, to separate Abram and his family from the rest of the world, and seal to them the blessings of grace, he ordered himself and all the males of his family and seed to have their foreskin cut off. He changed his name to ABRAHAM, which signifies the father of a multitude. Sarai's he changed to SARAH, which signifies the lady or mistress. He assured him that Ishmael should live, and have a numerous issue; and Sarah, now ninety years of age, should bear a son, in whose seed all the nations of the earth should be blessed. Immediately after this vision, Abraham and all his males were circumcised. Gen. xvi. xvii.

Not long after, the Son of God, attended by two angels in human shape, passed by Abraham's tent in their way to destroy Sodom and the cities adjacent. Upon Abraham's kind entreaty, they entered his tent, and were entertained by him as travellers. The angel JEROBAM, asking for Sarah, assured her and her husband, that after nine months she should bring forth a son, called ISAAC. Abraham accompanied his guests part of their way towards Sodom. To reward him for his religious education of his family, the Lord disclosed to him their intention to destroy these wicked cities. Moved with compassion, chiefly to Lot, Abraham interceded for their preservation. God granted him whatever he asked. He offered to save them if fifty, if forty, if twenty, or even ten gracious persons should be found therein: but as there were none save Lot, only he and his daughters were preserved. Gen. xviii. xix. Scarce had Sarah conceived, when her own and her husband's dissimulation at Gerar issued in her being forced from him by ABIMELECH, the king. She was, however, quickly restored, without receiving any stain of disloyalty to her marriage-bed. Gen. xx.

In A. M. 2108 Isaac was born, to the no small joy of Abraham and Sarah. The first circumcised, and the other suckled him. When Isaac was weaned, Abraham made a splendid feast for his household. On that occasion Ishmael marked his contempt of Isaac. Sarah, observing it, begged her husband to expel Hagar and her son from the family, as she would never allow him to inherit Canaan along with Isaac. This request was extremely disagreeable to Abraham; but being admonished by God, he readily complied therewith. Abraham now dwelt at Beersheba: thither Abimelech, king of Gerar, came to make a covenant of friendship with him, moved perhaps with the report of the promise of Canaan to his seed. Abraham reproved the king concerning a well which his servants had taken by force: that being restored, a covenant was made between them, and ratified by oath. Abraham too built an altar here to the Lord. Gen. xxi.

Isaac was now twenty-five, or perhaps thirty-three years of age, when God ordered his father to offer him a burnt sacrifice on a distant hill. All obedient, he arose early next morning, set off with Isaac and some servants, and a knife, fire, and wood for the offering. After travelling three days, he came to Moriah, the destined mount. The servants and asses being left behind, Isaac bore the wood, and his father the knife and fire. By the way, Isaac asked where the sacrifice was? Abraham replied, that God would provide it. They came to the appointed spot: an altar was reared; Isaac was bound and stretched thereon. Abraham had

just stretched his hand with the knife, to plunge it into the throat of his son; the Lord himself stopped the blow, and told Abraham that he had now sufficiently discovered his fixed faith in his promise, and regard to his precepts: meanwhile the patriarch, looking behind him, observed a ram caught by the horns in a thick bush; him he caught, and offered instead of his son, and called the place *JEHOVAH-JIREH*, importing, that God chiefly manifested his favours in perplexing straits, and would provide for his people whatever they needed. After God had renewed his promises, and confirmed them by oath, he rejoined his servants, and returned home to Beersheba; and was there informed, that his brother Nahor had a numerous issue. Gen. xxii.

Abraham's next work was the burial of his beloved Sarah. She died at Hebron, where her husband, it seems, then dwelt. He requested of the Hittites of that place to sell him a burying-place; they offered him room in any of their sepulchres; he desired the cave of Machpelah: Ephron, the proprietor, begged he would take it in the present; but Abraham insisted to give the full value, and paid for it 400 shekels, which amounted to 46 pounds 5 shillings, or, according to Prideaux, 60 pounds sterling; and there he buried Sarah his wife.

Three years after, he resolved to provide a match for Isaac his son. He called Eliezer, his principal servant, and after giving him his instructions, and finding him by oath to take for his son a wife out of his own kindred, and to avoid every step calculated to make Isaac return to Mesopotamia, he sent him away with a suitable train and a number of presents. Rebekah was obtained for Isaac. Next year Abraham himself espoused Keturah; and his body being invigorated by the influence of God, he had six sons by her. Their names were, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. These Abraham, in his life-time, portioned and sent eastward into ARABIA the Desert, where they became heads of tribes numerous and potent. A. M. 2183, Abraham died in the 175th year of his age: his sons Isaac and Ishmael, who now lived at a small distance one from another, buried him in the cave of Machpelah, beside Sarah his wife. Gen. xxiii. xxiv. xxv.

Abraham is famous in the stories of the ancient heathens, and of the Mahometans, Indians, and Jews, as a king of Damascus, as a teacher of arithmetic and astronomy to the Egyptians, &c. It is probable, human sacrifices took their rise among the Canaanites, from his intended oblation of Isaac. Severus, the Roman emperor, reckoned him one of his deities, along with Jesus Christ. The sacred volume represents him as the friend of God; as the father and pattern of the faithful; as one who, with joy unspeakable, foresaw the coming of the promised Messiah; as a noted professor of the heavenly glory; and hence a share of it is represented as *lying in his bosom*. Rom. iv. Heb. xi. John viii. 56. Matt. viii. 11. Luke xvi. 22.

Was Jesus Christ typified by this venerable patriarch? Astonishing was his meekness; his love and kindness to men; his intimacy with, fear of, obedience to, and trust in his God! He is the chosen favourite of Heaven; the father and covenant-head of innumerable millions of saved men. To him were all the promises relative to the evangelical and eternal state of his church originally made. All-obedient, he, at his Father's call, left the native abodes of bliss, and became a stranger and sojourner on earth, not having where to lay his head. At his Father's call, he offered himself an acceptable sacrifice to God. By all-prevalent intercession and supernatural influence, he delivers all his too ungrateful friends from the hand of their foes. After long patience, he obtains a numerous seed in the Jewish and gospel church. In his visible family are many professors, children of the bond-woman, the covenant of works; who, in the issue, are, like the modern Jews, rejected, and cast out into a state of wickedness and misery; others are children of the free woman, who, like Isaac, are, by the powerful influence of the promise, begotten again unto God.

ABROAD, without the city of Sodom. Gen. xix. 17. Out of the house. Exod. xii. 46. Out of the tent. Lev. xiv. 8. Wherever the word occurs, the meaning may be understood from the words in connexion, such as *scatter, bring forth, spread, &c.*

ABSAŁOM, the third son of king David; his mother was Maacah, the daughter of Talmai, king of Geshur. He was one of the most comely men that ever breathed:

every year he cut the hair of his head, and it weighed 200 shekels, or about six pounds English weight; or perhaps, rather, was valued at the rate of 200 shekels of silver, which, at least, is about 23, or, according to Prideaux, 30 pounds sterling. He had three sons, who all died in their childhood, and a beautiful daughter called TAMAR. 2 Sam. iii. 3, xiv. 25-27, xviii. 18.

When Tamar his sister was ravished by Amnon, she complained to him of the injury done her. Absalom resolved on a thorough revenge. Bent to execute it, he entirely concealed his resentment. After two years he invited his brethren to a shearing feast at Baalhazor. When Amnon had drunk hard, Absalom ordered his servants to kill him; and then fled to his grandfather at Geshur, in Syria. He had continued three years in exile, when Joab, observing David's fondness of a reconciliation, prompted an artful widow of Tekoah, by a feigned speech, concerning the danger of her son, who, she pretended, had in a passion killed his brother, to solicit it. Absalom was recalled; but lived two years at Jerusalem without entering his father's presence. Stung with grief and indignation, he sent for Joab, with a view to engage him to be his advocate with the king. Joab at first refused to go; but Absalom, by burning of his corn, obliged him to it. On coming, Joab understood his intent, and went directly to king David, and procured his admission to court. Scarce was this reconciliation effected, when Absalom prepared to usurp his father's throne. He got himself a number of horses and chariots, and fifty men to run before him. By kind usage of those who came to his father for judgment; by indirect hints that their causes were good, but his father neglected to do them justice, and by wishes that it were in his power to do them right, he won the hearts of the people.

About Whitsuntide, A. M. 2980, in the 40th year after David's unction by Samuel, and the 4th after Absalom's return from Syria, he, under pretence of fulfilling a vow, solicited his father's permission to repair to Hebron, a city southward of Jerusalem. Two hundred persons of note attended him hither, without suspecting his designs. He immediately opened his mind to them; and caused it to be proclaimed in all the cities of Israel that he reigned in Hebron. Ahithophel, David's principal counsellor, upon invitation, revolted to him with the first: the body of the Israelites followed his example. David, with a handful of such friends as he could depend on, fled from Jerusalem. Ahithophel, after making him publicly defile ten of his father's concubines, advised Absalom, without delay, to give him the command of 12,000 chosen troops, and he would directly pursue his father and apprehend him, before he had time to recover from his fright. This advice was extremely proper to answer his end. But Hushai was also consulted: he pretended, that Ahithophel's counsel was not seasonable, as David and his friends were brave and desperate fellows, and would readily spring from pits, or like hiding places, and all of a sudden cut off some of Absalom's forces, and so dispirit the whole party before it was firmly established. To flatter Absalom's vanity, and give David time to put himself in a posture of defence, he advised to assemble every man of Israel capable to bear arms; and that Absalom should command them in person: he pretended, that with this huge host they should without fail ruin David and his party, whether they found him in city or field.

Hushai's advice was approved and followed. Absalom collected his troops; marched over Jordan to attack his father; a battle was fought in the wood of Ephraim: his raw, undisciplined host was easily defeated by the providence of God and his father's veteran troops. The wood tore vast numbers of them to pieces, or otherwise occasioned their ruin. David had ordered his warriors to spare the life of his rebellious son; but riding through the wood, an oak-branch caught hold of his high-valued hair, and hung him by it instead of a halter, while his mule went away. Informed hereof, Joab hastened to the place, and put an end to his life. He had erected a proud monument to perpetuate his fame; but had not the honour to be buried therein. His corpse was cast into a pit, as the carcass of an ass, and a great heap of stones thrown over him. Whether his father, who so lamented his death, removed it to a more honourable sepulchre, we know not. 2 Sam. xiii. xiv. xv. xvi. xviii.

ABSENT, out of one's sight or presence. Gen. xxii. 49. Col. ii. 5. The saints on earth are *absent from*

the Lord; they enjoy not the immediate vision and fellowship of Jesus Christ, and of God in him, as those in heaven do. 2 Cor. v. 6.

**ABSTAIN**, to forbear using. **ABSTINENCE** is strictly a forbearing of the use of food. Acts xxvii. 22. During their sacred ministrations, the Jewish priests were to abstain from wine and grapes, or any thing produced by the vine. Lev. x. 9. So were the Nazarites during the term of their vow. Num. vi. 3. The whole Hebrew nation were to abstain from the flesh of animals declared unclean by the law; and from the fat of such as were sacrificed to the Lord; and from the blood of all. Lev. xi. iii. 17, vii. 23. To commemorate the shrinking of the sinew of Jacob's thigh when touched by the wrestling angel, they voluntarily forbore eating of the correspondent sinew in animals. Gen. xxxii. 35. To avoid giving offence to Jewish or weak Christians, the apostles enjoined the gentile converts to refrain from eating of blood, and things sacrificed to idols. Acts xv. 28. 1 Cor. vii. 7-10: but Paul declares it the doctrine of devils to abstain from any wholesome food under pretence of intrinsic holiness and devotion. 1 Tim. iv. 3, 4.

**ABUNDANT**; very large, as an overflowing stream. 1 Pet. i. 3.

**ABUNDANCE**; a great deal of any thing. 2 Chron. ix. 9. Rom. viii. 2 Cor. xii. 7. Great plenty and wealth. Deut. xxviii. 47. *The abundance of the seas* is plenty of fishes, and of profits arising from sea-trade. Deut. xxxiii. 19. See **ABOUND**.

To **ABUSE**; to use persons or things from wrong ends or motives, or in a sinful and dishonourable manner. Judg. xix. 25. *Men abuse themselves with mankind* when they commit the horrid sin of Sodom, that brought ruin on that and the cities around. 1 Cor. vi. 9. *Men abuse the world* when they use the good things of it to dishonour God, and gratify their own lusts. 1 Cor. vii. 31.

**ABYSS**, or **DEEP**. Hell is called by this name in Scripture, as are likewise the deepest parts of the sea and the chaos, which was in the beginning of the world covered with darkness, and upon which the Spirit of God moved. Gen. i. 2.

The ancient Hebrews, as well as the generality of the Eastern people at this day, were of opinion, that the abyss, the sea and waters, encompassed the whole earth: that the earth was, as it were, immersed, and floating upon the abyss, almost, say they, resembling a water-melon swimming upon and in the water, which covers nearly half of it.

The abyss which covered the earth in the beginning of the world, and was put in agitation by the Spirit of God, or by an impetuous wind: this abyss was so called by way of anticipation, because it afterward composed the sea and the waters issued from it, and were formed by the flowing of it, or rather, the earth sprung up out of the midst of this abyss like an island out of the sea.

To **ACCEPT**; (1.) to receive favourably. Mal. i. 10-13. (2.) To take pleasure in. Jer. xiv. 10. (3.) To esteem highly. Luke iv. 24. To be *accepted of God* is to be received into his grace and favour. Acts x. 35. The saints are *accepted in the beloved*: through union to the person and imputation of the righteousness of Jesus Christ they are received into the Divine favour, and entitled to all the blessings of eternal life. Eph. i. 6. The sinful *accepting of persons* is the showing them partial respect in judgment or otherwise, on account of some carnal circumstances and motives. Prov. xvii. 5. Job xxxii. 31. Gal. ii. 6.

**ACCESS**; free admission, unhampered entrance. Our *access* to a gracious state and to God is *through Christ*, as our ransom and way; *by the Spirit*, as applying to us the person and fullness of Christ; and *by faith*, as the means of receiving and improving Christ as the Lord our righteousness and strength. Eph. ii. 18, iii. 12. Rom. v. 2.

**ACCHO** was a city of Galilee, on the coast of the Mediterranean Sea, about 32 miles south of Tyre. It was built on a plain, but had mountains surrounding it on all sides, except towards the sea. On the south was Carmel; on the east the mountains of Galilee; and on the north the ladder of Tyre, about 12 miles distant. It had a fine harbour, and on the north of it the river Belus and the seashore afforded great quantities of sand for making of glass. It was given to the tribe of Asher, but they suffered the Canaanites to continue in it. Judg. i. 31. It made no great figure till Ptolemy

Philadelphus, king of Egypt, rebuilt it, and called it **PROLEMAIS**; after which it often shared in the distress of the Syrian war. The Christian religion was early established here, and here Paul visited the saints in his way to Jerusalem. Acts xxi. 7. Church history informs us that here were bishops in the 2d, 3d, 4th, 5th, and 6th centuries of the Christian era. In the 12th and 13th centuries it was a place of great strength, and was the object of no small contention between the Mahometans and the Europeans in the sacred wars. It began about that time to be called *St. John de Acre*; and here the knights of St. John of Jerusalem fortified themselves a long time. It has for about 300 years been subject to the Turks, and is still remarkable for many magnificent ruins of palaces, castles, and about 30 churches. It is now poorly built and inhabited; scarce a mile in circumference, and without walls, as the Arabs will not allow it to be enclosed, lest they should lose their power over it. It has an old church, and a bishop of the Greek church. The popish monks have an inn, which serves them instead of a convent.

**ACCOMPLISH**; (1.) to perform, *FULFIL*, fully execute. Jer. xiv. 25. (2.) To bring to pass what is desired, purposed, or promised. Prov. xiii. 9. (3.) To finish; so days are accomplished. Acts xxi. 5. Luke ii. 6.

**ACCORD**; of its or his own accord; freely, without pains or constraint. Lev. xxv. 5. 2 Cor. viii. 17. With one accord, with universal harmony and agreement. Acts i. 14, ii. 46, v. 12.

**ACCORDING**; (1.) Agreeably to. 2 Tim. i. 9. (2.) Even as; in proportion to. Acts iv. 35. God rewards all men *according to their works*; that is, agreeably to the nature of their works. 2 Cor. v. 10. Rev. xxii. 12; but deals not with his elect *according to the merit of their works*, whether good or bad. 2 Tim. i. 9. Tit. iii. 5.

To **ACCOUNT**; to reckon, judge, value. Deut. ii. 11. The Hebrews *made account* for the paschal lamb; every eater paid his share of the price. Exod. xii. 14. To put a thing to one's *account* is to charge it on him as his debt; or reckon it to him as his good deed. Phil. 8. Phil. iv. 17. To *take account*, is to search into and judge a matter. Matt. xviii. 23. To *give account* is to have our conduct tried whether it be reasonable and lawful or not. Rom. xiv. 12. Heb. xiii. 17. 1 Pet. iv. 5. *God giveth not account of his matters*; he does not ordinarily inform his creatures of the reasons and circumstances of his conduct; nor is he under obligation to do it. Job xxxiii. 13.

**ACCURSED**. The Hebrew word **HAREM**, and the Greek **ANATHEMA**, which our version often renders *accursed*, signify things set apart or devoted, and with Jews and Christians marked the highest degree of excommunication. They generally imported the cutting off one from the community of the faithful, the number of the living, or the privileges of society; and of a thing from existence and common use. The cities of king Arad, the seven nations of Canaan, the sacrifices of false gods, were *accursed*, or devoted to destruction. Num. xxi. 2, 3. Deut. vii. 2, 26. Exod. xxi. 10, 20. The Hebrews devoted to a curse such as did not assist in punishing the Benjamites. Judg. xxi. 5. Jephthah devoted whatever should first meet him from his house. Judg. xi. 29. Saul devoted such in his host as should taste any food before sunset, while he pursued the Philistines. 1 Sam. xiv. 24. Above forty Jews devoted themselves under a curse, if they did eat or drink before they had killed Paul. Acts xxiii. 12, 13. Nothing devoted to the Lord under the form of a curse could be redeemed. Lev. xxvii. 28, 29. The wealth of Jericho was *accursed*; the gold, silver, brass, and iron were, under the form of a curse, set apart to the service of God, and the rest devoted to ruin. Josh. vi. 16, 19, and vii. 1. The hanged malefactors were *accursed of God*; devoted to public punishment, and an emblem of Jesus dying under the curse. Deut. xxi. 23. To promote the salvation of his Jewish brethren, Paul could have wished himself *accursed from Christ*; not cast into hell, and for ever under the power of sin, and employed in blasphemy of God, but cast out of the church, and made a temporary monument of God's wrath. Rom. ix. 3. Moses, too, is thought to have offered himself to ruin for the preservation of Israel; but I suppose he only wished that he might not outlive the destruction of his people. Exod. xxxii. 32. Haters of Christ and preachers of righteousness by the works

of the law are *accursed*. Isa. lxxv. 40. Gal. i. 8, 9. To be *Anathema, Maranatha*, is to be finally separated from Christ and the saints, and devoted to everlasting punishment by him at his second coming. The one word is *Greek*, and the other *Syriac*, to import that neither Jews nor gentiles shall be excepted. 1 Cor. xvi. 22. To call *Jesus accursed*, is to account him a deceiver, and act towards him as such in our profession or practice. 1 Cor. xii. 3.

To *ACCUSE*; or charge with a crime. Dan. iii. 8. *ACCUSATION* is the act of charging one with a fault, or the charge itself. Luke xix. 8. 1 Tim. v. 19. Men's *thoughts accuse* them when their conscience charges their sins on them, and fills them with pain, shame, and fear on account thereof. Rom. ii. 15. Moses *accused the Jews* in Christ's time; his law pointed out and condemned them for the defects and irregularities of their practice. John v. 45. Satan is the *accuser of the brethren before God day and night*. Without ceasing, he, by his agents, accuses the primitive Christians before the civil magistrates; and towards God, to the world, and to their own conscience, he, in every age, charges the saints with manifold crimes, real or feigned. Rev. xii. 10.

*ACELDAMA*; a field said to have lain on the south of Jerusalem, just north of the rivulet *SHILOAH*. It is said to have been the same with the *fullers' field*, where they whitened their cloth. Isa. vii. 3. It is certain it was the *potter's field* whence they digged their materials. Its soil being quite exhausted by them, it was of very small value. When Judas brought back the thirty pieces of silver, which he had gotten for betraying his Master, the high-priest and rulers pretended that it was not lawful to cast it into the sacred treasury, as it was the price of blood, and purchased with it this field, to bury strangers in; and so it came to be called *Acel dama*, or *Hakeldama*, the field of blood. Zech. xi. 12, 13. Matt. xxvii. 8. Acts i. 18. Travelers assure us that it is now covered with an arched roof, and will consume a corpse in two or three days.

*ACHAIA*, a country of the Greeks in Europe. Sometimes it was taken largely, and answered to *GRÆCIA* Proper, now called *Livadia*; but *Achaia Proper* was a very small canton on the south of Greece, and north of the Peloponnesus or Morea. Its capital, and only city of note, was Corinth. Gallio was the Roman deputy here when Paul preached the gospel, and founded various Christian congregations. Acts xviii. 1-12. 2 Cor. i. 1.

*A'CHAN*, or *ACHAR*, a descendant of Judah by Zerah, Zabdi, and Carmi. At the taking of Jericho, he, contrary to the express charge of Joshua, coveted part of the accursed spoil. Having seized a Babylonish garment, a wedge of gold, and two hundred shekels of silver, he concealed them in his tent. Offended with his crime, and to deter others from secret wickedness, God marked his indignation hereat in the defeat of three thousand Hebrews before Ai, and the slaughter of thirty-six. Pained with grief, Joshua and the elders of Israel rent their clothes, and cried to the Lord for help. The Lord informed Joshua that one of the people had taken of the accursed spoil, and hid it among his stuff; till the discovery and punishment of which they should have no assistance from him. By the direction of God, the whole assembly of Israel sanctified themselves, and prepared for a solemn search on the morrow. The search was referred to the determination of the lot. First the tribe of Judah, next the family of Zerah, next the family of Zabdi, and lastly Achan himself was taken. Admonished of Joshua, he candidly confessed his offence, and, it is hoped, truly repented of it. The stolen goods were brought and publicly exposed to the view of the assembly; then he and his children, who probably concurred in the theft, and all his cattle, were, for the terror of others, publicly stoned to death, and the dead bodies, with his household furniture, burnt to ashes in the valley of Gilgal, called from that event *ACHOR*, that is, *trouble*; and a great heap of stones cast on them. 1 Chron. ii. 5-7. Josh. vii.

*A'CHISH*, or *ABIMELECH*, king or lord of the Philistines of Gath. To avoid Saul's persecution, David retired to Gath. The courtiers represented to Achish, that this David had killed Goliath, and been celebrated as a noted destroyer of their nation. Informed of these insinuations, David, to secure himself, meanly counterfeited madness. Achish hinted to his servants

that they had no reason to be afraid, and himself had no need of a fool to make sport to him: he ordered them to expel him from the city. About four years after, David returned to Gath. Achish, the same who had formerly contemned him, or perhaps his son, gave him a friendly reception. He assigned him and his warriors Ziklag, one of his cities, to dwell in. Almost two years after, he required David and his warriors to assist him and the Philistines against Saul and the Hebrews; and promised to make them his life-guard. The other lords of the Philistines absolutely refused to allow David and his men to serve in their army. Achish, therefore, discreetly dismissed them to their home. Ps. xxxiv. tit. 1 Sam. xxi. xxvii. xxviii. xxix.

*ACHMETHA*. Some think it signifies Ecbatana, the capital or chief city of Media, built by Dejoces or Phraortes, and surrounded with a sevenfold wall, of different colours and unequal height. But perhaps it signifies only a strong box or press, in which the old rolls of the Medo-Persian court were deposited. Ezra vi. 2.

*ACHOR*, the valley near Jericho where *ACHAN* was stoned. The valley of Achor, being a *rest for flocks*, and a *door of hope*, imports that under the gospel, chiefly during the thousand years' reign of the saints, the issue of discouraging troubles, and the ordinances and influences of God's grace, shall afford restful pasture to his people, and encourage their solid hope of the heavenly bliss; even as the Hebrews' first encampment in the valley of Achor was to them a hopeful pledge of their complete possession of the promised land. Josh. vii. 26. Isa. lxxv. 10. Hos. ii. 15.

*ACHISAH*, the daughter of Caleb, the son of Jephunneh. To excite some brave warrior to wrest Kirjath-sepher from the Canaanitish giants, Caleb proffered Achisah as his reward. On these terms, Othniel, her cousin, quickly obtained her. In her way home to her husband's residence, she alighted from her ass, threw her self at her father's feet, and begged that, as he had perished her with a *south*, a dry land, he would give her some moist field, abounding with springs of water; he gave her one, or perhaps two fields thoroughly moist. Josh. xv. 16-19. Judg. i. 12-15.

*ACHSHAPH*, a city about the foot of Mount Tabor. Joshua conquered the king of it, and gave it to the tribe of Asher. In Jerome's time, about 400 years after Christ, it seems to have been a small village called Chasalus. Josh. xii. 20, xix. 25.

*ACHZIB*, a city pertaining to the tribe of Asher. It is thought to have been the same with Eedippa, now Zib, which stands on the shore of the Mediterranean Sea, about half-way between Tyre and Ptolemais. Josh. xii. 23. There was another city of this name in the tribe of Judah. Josh. xv. 44. *The houses, forts, or families of Achzib were a lie to the kings of Israel*; disappointed them, or proved unfaithful to their allegiance during the Assyrian invasion. Mic. i. 14.

To *ACKNOWLEDGE*; (1.) to own, or confess. Gen. xxxviii. 26. (2.) To observe, take notice of. Isa. xxxiii. 13. (3.) To esteem and respect. Isa. lxi. 9. 1 Cor. xvi. 18. (4.) To approve of. 2 Cor. i. 13. Philim. 6. (5.) To worship, profess, and own as a God. Dan. xi. 39. *We acknowledge the Lord in all our ways*, when in every matter we request and wait for his direction and assistance; when we observe what direction or encouragement his word and providence afford us in our affairs, temporal or spiritual. Prov. iii. 6.

To *ACQUAINT*, to get a familiar knowledge and intimacy. Ps. cxxxix. 3. To *acquaint* one's self with, or *accustom* to God, is by repeated endeavours to get spiritual knowledge of and intimacy with him. Job xxii. 21. *ACQUAINTANCE*, persons to whom one is familiarly known and intimate. Job xix. 13.

*ACQUIT*, to clear from charge of guilt. Nab. i. 3. *ACRE*. The English acre is 4840 square yards, the Scotch 6150 2-5, the Roman 3200, and the Egyptian aroua 3698 7-8; but the Hebrew *tzemed* appears to mean what one plough tilled at one time. Ten acres of vineyard *yielding one bath*, and the seed of an *homer an ephah*, imports excessive barrenness; that the best ground should scarce produce the tenth part of the seed. Isa. v. 10.

*ACT*, *ACTION*, a deed, particularly a more noted one. Isa. lix. 6, xxviii. 22. Deut. xi. 3. *ACTIVITY*, an alert briskness, attended with wisdom and prudence, in doing business. Gen. xlvii. 6.

The *ACTS of the Apostles* are an inspired history of their actions and sufferings at or after the ascension

of their adored Master. It chiefly relates those of **PETER, JOHN, PAUL, and BARNABAS**. It gives us a particular account of Christ's ascension; of the choice of Matthias in place of Judas; of the effusion of the Holy Ghost at the feast of Pentecost; of the miraculous preaching of the gospel by the apostles, and the success thereof; and their persecutions on that account, chap. i. to v.; of the choice of the deacons, the persecution and murder of Stephen, one of them, chap. vi. and vii.; of a more general persecution and dispersion of the Christian preachers into Samaria, and places adjacent; of the baptism and baseness of Simon the sorcerer, and the conversion and baptism of the Ethiopian eunuch, chap. viii.; of Peter's raising Dorcas to life, preaching to and baptizing the gentiles of Cornelius's family, and vindication of his conduct herein, chap. ix. 32-43, x. xi. 1-18; of the spread of the gospel among the gentiles by the dispersed preachers, and the contribution for the saints at Jerusalem in the time of a dearth, chap. xi. 19-29; of Herod's murder of James, imprisonment of Peter, and fearful death, chap. xii.; of the council held at Jerusalem, which condemned the imposition of Jewish ceremonies, and advised, to avoid offence of the weak, to forbear eating of meats offered to idols, or of things strangled, or blood, chap. xv. The rest of the book relates the conversion, labours, and sufferings of Paul, chap. ix. 1-31, xiii. xiv. xvi. to the end. It contains the history of the planting and regulation of the Christian church for about 30 years. Nor have we any other for 250 years after that deserves our belief. This large gap between inspired history and that of human authority which deserves credit, Providence no doubt ordered, that our faith and practice relative to the concerns of the church should stand, not in the wisdom of men, but in the authority of God.

Luke the evangelist was the penman of this history. He wrote it as a continuation of his history of Christ. The Marcionite and Manichean heretics of the early ages of Christianity utterly rejected it. The Ebionites translated it into Hebrew, grossly corrupting it. Other heretics attempted to obtrude on the Church a variety of forged imitations of it: as **Abdia's ACTS** of the Apostles; the **ACTS** of Peter, Paul, John, Andrew, Thomas, Philip, Matthias, &c. **ROYAL ACTS**, in the East, were first formed by the king's scribes or ministers, and then enacted by the sovereign. **ACTS** x. 1.

**ADAM**. This name was divinely imposed on both the original parents of the human race, to import their earthly original, their comeliness, and affectionate conjunction, Gen. v. 2; but it is ordinarily appropriated to the man. On the sixth day of the creation, when God had fitted the earth for his residence, he formed man's body of the dust of the ground; he breathed into his nostrils the breath of life, and endued him with a rational soul, resembling himself in knowledge, righteousness, and holiness: for his exercise and refreshment he placed him in the garden of Eden, to keep and cultivate it. Though his most perfect obedience was due to his Maker, and could properly merit no valuable reward, God, in rich condescension and grace, made a covenant with him, importing, that upon condition of his perfect obedience to every precept of the divine law, he and all his posterity should be rewarded with happiness and life, natural, spiritual, and eternal; but, in case of failure, should be subjected to the contrary, death; to which he consented. This, to be sure, was the shortest, easiest, and most probable method of securing happiness to mankind. Adam too was the fittest person, and lay under the strongest obligations to perform the condition. To render him the more attentive; to keep him mindful of his fallible nature, and that his happiness consisted only in the enjoyment of God; to try his obedience in the easiest point of indifference, he was prohibited, under pain of immediate death, to eat the fruit of a certain tree.

That same day, God constituted him lord of the fish, fowls, cattle, and creeping things, vegetables, and other things on the earth: the fowls, cattle, and creeping things he conveyed before Adam, as his vassals; and Adam marked his wisdom and authority in assigning to each its proper name. None of these animals being a fit companion for Adam, God cast him into a deep sleep, took a piece of flesh or a rib from his side, without the least pain, and formed it into the body of a most beautiful woman. Her too he endued with a reasonable soul, and brought her to Adam, who received her with the utmost affection as his wife. There being no

inclemency in the air, no irregularity in their nature, they went both naked, and were neither hurt nor ashamed. Gen. i. 26-31, ii. Ps. viii. 4-7. Rom. v. 12-19. That very day, or rather soon after, Satan, just expelled from the heavenly abodes, conceiving the strongest envy at the happiness of mankind, resolved to effectuate their ruin. Sticking at nothing base, he entered into a serpent, the most simple or subtle of the animal tribe. Thence, finding the woman all alone, he conferred with her; tempted her to suspect the meaning and certainty of the divine prohibition, and to eat of the forbidden fruit. Solicited by her, Adam followed his wife's example, received part of the fruit from her hand, and did eat thereof. He no doubt hoped for happiness, at least impunity, in so doing; but it is quite absurd to imagine that he wittingly threw himself into endless woe from affection to her. Guilt immediately seized on their conscience, and irregular passions awaked in their soul, they were ashamed of their nakedness, and supplied fig-leaves for a covering. In the cool, or afternoon of the day, they heard the Voice, the Word, or Son of God, walking in the garden, and fled to hide themselves amid the thick bushes or trees. God called for Adam, and inquired why he fled, how he became ashamed of his nakedness, and why he had eaten of the forbidden fruit? Adam laid the whole blame on Eve, whom, he said, God had given him for an assistant and comfort. Eve blamed the serpent as her deceiver. After passing a sentence of ruin upon Satan and his agents, by means of the seed of the woman; and of affliction on the serpent, the instrument of his deceit; of sorrow, painful child-birth, and further subjection to her husband, on the woman and her female offspring; God threatened Adam and his whole posterity with a curse on their fields, with scanty crops, with sorrow and toil, and finally with death and a return to dust.

The threatening on Satan implied a promise of mercy and redemption to mankind, by the blood of God's Son. God therefore now instructed Adam and his wife in the manner and signification of typical sacrifices. To mark their degrading of themselves to the rank of beasts by sin, and denote their recovery by the imputed righteousness of the great atonement, God clothed them with the skins of sacrificed animals. To testify his displeasure with sin, and prevent their vain attempts to procure happiness and immortality by eating of the tree of life, God expelled them from Eden, to cultivate the fields eastward, whence their body had been formed. The symbols of the divine presence hovered on the east of the garden; some angels, and perhaps some fiery meteor there placed, rendered it impossible for mankind to re-enter. Just before his expulsion, Adam had called his wife Eve, because she was to be the common mother of men, particularly of those appointed to everlasting life. Now he knew her, and she conceived and bare Cain, and soon after Abel. These Adam taught to sacrifice to the Lord; but both in the issue proved to their parents a source of trouble and grief. Soon after the death of Abel, Adam, in the 130th year of his age, had Seth born to him: he had besides a great many other children. After he had lived 930 years he died. A number of fancies concerning him are reported by heathen and Jewish writers; but he is represented in Scripture as a covenant-breaker; as a coverer of his transgressions; as a source of guilt and death to his posterity; and as a figure of the promised Messiah. Gen. iii. iv. v. Hos. vi. 6. Job xxxi. 33. Rom. v. 12-19. 1 Cor. xv. 21, 22, 45-49.

Jesus Christ is called the second ADAM, because of his similitude to the first. He is in a peculiar manner the *Son of God*, the express image of his person, and brightness of his glory. He is a *new thing created in the earth*, by the overshadowing influence of the Holy Ghost. He is the glorious fruit of the earth, the product of the chief counsels of God, and the ornament and centre of all his works. He is the head and representative of his people in the second and last covenant: he is their common parent, who communicates to them his spiritual image, and entitles them to all the fulness of God: he is their great prophet, priest, and governor. All things without reserve are subjected to him for their sake. Having by his blood regained the celestial paradise, he resides in it, and cultivates the whole garden of his church; and hath, and gives men power to eat of the tree of life. Being, by the determinate counsel of God, cast into the deep sleep of debasement and



death, his church, in her true members, was formed out of his broken body and pierced side: divinely is she espoused to him; and to her he cleaves, at the expense of once leaving his Father in heaven, and now leaving his mother the church and nation of Judah. 1 Cor. xv. 22, 43-49.

ADAM, ADAMAH, ADAMI, a city pertaining to the tribe of NAPHTALI. It was situated near the south end of the Sea of Tiberias: just by it the waters of Jordan stood as a heap till the Hebrews passed over. Josh. iii. 16, xix. 33, 36. Perhaps Adami was a different city from Adamah.

ADAMAH, or ADMAH, the most easterly of the four cities destroyed by fire and brimstone from heaven. Some think the Moabites built a city of that name, near to where the other had stood. Gen. xiv. 2. Deut. xxix. 23. To be made as *Adamah* and set as *Zeboim*, is to be made a distinguished monument of the fearful vengeance of God. Hos. xi. 8.

ADAMANT, the same precious stone which we call diamond. It is the hardest and most valuable of gems. It is of a fine pellucid substance; is never fouled by any mixture of coarse matter; but is ready to receive an elegant tinge from metalline particles: being rubbed with a soft substance, it shines in the dark; but its lustre is checked if, in the open air, any thing stop its communication with the sky. It gives fire with steel, but does not ferment with acid menstruums. No fire, except the concentrated heat of the solar rays, has the least impression on it; and even that affects but its weakest parts. Some diamonds are found in Brazil; but those of the East Indies, in the kingdoms of Golconda, Visapour, Bengal, and the isle of Borneo are the best. We know of no more than four mines of diamonds in India. That of Gani or Colour, about seven days' journey east of Golconda, seems the most noted. About 60,000 persons work in it. The goodness of diamonds consists in their water or colour, lustre, and weight. The most perfect colour is the whitish. Their defects are veins, flaws, specks, of red or black sand, and a bluish or yellowish cast.

The finest diamonds now in the world are, that of the late King of France, weighing 136 3-4 carats; that of the Duke of Tuscany, weighing 136 1-2 carats, and worth 195,374*l.* sterling; that of the Great Mogul, weighing 279 1-2 carats, and worth 779,244*l.*; that of a certain merchant, weighing 242 1-3 carats. There is, too, one in the French crown that weighs 106 carats. The adamant or diamond was the third jewel in the second row of the high-priest's breastplate. Exod. xxviii. 18. Ezekiel's forehead was made like an *adamant*; he was endued with undaunted boldness in declaring God's message to the Jews. Ezek. iii. 9. Wicked men's hearts are as an *adamant*; neither the threatenings nor the judgments of God can break, nor his mercies, invitations, or promises melt them, till they are sprinkled with Jesus's blood, and have his love shed abroad in them by the Holy Ghost. Zech. vii. 12. The sin of Judah was written with a pen of iron, and point of a diamond: their corrupt inclinations were deep rooted and fixed in their heart, and all their crimes were indelibly marked by God. Jer. xvii. 1.

ADAMITES, a sort of heretics of the second age. The author of this sect was one Prodicus, a disciple of Carpocrates; they assumed the title of Adamites, pretending to the innocence of Adam, and called their churches paradise. Community of women was one of their principal tenets; they condemned matrimony, pretending to live in solitude and continency. When any of them were guilty of any particular crimes, such as one they called Adam, and when they expelled him from their assembly, they called it driving him out of Paradise. This heresy was renewed in these last ages, by one Picard, a native of Flanders, who retired into Bohemia, where he introduced this sect. There were some in Poland and England who were followers of it; and the modern Adamites are said to hold their assemblies in the night time, and to observe these rules strictly, *Swear, forswear, and reveal not the secret.*

ADAR, the 12th month of the Jewish ecclesiastic year, and the 6th of their civil. It had 29 days, and answered to our February and part of March. On the 3d day of it the second temple was finished and dedicated. Ezra vi. 15. On the 7th the Jews fast for the death of Moses; on the 13th they commemorate the fast of ESTHER and Mordecai; on the 14th they observe the feast of PURIM. Est. iv. xi. 17. On the 25th

they commemorate the release of JERHOACHIN. Jer. lii. 21. Every third year there was a second Adar added, consisting of thirty days.

2. ADAR, the son of Ishmael. Gen. xxv. 15. (3.) A king of Edom. Gen. xxxiv. 39; named also *Hadad* 1 Chron. i. 50. (4.) The name of a place. Josh. xv. 3.

To ADD. (1.) To join or put to. Deut. iv. 2. (2.) To increase. Prov. xvi. 23. (3.) To bestow. Gen. xxx. 24. (4.) To proceed to utter. Deut. v. 22. *They added nothing to me*; they gave me no new information or authority which I had not before. Gal. ii. 6. *To add sin to sin*, is to continue and become more open and active in the practice of it. Isa. xxx. 1. *To add to faith virtue, and to virtue knowledge*, &c. is more and more to exercise, and abound in all the graces of the divine Spirit, and the virtues of a holy conversation in their proper connexion. 2 Pet. i. 5-7. *To be added to the Lord and to the church*, is to be powerfully converted and united to the Lord Jesus and his church, as new members of his mystical body. Acts vii. 14, xi. 24, ii. 41, 47.

ADDER, a venomous animal, brought forth alive, not by eggs. It is considerably smaller and shorter than the snake, and has black spots on its back; its belly is quite blackish; it is often called a viper. We find the word *adder* five times in our translation, but I suppose always without warrant from the original. *Shepiphon*, Gen. xlix. 17, is probably the blood-snake, a serpent of the colour of sand, and which lies among it, and, especially if trampled upon, gives a sudden and dangerous bite. *Pethen*, Ps. lviii. 4, xci. 13, cxi. 3, signifies an asp. *Tziphoni*, Prov. xxiii. 32, signifies that dreadful serpent called the *basilisk*.

ADBEEL, the vapour, or cloud of God, the son of Ishmael. Gen. xxv. 13.

To ADJURE. (1.) To bind one by oath, as under the penalty of a fearful curse. Josh. vi. 26. Mark v. 7. (2.) To charge solemnly, as by the authority, and under pain of the displeasure of God. Acts xix. 13. Matt. xxvi.

To ADMINISTER, to manage and give out as stewards. 2 Cor. viii. 19. ADMINISTRATION, a public office, and the execution thereof. 1 Cor. xii. 5.

To ADMIRE, to wonder at any thing for its greatness, excellency, or rarity. 2 Thess. i. 10.

To ADMONISH; to instruct, warn, reprove. 1 Thess. v. 14. The *admonition of the Lord* is instruction, warning, and reproof, given in the Lord's name, from his word, in a way becoming his perfections, and intended for his honour. Eph. vi. 4. Heretics are to be rejected or cast out of the church, after a first and second admonition, i.e. solemn warning and reproof. Tit. iii. 10.

ADONAI is one of the names of God. It signifies my Lords, as Adoni signifies my Lord in the singular number.

ADONIBE'ZEK, the king of BEZEX. Just before Joshua entered the land of Canaan, Adonibezek had waged a furious war with his neighbouring kings: seventy of them he had taken captives; and cutting off their thumbs and great toes, had caused them, like dogs, to feed on the crumbs that fell from his table. After Joshua's death, the tribes of Judah and Simeon, finding themselves pent up by the Canaanites, resolved to clear their cantons of these accursed nations: among others, they fell upon Adonibezek; took his capital and made himself prisoner; and cut off his thumbs and great toes: he thereupon acknowledged the just vengeance of Heaven upon him for his cruelty towards his fellow-princes. They brought him along with them to Jerusalem, where he died about A. M. 2570. Judg. i. 4-7.

ADONTJAH was the fourth son of King David, born at Hebron. When his two elder brothers Amnon and Absalom were dead, and Chileab perhaps weak and inactive, and his father languishing under the infirmities of old age, Adonijah attempted to seize the kingdom of Israel for himself. He prepared himself a magnificent equipage of horses and horsemen, and fifty men to run before him: this displeased not his father. His interest at court waxed powerful. JOAB, the general of the forces, ABIATHAR, the high-priest, and others, were of his party; though Benaiah, Zadok, and Nathan the prophet, and the most of the mighty men, were not. To introduce himself to the throne, he prepared a splendid entertainment at ENROGEL: to this he invited all his brethren except Solomon, whom he knew his father had designed for his successor on the throne; and all



the great men of Judah except such as were in Solomon's interest.

While they caroused at their cups, and wished Adonijah a happy reign, Nathan the prophet got intelligence of their designs. He and Bathsheba immediately informed king David, and applied in favour of Solomon. Adonijah's opposers were ordered directly to anoint Solomon with the utmost solemnity. Adonijah's party were alarmed with the shouts of applause; being fully informed by Jonathan, the son of Abiathar, they dispersed in great terror and amazement. Deserted by his friends, and sensible of his crime, Adonijah fled for protection to the horns of the altar, probably that in the thrashing-floor of Araunah. Solomon sent him word that his life should be safe, provided he behaved himself circumspectly for the future. He came and presented himself on his knees before Solomon; and then, at his orders, returned to his own house. Soon after his father's death, he made Bathsheba his agent to request, for his wife, Abishag, the Shunammite, who had been his father's concubine. Solomon suspected this as a project to obtain the kingdom, and perhaps informed otherwise of his treacherous designs, ordered Benaiah his general to kill him. His death happened about a year after his attempt to usurp the kingdom. 1 Kings i. 5-52, ii. 13-25.

**ADON'IKAM**, rising Lord above all. He is simply mentioned among those who returned from the captivity. Ezra i. 13.

**ADON'IRAM**, the principal receiver of Solomon's tribute, and director of the 30,000 sent to cut timber in Lebanon, for building the temple and other magnificent structures. 1 Kings v. 14.

**ADONIZE'DEK**, king of Jerusalem, A. M. 2554. Being informed that Joshua had taken Jericho and Ai, and that the Gibeonites had submitted to Israel, he entered into an alliance with Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Egion, to attack and punish the Gibeonites; and to deter others from submission to the Hebrew invaders. The Gibeonites begged the protection of Israel, and quickly obtained it. Joshua encountered the allied troops of the five Canaanitish kings, and easily routed them: hailstones of a prodigious weight killed vast numbers of the flying remains, even more than were slain by the sword. The sun stood still a whole day, till Joshua entirely cut off these desperate opposers of Heaven. The five kings hid themselves in a cave near Makkedah. Its mouth was stopped with large stones till the Hebrews had leisure to execute them. In the afternoon, Joshua, returning from the pursuit, caused them to be brought out. After making his principal officers trample on their necks, he slew and hanged them on five trees: at the setting of the sun, he ordered their carcases to be thrown into the cave where they had lain hid. Quickly after, the cities belonging to them, Jerusalem excepted, were taken, and the inhabitants slain. Josh. x.

**ADOPTION** is either. (1.) *Natural*, whereby one takes a stranger into his family, and deals with him as his own child: thus the daughter of Pharaoh adopted Moses; and Mordecai, Esther. In this sense the word is never used in Scripture. (2.) *National*, whereby God takes a whole people to be his peculiar and visible church, exercises his special care and government over them, and bestows a multitude of ordinances and other privileges on them. This adoption for 1500 years pertained to the Jews, they being the only visible church of God on earth. Rom. ix. 4. (3.) *Spiritual*, in which sinful men, by nature children of Satan, disobedience, and wrath, are, upon their union with Christ, graciously taken by God into the invisible church; and have spiritual communion and intimacy with Father, Son, and Holy Ghost; and with angels and fellow-saints; and are loved, taught, governed, corrected, protected, helped, and provided for; and are entitled to his promises, salvation, glory, and fulness, as their everlasting inheritance. This adoption the saints have received; and of it, the Holy Ghost dwelling in them as a Spirit of grace and supplication, and their holy conversation, are the undoubted evidence. Rom. viii. 15-17. Gal. iv. 6. Jer. iii. 19. John i. 12. (4.) *Glorious*, in which the saints, being raised from the dead, are at the last day solemnly owned to be the children of God, and have the blissful inheritance publicly adjudged to them; and enter, soul and body, into the full possession of it. This the saints now wait for. Rom. viii. 22.

**ADORA'IM**, "the strength of the sea," a city. 2 Chron. ii. 9.

**ADOR'AM**. (1.) King David's general receiver of the tribute. 2 Sam. xx. 24. Whether he was the same with **ADONIRAM** we know not. (2.) **ADURAM**, or **HADORAM**, king REHUBOAM's chief treasurer and overseer of his works. His master sent him to deal with the ten revolting tribes, to reduce them to their allegiance. Suspecting him to have been the encourager of their oppressive taxes, or from fury at his master, they stoned him to death on the spot. 1 Kings xii. 18. 2 Chron. x. 18.

**ADORE**. "This word, taken in its literal and etymological meaning, signifies properly to carry to one's mouth, to kiss one's hand, or to kiss something, but with a sense of veneration and worship. It is borrowed from the Latin. 'If I beheld the sun when it shined, or the moon walking in brightness, and my mouth hath kissed my hand, this also were iniquity;' that is to say, if I have adored them by kissing my hand at the sight of them. And in 1 Kings xix. 18. 'Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every-mouth which hath not kissed him.' Ps. ii. 12. 'Kiss the Son, lest he be angry and ye perish from the way;' that is to say, adore the Son and submit to his empire. The word *adore* in Scripture is taken not only for that worship and adoration which is due to God only, but likewise for those marks of outward respect which are paid to kings, great men, and superior persons. In adoration of both, men bowed their bodies very low, and often threw themselves prostrate on the earth, to demonstrate their respect. Abraham, prostrate upon the ground, adored the three angels who appeared to him under a human form at Mamre. Lot adored them in the same manner upon their arrival at Sodom. It is very probable that neither of them at first sight took them for any other than men. Abraham adored the people of Hebron, *adoravit populum terre*, he fell prostrate before them, entreating them to sell him a burying-place for Sarah. It is needless to multiply examples of this way of speaking; they are to be met with in a vast number of places in Scripture."

**ADORN**, to deck; make beautiful 1 Tim. ii. 9. Holiness of nature and practice are an *adorn*ing. Much care, pains, and attention to the glass of God's word are necessary in attaining it; and it renders our nature and character truly amiable and glorious. 1 Pet. iii. 4, 5. 1 Tim. iv. 9, 10. By a holy conversation we *adorn the doctrine of God*; practically show to the world the purity, power, glory, and usefulness of his truths, laws, promises, threatenings. Tit. ii. 10. The church is *adorn*ed when her ordinances are pure and efficacious; her officers faithful and zealous; her members clothed with the imputed righteousness of Christ and his sanctifying grace. Isa. lxi. 10. Rev. xxi. 2.

**ADRAM'ELECH** and **ANAMELECH** were two idols of the men of Sepharvaim. In the Hebrew language, and probably in the Assyrian, the first signified *magnificent king*; and the last *gentle king*. In the Persian the first signifies *king of flocks*; and the last in the Arabic signifies much the same. Possibly both were worshipped as the preservers of cattle. The Jewish rabbins tell us, that the first was represented as a mule or peacock; and the second as a pheasant, quail, or horse. It is more probable that the first represented the sun, and the other the moon, which many of the heathens took to be the great rulers of the world. 2 Kings xvii. 31.

**ADRAM'ELECH** and **SHAREZER** were sons of **SENNACHERIB**. It is possible the former had been named after the above-mentioned idol. Dreading their father's intention to sacrifice them, or conceiving some furious prejudice against him, they murdered him as he worshipped Nisroch his idol, and then fled to the country of Armenia. Isa. xxxvii. 38. 2 Kings xix. 37.

**ADRAMYTIIUM**. (1.) A city on the north coast of Africa, westward of Egypt. (2.) A city on the west coast of Mysia, in Lesser Asia, over-against the isle of Lesbos. It was in a ship belonging to this place that Paul sailed from Cesarea to Myra. Acts xvii. 2.

**ADRIA**. At present the *Adria*, or *Adriatic Sea*, comprehends only that sea on the east of Italy, and which is otherwise called the Gulf of Venice; and seems to have taken its name from *Adria*, an ancient city, which stood somewhere in the territory of Venice, on the north-east of Italy: but from Ptolemy and Strabo it appears, that the whole sea adjacent to the

isle of Sicily, and even the Ionian or Tuscan Sea on the south-west of Italy, was anciently called *Adria*. Somewhere in this sea the ship that transported Paul to Rome was terribly tossed. Acts xxvii. 27.

To **ADVANCE**, to raise to a higher station or rank. 1 Sam. xii. 6.

**ADVANTAGE**. (1.) Profit, gain. Job xxxv. 3. (2.) A fair opportunity to prevail over one; or actual prevalence over him. 2 Cor. ii. 11.

**ADVENTURE**, to do a thing by exposing one's self to danger. Judg. ix. 25.

**ADVERSARY**, one who, justly or unjustly, sets himself in opposition to another; so Peninah is called the *adversary* of Hannah. 1 Sam. i. 6. The *adversary* to be agreed with in the way is not only human opposers, to whom we ought quickly to be reconciled, but chiefly God, with whom we ought to make peace, by receiving his Son, while we are in the way to eternity, lest by death and judgment he suddenly cast us into hell-fire. Matt. v. 25. Luke xii. 58, 59. Satan is emphatically called the *adversary*. With the most obstinate and implacable malice, he sets himself to defame and dishonour God; to reproach, accuse, and harass the saints; and to ruin the souls and bodies of men. 1 Pet. v. 8.

**ADVERSITY**, distress and trouble, spiritual and temporal, which withstands and checks our attempts; and like a furious wind blows in our face. Ps. x. 6.

To **ADVERTISE**, to inform beforehand. Num. xxiv. 14.

To **ADVISE**, to give or take counsel or advice. 1 Kings xii. 6.

**ADULLAM**, a most beautiful city, and hence called the *glory of Israel*. Some will have it to have been situated in the south-east of the territory of Judah, near the Dead Sea; but it rather appears to have stood in the plain south-west of Jerusalem, near Jarmuth and Azekah. Josh. xv. 35. It had anciently a king of its own, whom Joshua killed. Chap. xii. 15. Near to it David concealed himself from Saul in a cave; and thither his parents and a number of valiant men resorted to him. 1 Sam. xxii. 1, 2, &c. Rehoboam rebuilt and fortified it. 2 Chron. xi. 7, 8. Sennacherib's army took and plundered it under Hezekiah. Mic. i. 15. Judas Maccabeus and his army solemnly observed the Sabbath in the plain adjacent to it. It was a place of some note about 400 years after Christ; but is long ago reduced to ruins.

**ADULTERER** and **ADULTRESS**. (1.) Such men and women as commit fleshly impurity. Ps. 1. 18. (2.) Such as indulge an excessive love for the things of this world. Jam. iv. 4.

**ADULTERY**, largely taken, comprehends all manner of unchastity in heart, speech, and behaviour, whether fornication, incest, and all unnatural lusts, &c. Exod. xx. 14. But strictly taken, it denotes uncleanness between a man and woman, one or both of whom are married to another person: thus we must understand it where death is constituted the penalty, and the persons were not nearly related. Lev. x. 10. In case one of the persons was betrothed, the crime and punishment was the same as if married. Deut. xxii. 22-27. Reuben's incest with Bilhah is the first act of adultery we read of. Among the heathens it was long held a horrible crime. Gen. xx. 9. For about 500 years, we read of few or no instances of it in the Roman state. Nor does it appear to have been common till the poets represented their gods as monsters of lust.

God appointed for the Jews a method of discovering it, however secret. When a man suspected his wife's fidelity, he warned her to avoid private intercourse with the suspected paramour: if she obeyed not, she was brought before the judges of the place, and the presumptions of her guilt declared. If she continued to assert her innocence, she was tried by the water of jealousy. She was carried to the place of the tabernacle and temple, and examined before the great council or sanhedrim. If she persisted in her denial, she was brought to the east gate of the outer court, and before vast numbers of her own sex, dressed all in black: the priest solemnly adjured her to declare the truth, and represented her danger in drinking the water of jealousy, if she was guilty. She said *AMEN*, importing a solemn wish that vengeance might light on her if guilty. The priest wrote the adjuration and curse on a piece of parchment or bark: he then filled a new earthen vessel with holy water from one of the sacred basins, or per-

haps with the water of purification: he mingled therewith some dust taken from the pavement of the tabernacle or temple; and having read the writing to the woman, and received the return of her second *AMEN*, he washed out the ink wherewith the adjuration and curse were written into the mixture of dust and water: meanwhile, another priest tore the upper part of her clothes, uncovered her head, dishevelled her hair, girt her half-torn garments below her breast, and presented her with about a pound and a half of barley-meal in a frying-pan, without either oil or incense, to mark how disagreeable to God the occasion of this offering was. The priest who prepared the bitter water then caused her to drink it; put the pan with the meal into her hand; stirred it a little; and burnt part of it on the altar of burnt-offering.

If the woman was innocent, this draught confirmed her health, and rendered her fruitful; but if guilty, she immediately grew pale; her eyes started out of her head; her belly swelled; her thighs rotted: she was hurried out of the court, that it might not be polluted with her ignominious death. It is said that her paramour, however distant, was at the same time affected in like manner; but in case the husband was guilty of whoredom, it is pretended that the bitter water had no effect. Num. v. 12-31.

A woman taken in the very act of adultery was brought by the Jews to Jesus Christ, to try if he would ensnare himself by acting the part of a civil judge, in passing sentence against her; or contradict the law of Moses, in dismissing her from punishment. He bid the accuser, innocent of the like crime, cast the first stone at her: their consciences, awakened by his divine power, charged home their guilt, and they went off ashamed. Jesus finding that none of them had condemned her, he, to testify that the end of his coming was not to condemn, but to save sinners, and to instruct his ministers not to meddle in civil judgments, condemned her not, but warned her to avoid the like wickedness for the future. John viii. 1-13.

The divine authority of this history of the adulteress has been much questioned. It is wanting in sundry of the ancient translations, and in not a few of the Greek copies: some copies have it at the end of the 21st of Luke; others at the end of John; others have it as a marginal note at the 8th of John. Not a few of the Greek fathers appear ignorant of its authority. But the evidence in its favour is still more pregnant. Tatian, who lived A. D. 160, and Ammonius, who flourished A. D. 220, have it in their harmony of the gospels. Athanasius and all the Latin fathers acknowledge it. It is found in all the 16 manuscripts consulted by Robert Stephen, in all but one of the 17 consulted by Beza, and in above 100 consulted by Mill.

**ADULTERY**, in the prophetic Scriptures, is often metaphorically taken, and signifies idolatry and apostasy from God, by which men basely defile themselves, and wickedly violate their ecclesiastical and covenant relation to God. Hos. ii. 2. Ezek. xvi. xxiii.

**ADUMMIM**, a mountain and city near Jericho, and in the lot of the tribe of Benjamin. It lay in the way from Jerusalem to Jericho, and is said to have been much infested with robbers; and hence, perhaps, it received its name, which signifies the *red* or *bloody ones*. Josh. xv. 7, xviii. 17. Here Jesus lays the scene of his history or parable of the man that fell among thieves. Luke x. 30-35.

**ADVOCATE**, a pleader of causes at the bar of a judge. Jesus Christ is called our *Advocate with the Father*. By his constant appearance in the presence of God for us, he renders accepted our prayers and service: he answers all the charges that the law or justice of God, that Satan and our own conscience can lay against us: he sues out our spiritual title to the benefits of the new covenant, and procures our actual and eternal receiving thereof. 1 John ii. 1. The Holy Ghost is called an *advocate*. In opposition to the suggestions of Satan, and of the world and our lusts, he pleads the cause of Christ at the bar of our conscience, and insists for his obtaining due honour and property in our heart and life: and by ending our prayers, and directing and enabling us to prosecute them at God's throne of grace, he maketh intercession for us, with groanings that cannot be uttered. John xiv. 26. Gr. Rom. viii. 26.

**AFAIR**; (1.) At a great distance of time or place. John viii. 56. Jer. xxxi. 10. (2.) Apparently estranged

In affection, indisposed and unready to help. Ps. xxxviii. 11, x. 1. (3.) Not members of the church, not in a gracious state of friendship and fellowship with God. Eph. i. 17.

**AFFECT**; to stir up, influence. Lam. iii. 51. Men's *affections* are their desires and inclinations: such as love, fear, care, joy, delight, &c. Col. iii. 1. *Vile affections* are inclinations to wallow in shameful, beastly, and unnatural lusts. Rom. i. 26. *Inordinate affections*, or the *affections of the flesh*, are irregular desire, care, joy, fear, &c. that spring from, and tend to gratify and support, indwelling sin. Col. iii. 5. Gal. v. 24.

**AFFINITY**, a relation between persons and families constituted by MARRIAGE. Solomon made *affinity* with Pharaoh, by espousing his daughter. 1 Kings iii. 1. Jehoshaphat joined in *affinity* with Ahab when he took his sister Athaliah to be the wife of his son Jehoram. 2 Chron. xviii. 1.

**AFFIRM**; (1.) To maintain the truth of an opinion or report. Acts xxv. 19. (2.) To teach. 1 Tim. i. 7.

**AFFLICT**; to distress, vex, pain. Gen. xv. 13. **AFFLICTION** denotes all manner of distress, oppression, persecution. Job v. 6. Exod. iii. 7. Mark iv. 17. When laid on reprobrates, it is proper *punishment*, as it springs from God's wrath, and tends to their hurt. Nah. i. 9. When laid on the saints, it is fatherly *chastisement*, springing from God's love to their persons, and is merited by the death of Christ, secured by the new covenant, and works for their good. 2 Cor. iv. 17. When laid on the unconverted elect, it is *wrathful* in its nature, but overruled to promote their union with Christ. Job xxxiii. The saints are represented as an *afflicted people*: they, in every age, endure manifold trouble from God, from Satan, the world, and their own lusts. Ps. xviii. 27. Zeph. iii. 12. They "fill up what is behind of the afflictions of Christ," and "partake of the afflictions of the gospel." Though Christ completely endured the wrath of God for them, yet he hath allotted various distresses to be borne by them, as proceeding from his hand; coming in a gospel channel of kindness and love; as means of conforming to his image; and borne for adherence to his interests, and the truths of the gospel. Col. i. 24. 2 Tim. i. 8.

**AFFRIGHTED**, **AFFRAID**, filled with fear, terror, and dread. Luke xxiv. 37. Deut. i. 7.

**AFRESH**; anew; another time. Heb. vi. 6.

**AFTER**; (1.) Behind. Job xxx. 5. (2.) Later in time; at the end of. Gen. xxxviii. 24. (3.) According to the direction and influence. Isa. xi. 3. Rom. viii. 1, 4, 13. *To inquire after, go after, walk after, follow after*, is to search, imitate, seek for, serve, worship. Gen. xviii. 12. Exod. i. 11. Job x. 8. Deut. vi. 14. Hos. xi. 10.

**AGABUS**, a prophet who foretold the famine that happened in the days of Claudius Cæsar, A. D. 44. Acts xi. 28. About A. D. 60, he visited Paul at Cæsarea, and foretold his being bound at Jerusalem. Acts xxi. 10. It is said he suffered martyrdom at Antioch.

**A'GAG**. It seems to have been a common name of the kings of Amalek. It appears they had a mighty king of this name as early as the times of Moses. Num. xxiv. 7. One of this name governed them in the days of Saul. He was extremely cruel and bloody: his sword had bereaved many mothers of their children. Saul, when divinely ordered to cut off that whole nation, spared him, with the best of the flocks. He appeared before Samuel the prophet with the most delicate arts, expressing his hopes that he had no reason to fear a violent and tormenting death; but the prophet with his own hand, or another by his order, hewed him to pieces before the Lord at Gilgal. 1 Sam. x. 8, 20, 32, 33. Haman is called an Agagite, probably because he was an Amalekite, and of the blood-royal. Esth. iii. 1.

**AGAIN**; (1.) A second time. Gen. viii. 21. (2.) Backwards. Prov. ii. 19.

**AGAINST**; (1.) In opposition to. Acts xxviii. 22. (2.) Directly facing. Num. viii. 2. (3.) By the time when. 2 Kings xvi. 11.

**AGAPE**. "This is a Greek word, and signifies properly *friendship*. The feast of charity, which were in use among the Christians of the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus Christ made with his apostles, when he instituted the holy Eucharist. These festivals were kept in the church, towards the evening, after the common prayers were over, and the word of salvation had been heard. When this was done the faithful ate together with great simplicity and union,

what every one had brought with them; so that the rich and the poor were nowise distinguished.

"After an economical and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace. This custom, so good and laudable in its original, soon degenerated and was abused. St. Paul complains of this in his first epistle to the Corinthians, chap. xi. 20-22. The Jews had certain devotional entertainments which had some relation to the *agape* we are describing. Upon their great festival days they made feasts for their family, their friends, and relations; to these they invited the priests, the poor, and orphans, and sent portions to them of their sacrifices.—These repasts were made in the temple and before the Lord. And there were certain sacrifices and first-fruits appointed by the law, which were to be set apart for this purpose."

**AGATE**, an almost transparent precious stone, variegated with veins and clouds, composed of crystal, debased by a small quantity of earth. It is not formed by incrustation round a nucleus, nor made up of plates; but seemingly the effect of one concretion, and variegated merely by the disposition which the fluids in which they were formed gave their differently-coloured matter. Agates are excellent for burnishing of gold, and sealing of wax. Some of them have a whitish ground, as the dendrachates or mochoa-stone, the phassachates, and another sort. The hemachates, sardachates, &c. have a reddish ground. The cerachates and leontoseres have a yellowish ground. The sardachates is most esteemed. The *agate* was the second stone in the third row of the high-priest's breastplate. Exod. xxviii. 19. The Syrians traded with *agates* in the Tyrian fairs. Ezek. xxvii. 16. The *windows* of the gospel church are of *agates*: her ministers and ordinances which enlighten her are pure, precious, and diversified in form and gifts. Isa. liv. 12.

**AGE**; (1.) The whole continuance of one's life. Gen. xlviii. 26. (2.) The time of life when a woman is fit for conceiving of children. Heb. xi. 11. (3.) The time when men's natural powers and faculties are at their perfection, or near it. John ix. 21, 23. Eph. iv. 13. (4.) Long continuance of life. Job v. 26. Zech. viii. 4. (5.) A period of time, past, present, or future. Eph. ii. 5, li. 7. (6.) The people living in such periods. Col. i. 26.

The duration of the world has been divided by **AGES**. The patriarchal age continued 2513 years from the creation of the world to the departure of the Hebrews from Egypt. The ceremonial age 1491 years, from the mission of Moses to the incarnation of Christ. Of the Christian age, from the birth of our Saviour, have, according to the common calculation, elapsed 1832 years. The whole period, from the creation till now, amounts to 5836 years; but the East Indians reckon it at 15,115,263. The chronology too of the vulgar Chinese, and of the ancient Chaldeans and Egyptians, far exceeds our reckoning. By adding a hundred years to the age of a great many of the patriarchs before Abraham, prior to the birth of their succeeding children, the Greek version of the Old Testament extends the period before the flood to 2242 years; and the period thence to Abraham's entrance of Canaan to 1106. It is likely the author or authors of this version, ascribed to the Seventy, used such freedom with the sacred oracles, that under pretence of taking the ancient years for months, they might reconcile the longevity of the patriarchs to the common standard of life in their time. Vossius and Pezron have with great zeal attempted to establish this chronology, under pretence that it tallies better with profane history, and accounts for the multitudes of men in the earlier ages of the world. That pretence is entirely groundless; for at a moderate calculation there might be 80,000,000,000 persons in the world in the year of the flood, which was A. M. 1656. The sixteen grandsons of Noah might produce sundry thousands against the building of Babel, even suppose we should place it at the birth of Peleg, in the 101st year after the flood. And if, with the authors of the Universal History, we place it 252 years later, there might be still many thousands more. We have no authority for the vast multitudes of men in the early age, after the flood, but that of Ctesias, one of the most romantic writers that ever breathed. Stillingfleet, in his *Origines Sacrae*, Bedford, in his *Chronology*, and Shuckford, in his *Connexions*, &c., have shown how well the chronology of our Bible tallies with such profane history as deserves credit. Sir Isaac Newton, in

his Chronology of Ancient Kingdoms amended, has rendered it sufficiently probable that the states mentioned in the history of the Greeks were not by far so early founded as was generally thought. The duration of the Old Testament may be more particularly divided into, (1.) The *Antediluvian age*, that ended at the flood, A. M. 1656. Gen. v. (2.) The age of the *dispersion*, consisting of 427 years, and ending with the call of Abraham, A. M. 2083. Gen. xi. (3.) The age of *sojourning*, from the call of Abraham to the deliverance of the Hebrews from Egypt, consisting of 430 years. Exod. xii. 40, and ending A. M. 2513. (4.) The age of the *tabernacle*, consisting of 480 years, and ending at the foundation of Solomon's temple, A. M. 2993. 1 Kings vi. 1. (5.) The age of *Solomon's temple*, consisting of 424 years, and ending with the burning of it by Nebuchadnezzar, A. M. 3416. (6.) The age of *Zerubbabel's temple*, consisting of 588 years, and ending at the commencement of the Christian era, which is supposed to be two or three years after the birth of Christ, A. M. 4004.

The duration of the New Testament period may be divided into, (1.) The age of *seals*, ending at the opening of the seventh, A. D. 323. (2.) The age of the *preparations* for Antichrist, under the four trumpets, Rev. viii., and ending about A. D. 606. (3.) The age of *Antichrist*, containing 1260 years, besides 75 years of extirpation. Rev. xi. 2. Dan. xii. 11, 12. (4.) The Millennium, or thousand years' reign of the saints. If we date the rise of Antichrist from the pope's assuming a universal headship over the church, we hope the Millennium to begin about A. D. 1940, or sooner. But if we date the rise of Antichrist from the pope's commencing a civil lord, about A. D. 756, we cannot hope for the beginning of the Millennium till after A. D. 2016.

**AGONY**, painful conflict, racking and tormenting trouble, in soul or body. Luke xxii. 44.

**AGREE**; (1.) to bargain with. Matt. xx. 2, 13. (2.) To approve, consent to. Acts v. 40. (3.) To be like to. Mark xiv. 56, 70. (4.) To conspire, resolve together. John ix. 22. (5.) To be reconciled to. Matt. v. 25.

**AGRIPPA**, the son of Herod Agrippa. He was at Rome with the emperor Claudius when his father died, A. D. 44. The emperor inclined to bestow on him the whole dominions possessed by his father, but his courtiers dissuaded him from it. Next year the governor of Syria thought to compel the Jews to lodge the ornaments of their high-priest in the tower of Antonia, under the custody of the Roman guard; but by the influence of Agrippa they were allowed by the emperor to keep them themselves. A. D. 49, Herod, king of Chalcis, his uncle, died, and he was by the emperor constituted his successor; but four years after that kingdom was taken from him, and the provinces of Gaulonites, Trachonites, Batanea, Paneas, and Abilene were given him in its stead. To these, soon after, Nero added Julius in Perea, and a part of Galilee on the west of the sea of Tiberias. When Festus was made governor of Judea, A. D. 60, Agrippa and his sister Bernice, with whom he was supposed to live in incest, came to Caesarea to congratulate him. In the course of their conversation, Festus mentioned the affair of Paul's trial and appeal to Cæsar. Agrippa was extremely curious to hear what Paul had to say for himself. On the morrow Festus gratified him and his sister with a hearing of him in the public hall. Paul, being desired by Agrippa to say what he could in his own defence, rehearsed how he was converted from a furious persecutor into a zealous preacher; and how he had, according to the ancient prophets, preached up the resurrection of the dead. Agrippa was so charmed with the good sense and majesty of the discourse, and with the apostle's polite address to himself, that he declared he was almost persuaded to be a Christian. Paul expressed his earnest wishes that king Agrippa, and all the audience, were altogether such as himself, excepting his bonds and trouble. Agrippa signified to Festus that he might have been set at liberty if he had not appealed to Cæsar. Acts xxv. xxvi.

About two years after, Agrippa deposed Joseph Cabei, the Jewish high-priest, for the great offence which he had given to the people, in the murder of James, the brother of Jude, whose distinguished meekness and sanctity were universally respected: and he made Jesus, the son of Damneus, priest in his room. It was not long after, when he allowed the temple-singers to wear

linen robes, as the common priests. He restrained awhile the rebellion of the Jews against their Roman superiors. When at last, rendered desperate by the oppression and insolence of their governors, they openly revolted, Agrippa was obliged to side with the Romans. After the destruction of Jerusalem he and his sister Bernice retired to Rome, where he died, aged 70, A. D. 90.

**AGUE**, a periodical disease of the fever kind, consisting of a cold shivering fit, succeeded by a hot one. It is occasioned by want of perspiration, and is said to be most obstinate in the harvest season. Its common cure is a vomit of ipecacuanha, and afterward repeated doses of the Jesuit's bark. A *burning ague* is one of the most terrible kind. Lev. xxvi. 16.

**A'GUR**, the son of Jakeh, is imagined by some to be Solomon; but Solomon had no reason thus to disguise his name; nor could he pray against riches; nor is his style and manner of writing similar to Agur's, who, under inspiration, uttered the xxxth chapter of the Proverbs to his two friends Ithiel and Ucal. In it he professes his great ignorance of the unsearchable greatness and marvellous works of God; his esteem of God's word, and desire of a moderate share of worldly things. He mentions four kinds of persons very wicked; four things insatiable; four things wonderful; four small, but wise; and four comely in going. Prov. xxx.

**AH, ALAS**. It generally expresses great distress and sorrow. Jer. xxii. 18; but in Ps. xxxv. 25, and Isa. i. 24, it signifies the same as

**AHA**, which denotes contempt, derision, insult. Ps. xxxv. 21.

**A'HAB**, the son and successor of OMRI. He began his reign over Israel A. M. 3086, and reigned 22 years. In impiety he far exceeded all the kings of Israel. He married Jezebel, the daughter of Ethbaal, king of Zidon, who introduced the whole abominations and idols of her country, Baal and Ashteroth; and vigorously prompted her husband to every thing horrid. To punish their wickedness, God, by the prophet Elijah, first threatened, and then sent above three years of continued drought. A terrible famine ensued. Charging this to the account of the prophet, Ahab sought for him in his own and the kingdoms adjacent, to murder him. At last Elijah, by means of Obadiah, a courtier, informed Ahab where he was. Ahab hastened to the spot, and rudely charged him as a *troubler of Israel*. The prophet replied, that himself and family, in forsaking the true God, and following Baalim, had brought these judgments upon the people. He required Ahab to assemble the Israelites, and all the prophets of Baal, to mount Carmel. It was done; and Elijah, having, by the descent of fire from heaven to consume his sacrifice, demonstrated JAHOVAH, not Baal, to be the true God, ordered the people to slay the prophets of Baal, to the number of 450; and quickly after, by his prayers, procured an abundance of rain. 1 Kings xvi. 29-34, xvii. xviii.

About A. M. 3103, Benhadad, king of Syria, who besieged Samaria with a powerful host, sent Ahab a message, importing that his whole silver, gold, wives, and children were his property. Ahab immediately consented. By a second message, Benhadad ordered him to deliver up his silver, gold, wives, and children; and threatened, that upon the morrow after he would send his servants to plunder the city and palace of every thing valuable. The elders and people dissuaded Ahab from hearkening to this. Hearing of the refusal, Benhadad outrageously swore that his troops should, ere long, demolish Samaria, till not a vestige was left. Offended with the Syrian pride, God, by a prophet, instructed Ahab in his measures, and assured him of victory. Ahab ordered his small army of 7000, with 232 pages or young noblemen at their head, to march out of the city at noontide. Benhadad ordered his troops to bring the young commanders directly to him, whatever they intended; but the Hebrew host still advanced, and killed all that opposed them. Benhadad and his army were entirely routed, and left a prodigious booty. This victory was gained by raw, inexperienced commanders, that it might appear wholly of God.

The prophet informed Ahab that Benhadad would invade his kingdom next spring, and advised him to take heed to his steps. The invasion took place, with a powerful host. Ahab, assured of victory by the prophet, drew up his small army, seven days successively before the Syrians, and on the last gave them battle. A

hundred thousand Syrians were killed on the spot. The rest fled to Aphek, where the walls, overturned by an earthquake, killed 27,000 more. Benhadad threw himself on the mercy of Ahab, and was kindly received. An agreement was made on condition that Ahab should have all the cities restored that had been taken from him and his father, and that Ahab should be allowed to make for his own use *market-places*, or rather *citadels or streets*, for Israelites to dwell in, enjoying the privileges of the city, under their own king and laws, in Damascus. This kindness to a horrid blasphemer and murderer, whom Providence had put in Ahab's power to slay, greatly provoked the Lord. A prophet as he returned home assured him, that since he had suffered Benhadad to escape, his life should go for his life, and his people for his. Ahab was at first considerably vexed, but the impression of the prophet's words quickly wore off. 1 Kings xx.

Intending to make himself a kitchen-garden hard by his palace in Jezreel, Ahab demanded of Naboth to sell him his vineyard, or exchange it for a better. Naboth absolutely refused to violate the divine law in an unnecessary alienation of the inheritance of his fathers. Stung with this refusal, Ahab went home greatly displeased, threw himself on his bed, and would eat nothing. Informed of the cause of his disorder, Jezebel, to comfort him, assured him that she would quickly put him into the possession of Naboth's vineyard. By issuing forth orders to the elders of the city, and suborning false witnesses against Naboth, she got him murdered, as guilty of blasphemy and treason. Informed of his death, Ahab went and took possession of his vineyard. In his return home to Samaria, Elijah met him, and divinely assured him, that for his murder of Naboth, and seizing of his vineyard, dogs should lick his blood on the spot *where, or because*, they had licked Naboth's: that Jezebel, his wife, should be eaten of dogs by the wall of Jezreel; and the rest of his family have their carcases devoured by the dogs in the city, or wild beasts and fowls without it. Terrified with this prediction, Ahab rent his clothes, put on sackcloth, and mourned for his conduct. To reward his repentance, though not evangelic, God deferred the full execution of the stroke till after his death, in the reign of Jehoram his son, and perhaps altered some circumstances thereof. 1 Kings xxi.

A. M. 3107, Benhadad not fulfilling his treaty in restoring to Israel their property, Ahab prepared to retake Ramoth-Gilead, a strong city near the south-east confines of Syria, by force. Jehoshaphat happened just then to pay a visit to Ahab, and consented to assist him; but desired that some prophet might be first consulted, whether the Lord would favour the attempt. Four hundred prophets of Baal were consulted. They, as with one voice, assured the kings that the Lord would deliver the city into their hands. Suspecting their fraud, Jehoshaphat inquired for a prophet of the true God. Ahab informed him of one Micaiah; "but," said he, "I hate him, for he always prophesies evil concerning me." Being sent for, at Jehoshaphat's instance, and consulted, he bade Ahab go up to Ramoth-Gilead and prosper. Ahab, discerning the ironical air wherewith he spake, adjured him to tell nothing but truth. Micaiah then seriously assured him that his army should be scattered, and return without him at their head; and that, by the divine permission, a lying spirit had seduced his false prophets to entice him to go, up and perish in the attempt. Enraged hereat, Ahab ordered Micaiah to prison, and there to continue half-starved till himself should return in peace. Micaiah replied, that if ever the Lord spake by him he should never return in peace. To avoid his predicted exit, Ahab treacherously persuaded Jehoshaphat to put on royal apparel, while himself went to the field of battle in disguise. In consequence of this, all the Syrian captains, as directed by their master, set upon Jehoshaphat, suspecting him to be Ahab. At last God delivered Jehoshaphat, but Ahab, notwithstanding his precaution, met with his fate. A Syrian shot a random arrow, which, entering by the joints of his harness, pierced him to the heart, and made him order his charioteer to carry him out of the host, for he was sore wounded. The battle continued, and Ahab, bleeding in his chariot, faced the enemy till night, and then died. His army was immediately warned to disperse, and shift for themselves. Ahab was carried to Samaria in his chariot, and buried. His chariot and armour being washed in the pool, the

dogs licked up his blood, and his son Ahaziah reigned in his stead. 1 Kings xxii.

2. AHAAB, the son of Kolaiah, and ZEDERIAN, the son of Maaseiah, were two false prophets, who, about A. M. 3406, seduced the Jewish captives at Babylon with hopes of a speedy deliverance, and stirred them up against JEREMIAH. The Lord threatened them with a public and ignominious death, before such as they had deceived; and that their names should become a curse; men wishing that their foes might be made like Ahab and Zedekiah, whom Nebuchadnezzar, king of Babylon, roasted in the fire. Jer. xxix. 21, 22.

AHASUERUS, or Astyages, the Mede. Dan. ix. 1. He was the son of the brave Cyaxares, who assisted Nebuchadnezzar to overturn the Assyrian empire and ruin the city of Nineveh. He succeeded his father on the Median throne, and reigned 35 years; but did nothing of importance besides repulsing an inroad which Evil-merodach, king of Babylon, made on his territories. He died A. M. 3444, leaving children, Darius the Mede, his successor, and Mandane, the mother of Cyrus.

2. AHASUERUS, or Cambyses, king of Persia. He succeeded his father Cyrus, A. M. 3475, and reigned seven years and five months. He had scarcely mounted the throne, when the Samaritans requested him to put a stop to the rebuilding of the temple at Jerusalem. He did not, and perhaps could not, formally revoke the decree of his father. The building, however, was stopped during his reign. He was notable for nothing but violence, foolishness, and cruelty. His fits of passion often hurried him into downright madness. In the second year of his reign he entered Egypt; reduced the revolted; wasted their country; killed their sacred ox, and carried off thousands of their idols. Here he continued five years, and ruined a great part of his army, in the dry deserts of Libya, in his mad attempt to invade Ethiopia; and daily sacrificed some principal Persians to his fury, his own brother and sister not excepted. Informed that Patizithes the Magus, whom he had left to govern Persia in his absence, had placed his own brother Smerdis on the throne, pretending that he was Smerdis the brother of Cambyses, he hastened to his kingdom. It is said he wreaked his fury on the Jewish nation, as he passed their territories. Near Mount Carmel, he mounted his horse with such precipitate rage, that his sword dropped from its scabbard and desperately wounded his thigh. The wound appearing to be mortal, Cambyses convened his principal nobles, and informed them that his brother Smerdis had been murdered by his orders; and begged that they would not suffer the Magian impostor to translate the government to the Medes; and quickly after expired. That Cambyses is the Ahasuerus, and Smerdis Magus the Artaxerxes of Scripture, who hindered the rebuilding of the temple, is sufficiently plain. None but these ruled in Persia between Cyrus, who gave the edict for building, and Darius, who renewed it. Ezra' iv. 6, 7.

3. AHAZERUS, the husband of Esther. Who he was is not universally agreed; Scaliger, Gill, and others will have him to be Xerxes, the fourth king of Persia after Cyrus: his wife Amestris they suppose to have been the very same with Esther; and that the report of her cruelty took rise from her concern in the execution of Haman and his sons, and the death of the 70,000 opposers, who were slain by the Jews in their own defence. The authors of the Universal History, Prideaux, and others, will have him to be Artaxerxes Longimanus, the son of Xerxes, who greatly favoured the Jews, particularly in the seventh year of his reign, &c. Ezra vii. Neh. i. ii.; Esth. ii. 16; and indeed Josephus calls him by this name. The seventy interpreters and the apocryphal additions to Esther constantly call him Artaxerxes. Atossa, the beloved wife of Darius Hystaspes, according to Herodotus, was never divorced, but lived with him till his death; both she and Aristone, his next beloved wife, were the daughters of Cyrus. These hints would effectually command our assent, if we did not remember that Artaxerxes began his reign A. M. 3548: the seventh year of it, when Esther was taken to his bed, behooved to be A. M. 3555; between which and A. M. 3405, when Mordcai was carried captive to Babylon with king Jehoiachin (Esth. ii. 5), is an interval of 150 years. How incredible, that he should be then alive, or capable to manage the affairs of a large empire! How improbable, that his cousin Esther could be so young as to attract the king's

affection above all the fine beauties of Persia! We are therefore obliged to accede to the sentiment of the great Usher, Calmet, &c. that this Ahasuerus was Darius Hystaspes. He, first of the Persian kings, reigned from India to Ethiopia above Egypt; and was noted for his imposition of tributes, and hoarding of money, Esth. i. 1, and x. 1. We should even reckon him too late, could we possibly fix upon any before him. ATOSSA, the name of his beloved wife, is easily formed from HADASSAH, the Hebrew designation of Esther. Herodotus might very easily be mistaken concerning her lineage, when she long concealed it herself; and the Persians could hardly fail to challenge her as one of their royal blood, rather than assign her to the contemptible Jews.

AHASUERUS, if Darius Hystaspes, was a Persian of royal blood, a descendant of Achæmenes, and an attendant of Cyrus in his warlike expeditions. Soon after the death of Cambyzes, he and six other Persian lords killed Smerdis the usurper. They agreed to meet next morning on horseback, at an appointed place, before sun rising; and that he whose horse should neigh first should be acknowledged king by the rest. Hearing of this agreement, Darius's groom caused his master's horse to cover a mare in the place by night. The conspirators no sooner met next morning, than Darius's stallion neighed for his mare. The rest immediately alighted, and acknowledged Darius their sovereign, A. M. 3493. To fortify his royal claim, he, according to Herodotus, espoused Atossa the daughter of Cyrus, who had been first married to her brother Cambyzes, and afterward to Smerdis the usurper, and Aristone, her sister. In the second year of his reign, the Jews, encouraged by the prophets Haggai and Zechariah, resumed the rebuilding of their temple. The Samaritan governors, by means of whom the work had suffered about nine years' interruption, demanded their warrant. The Jews referred them to the edict of Cyrus. The governors informed Darius hereof, and begged he would inquire if such an edict was granted, and return them his orders. Upon search the edict was found at ACHMETA, among other ancient records. Darius confirmed it, and ordered his Samaritan governors to assist the Jews, if necessary, and to furnish them with every thing needful for sacrifice; and he devoted to ignominious death and ruin the persons who should refuse to obey. Ezra v. vi.

When his empire, containing 127 provinces, and extending from India to African Ethiopia, was fully established, and his new palace of Shushan finished, he made a very splendid entertainment for his nobles. It lasted six months; at the end of which he made a feast of seven days for all the people of Shushan. His queen VASHTI at the same time feasted the ladies and other women in the like splendid manner. Upon the 7th day, Ahasuerus, warmed with wine, and gay than usual, ordered his principal eunuchs, Mehuman, Biztha, Harbona, Bigthan, Abagtha, Zethar, and Carcas, to bring queen Vashti to the assembly of the men, for the display of her charms. She refused to obey. Enraged hereat, Ahasuerus, by the advice of Memucan and his other six counsellors, gave Vashti an irrevocable divorce. A war with the revolting BABYLONIANS, which issued in the ruin of most of them, and the reduction of their walls, employed his thoughts for above two years. He now heartily repented of his rash divorcement of Vashti. His servants advised him to search out all the fine virgins of his vast empire, and choose whom he pleased to be her successor. The virgins were collected at Shushan, and after a year's preparation with fine spices, were, in their turn, admitted to his bed. None of them pleased him equally with Esther the Jew. She was made queen in the 7th year of his reign. Whether his fruitless expedition into Scythia happened during the purification of the women or afterward we know not.

No sooner was Esther made queen, than Bigthan and Teresh, two of his chamberlains, resolved to murder the king, disgusted perhaps with his treatment of Vashti. Mordecai informed against them; the crime was proved, and the traitors were hanged. Just after, Ahasuerus made HAMAN his chief minister of state. He, enraged that Mordecai denied him the honours he desired, obtained an edict to have the whole Jewish nation cut off in one day, and their estates confiscated to the king. To prevent the execution, Esther, advised by Mordecai, risked her life in approaching the royal presence uncalled. Melted with affection, Ahasuerus

held out to her his golden sceptre, as a token that her life was in no danger; and asked her request. At only invited him and Haman to a splendid treat. At the banquet he again offered her whatever she asked, to the half of his kingdom. She only begged they would come to-morrow to a second entertainment. That very night the king could take no sleep: he therefore ordered the records of the empire to be read to him. The reader happened on the passage of Mordecai's information against the treacherous chamberlains. Finding that Mordecai had hitherto been neglected, the king resolved now to reward him. Haman, who had just entered the palace, to ask leave to hang Mordecai on the gallows which he had prepared, was called in, and asked what was proper to be done to the man whom the king delighted to honour? Haman, expecting the honour was intended for himself, advised that the man should be dressed in the royal robes, crowned with the royal diadem, mounted on the king's horse, while one of the chief courtiers should lead his horse through the streets, proclaiming all along, "Thus shall it be done to the man whom the king delighteth to honour." The king ordered Haman immediately to serve Mordecai the Jew in the manner which he had suggested.

That very day, at Esther's banquet, the king, for the third time, offered to grant her whatever she would request, to the half of his kingdom. She then begged he would interpose for the life of herself and her people; as, to the king's hurt, they were sold to be murdered. Informed that Haman was the manager of this horrid scene, Ahasuerus flew out in a rage, and went to his garden. Returning in a little while, he found Haman at the feet of queen Esther, begging his life. His passion, it seems, made him imagine that Haman had intended to force the queen, on the bed whereon she sat at the banquet: he therefore ordered his face to be covered as a signal of death. One of the pages present informed Ahasuerus that Haman had in his house a gallows prepared to hang Mordecai, the preserver of the king's life. Ahasuerus ordered Haman himself to be hanged thereon; and gave Haman's whole power and honours to Mordecai; and though, according to the Persian law, he could not revoke the decree against the Jewish nation, he allowed Mordecai and Esther to write to all the provinces, that the Jews should stand up in their own defence, and in such manner as tended to discourage the heathen from attempting the massacre. Esth. i. ix.

Soon after Mordecai became his chief minister, Ahasuerus laid a tax on his inland territories, and on that part of Lesser Asia and the islands which belonged to him. About A. M. 3495 he invaded India, and obliged the inhabitants to pay him yearly 365 talents of silver. He had frequent disputes with the Greeks in Lesser Asia, and with the Athenians and others in Europe, which generally issued to his loss and disgrace. A little before his death, the Egyptians revolted from his yoke. He died A. M. 3519, after a reign of 36 years, and was succeeded by Xerxes, his son.

AHAVA, a petty river of Chaldea, or rather Assyria. Here Ezra, with his attendant Jews, observed a solemn fast, for direction and success in their return to Judæa. Ezra viii. 15-21.

AHAZ, the son of Jotham, king of Judah. About the 10th year of his age he espoused Abijah, the daughter of Zechariah, by whom he had his son Hezekiah, about a year after. At twenty years of age, Ahaz became heir to the crown, A. M. 3265, and reigned 16 years. In imitation of the kings of Israel, he abandoned himself to the most abominable idolatries. One of his sons he sacrificed to the idol Moloch; and perhaps caused the rest to pass through the fire, for lustration. He did not merely connive at the people's offering sacrifices in high places, as sundry of his predecessors had done; but himself ordered sacrifices and incense to be offered in high places, hills, groves, and under green trees. Towards the end of his father's reign, the Syrians under Rezin, and the Israelites under Pekah, had begun to harass Judah. Observing Ahaz to be a weak prince, they agreed to dethrone him, and make a son of Tabeel, their deputy, king in his stead. Their armies invaded his kingdom all at once. He and his people were seized with the utmost consternation. The prophet Isaiah assured him that none of their projects should prosper; and that since the Messiah was not yet come, there was no reason to fear the departure of the sceptre from Judah. Isa. vii.

This stroke was diverted ; but Ahaz proceeding from evil to worse, the two kings made a fresh attack upon him. Rezin marched to Elath, a noted suaport on the Red Sea, and peopled it with Syrians. Pekah attacked Ahaz's army, and killed 120,000 of them in one day, besides Maaseiah his son, and carried off 200,000 prisoners, men, women, and children. Moved with the remonstrance of Oded the prophet, the princes of Israel, Asariah, Berechiah, Jehizkiah, and Amasa, persuaded the troops to dismiss their prisoners ; and they returned them back, with no small tokens of humanity. Meanwhile the Edomites, from the south, ravaged the country, and carried off a number of the people for slaves. The Philistines, from the west, invaded the low country adjacent to their territories, and the south ; and took Bethshemesh, Ajalon, Gederöth, Shocho, Timnah, and Gimzo, and peopled them with a colony of their nation.

In his distress, Ahaz grew more and more wicked : he sought not the Lord ; but stripping the temple and city of all the gold he could find, he sent it for a present to Tiglath-pileser, king of Assyria ; he surrendered himself his vassal, and begged his assistance against his enemies. By cutting off the Syrians, that were a barrier against the eastern powers, and by imposing on his kingdom a tribute, Tiglath-pileser rather hurt than helped him. Ahaz went to Damascus, to congratulate the Assyrian monarch on his victory over Syria : he there observed an idolatrous altar, which mightily suited his taste : he sent off a plan of it to Urijah, the high-priest, to form one similar. Urijah had it finished before Ahaz returned to Jerusalem. Ahaz ordered it to be placed in the room of the brazen altar erected by Solomon ; and to offer all the sacrifices thereon. To gratify the king of Assyria, who it seems returned him his visit, he turned about the royal entrance to the court of the temple ; he took away the *covert of the Sabbath*, where it seems the priests stood to read the law, or the royal family to hear it : he disgraced the brazen lavers and sea, by removing their pedestals, and setting them on the earth, or upon a pavement of stone. Proceeding in his wickedness, he sacrificed to the idols of Syria, who, he imagined, had been the authors of his calamities, in order to render them more favourable : he broke in pieces the sacred vessels ; he shut up the gates of the temple, and erected altars in every corner of Jerusalem and city of Judah, for burning of incense. He died in the 16th year of his reign, and was buried in Jerusalem ; but had not the honour of interment in the royal tombs. 2 Kings xv. 37, xvi. 2 Chron. xxviii. Isa. vii.

AHAZIAH, the son of Ahab. He was made his father's associate in power when he went to the war at Ramoth-Gilead ; and reigned about a year after his death. He imitated his parents in the worship of Baal and Ashtaroth, and every other crime. He and Jehoshaphat fitted out a fleet at Ezion-geber, to trade to Ophir for gold ; a storm dashed their ships to pieces, almost in their going out from the harbour. Ahaziah intended to fit out a second fleet ; but JEHOASHAPHAT refused to have any concern therein. The Moabites, who till now had continued tributary to the ten tribes, revolted, and refused their yearly tribute of sheep. Ahaziah was rendered incapable to reduce them. Falling from one of his windows, or from the balcony of his house, he was mortally hurt, and sickened. He sent messengers to Baalzebub, the idol god of Ekron, to inquire if he should recover. Elijah met the messengers, and asked them if it was for want of a God in Israel their master had sent them to inquire of Baalzebub ? He moreover assured them, that, for this reason, he should certainly die of his disease. They returned and reported to the king what they had heard. By the tokens they gave, he quickly perceived it had been Elijah who had met them : he ordered a troop of his forces to fetch him immediately : the captain of the band addressed Elijah too rudely : at his desire, fire from heaven consumed the captain and his troop. A second troop was sent on the same errand : their captain behaving with the haughty air of his fellow, he and his company of fifty were in like manner consumed. As both companies were idolaters, they deserved this treatment. A third troop was sent : warned by the fate of his brethren, this captain addressed the prophet with reverence and awe, and begged him to spare his and his soldiers' lives. It was done, and Elijah went along with them : entering the chamber of Ahaziah, he boldly assured him, that for his orders to consult Baalzebub,

the idol of Ekron, he should certainly die of this distemper. Nor was it long before he expired ; and his brother Jehoram reigned in his stead. 1 Kings xxii. 42, 2 Chron. xx. 36, 37. 2 Kings i.

AHAZIAH, AZARIAH, or JEHOHAZ, the grandson of Jehoshaphat, and son of Jehoram, and Athaliah the daughter of Ahab. In the 22d year of his age, and the 42d of the royalty of his mother's family, he succeeded his father on the throne of Judah. By the advice of his mother ATHALIAH, he walked after the pattern of Ahab his grandfather, worshipping Baalim and Ashtaroth ; and required his subjects to do so. He had scarce reigned one year, when he repaired to Jezreel, to visit Jehoram, king of Israel, his uncle, who had returned thither from Ramoth-Gilead, to be healed of his wounds. At that very time, JEHU, the destroyer of the house of Ahab, came to cut off Jehoram. Knowing nothing of his intentions, Jehoram and Ahaziah went out to meet him. Jehoram was immediately struck dead by an arrow ; and Ahaziah fled to Samaria and hid himself : on search, he was found by a party which Jehu detached after him. It seems they brought him back part of the way to Jezreel ; but at Gur, near Ibleam, a city of the Manassites, they, by Jehu's orders, gave him his death-wounds. His own servants posting away with him in his chariot, till they came to Megiddo, he died there, and his corpse was thence carried and interred in the royal sepulchres at Jerusalem. About the same time, 42 of his brethren, or rather nephews, his brethren being all before slain by the Arabians, had gone to visit Jehoram. These Jehu involved in the common ruin of the house of Ahab. What children or friends remained to Ahaziah were all, except JUASH, murdered by his mother, about the same time. Ahaziah, his son Josab, and his grandson Amaziah are excluded from Matthew's genealogy of Christ. Such ruin and shame were the consequence of Jehoshaphat's marrying his son into the wicked family of Ahab. *Let parents and others observe*, 2 Kings viii. 24-29. ix. 27-29. x. 12-14, xi. 1. 2 Chron. xxii.

A HI, my brother, the son of Shamer. 1 Chron. vii. 34. (2.) The son of Abdiel. 1 Chron. v. 15.

AHI AH, Jehonah's brother, one of Solomon's scribes. 1 Kings iv. 3.

AHIEZER, brother of help, a prince of the tribe of Dan. Num. i. 12.

AHIJAH, brother of vanity, a prince of the tribe of Asher. Num. xxix. 27.

AHIJAH, a prophet of the Lord, who dwelt at Shiloh. Perhaps it was he who encouraged Solomon while building the temple, and who threatened him with the rent of his kingdom after his shameful fall. 1 Kings vi. 11, xi. 6. Meeting with Jeroboam, the son of Nebat, in a field, he rent his garment into twelve pieces, and gave him ten of them, as a token that he should be king over ten tribes of Israel. About twenty years after, Jeroboam's only pious son fell sick. Fearing to go himself, Jeroboam sent his wife in disguise, to consult Ahijah whether he should recover. She, according to the manner of the times, carried to the prophet a present of ten loaves, some cracknels, and a cruise of honey. Though blind, by reason of age, Ahijah, instructed of God, told the queen at her entrance, that he knew who she was. He assured her that her distressed son should die on her return, and that the rest of her family should have a miserable and ignominious end. 1 Kings xi. xiv. Ahijah wrote part of the history of Solomon's reign. 2 Chron. ix. 20.

AHIKAM, the son of Shaphan, and father of GEDALIAH. He was one of the princes of Judah ; and was sent by JOSIAH to consult Huldah concerning the threatenings of God against the nation for their wickedness. 2 Kings xxii. 12. He mightily exerted himself to protect Jeremiah's life. Jer. xxvi. 24.

AHI LUD, brother born, father of Jehoshaphat, David's redeemer. 2 Sam. vii. 16.

AHIMAAZ, the son and successor of Zadok, the high-priest. He and Jonathan the son of Abiathar performed a very important service for David during the progress of Absalom's rebellion. Their parents and Hushai, all fast friends of David, continuing in Jerusalem, unsuspected by Absalom, the two young men waited near Enrogel, without the city, to convey proper information to the king. Informed from Hushai, by means of a maid, what had passed in Absalom's privy council, they posted off to inform David. Informed hereof by a young man who had seen them, Absalom



detached a party to pursue and apprehend them. To avoid these pursuers, Ahimaaz and Jonathan retired to a friend's house in Bathurim. The man had a deep well in his court: thither they went down; while the mistress spread a cover on the well's mouth, and laid ground corn thereon. Her work was scarce finished, when the pursuers came up in quest of them. The mistress affirmed they were gone. The pursuers, not finding them, returned to Jerusalem. The young priests then finished their course to king David, and informed him of the counsel of the rebels, and that Hushai advised him to pass the Jordan with the utmost expedition, that he might be out of their reach.

Not long after, Absalom's troops were entirely routed. Ahimaaz's importunity prevailed with Joab to allow him to run with the tidings to David. Running by the way of the plain, he came up before Cushi, whom Joab had sent off before him. When the sentinel of Mahanaim warned David of the approach of a single runner, the king immediately concluded that he brought tidings; for if the army had been broken, the people would have come flying in crowds. When Cushi had come within sight, and Ahimaaz was discerned who he was, David suggested that as he was a good man, he hoped he brought agreeable tidings. Ahimaaz came up and informed the king that all was well; and falling down at his feet, blessed the Lord who had cut off his enemies. David asked if Absalom was safe. Ahimaaz prudently, if truly, replied, that just before he and Cushi were sent off, he saw a great tumult, but knew not what it meant. He stood by till Cushi came up, and plainly informed the king of Absalom's death. Some years after, Ahimaaz succeeded his father in the high-priesthood, and was succeeded by his son Azariah. 2 Sam. xv. 27, 36, xvii. 15-22, xviii. 19-32. 1 Chron. vi. 8, 9.

AHIMELECH, the son of Ahitub, great-grandson of Eli, and brother of Ahiah, whom he succeeded in the office of high-priest. During the government of SAUL, he, with a number of other priests, along with the tabernacle, resided at Nob. To him David repaired in his flight from Saul's court, and representing that Saul had sent him and his attendants on a most pressing errand, which required the utmost despatch, begged he would grant them some food. Ahimelech assured him that he had none but shew-bread, which was allowed only to the priests, but which he believed David and his servants might eat, if for any due space they had abstained from women. David assured him they had touched none for at least three days. Ahimelech gave them some loaves. David further asked of him a sword or spear. Ahimelech gave him the sword of Goliath, which had been hung up in the tabernacle for a trophy.

Doeg, the Edomite, the chief of Saul's herdmen, happened to be waiting at the tabernacle upon some purification, and witnessed the whole. When Saul was afterward complaining to his servants, that none of them were affected with his misfortunes, nor disposed to inform him of David's treasonable plots, Doeg related what he had witnessed at Nob. Ahimelech, and 84 other priests, were immediately ordered to appear before Saul. He rudely demanded of them, why they had conspired with David against him, and had given him provisions and arms, and had inquired of the Lord in his favour. Ahimelech meekly replied, that he always took David, the king's son-in-law, to be one of his best friends; that he had all along prayed for him, and knew nothing of any rupture between them. Regardless of this sufficient vindication, Saul sentenced Ahimelech and all his relations to death. He ordered his guards immediately to butcher the 85 priests that were present. They declined the horrid and murderous task: but Doeg, on a call, slew them to a man. A party was immediately sent, probably under the direction of Doeg, to murder every man, woman, child, and the very cattle of Nob, the city of the priests. These infernal orders were so punctually executed, that none but Abiathar, Ahimelech's son, who fled to David, escaped. This happened about A. M. 2944, and was part of the terrible vengeance that pursued the family of Eli, for his indulging his sons in their profaneness. 1 Sam. xxi. xxii. ii. 27-36.

AHIMELECH, or ABIMELECH, the son of Abiathar. He and Zadok, whom Saul had made high-priest after the murder of the former Ahimelech, were second priests or sagans, about the latter end of the reign of

king David. Before him and many other persons of note, Shemaiah the scribe wrote down the orders and divisions of the priests, singers, and Levites, as they cast their lots for their turns of service in the temple of God. 1 Chron. xxiv. 3, 6, 31, xviii. 16. 2 Sam. viii. 17.

AHIN'OAM, brother's beauty, one of Saul's wives. 1 Sam. xiv. 50.

AHIO, his brother, son of Abinadab. 2 Sam. vi. 3. A son of Beriah. 1 Chron. viii. 14.

AHIRAM, brother of crafts, a son of Benjamin Num. xxvi. 38.

AHIS'AMACH, brother of support, the father of Aholiab. Exod. xxxi. 6.

AHISH'AHAR, brother of the morning, the nephew of Benjamin. 1 Chron. vii. 10.

AHI'SHAR, brother of the prince, a ruler of Solomon's house. 1 Kings i. 6.

AHIT'HOPEL, a native of Giloh in the tribe of Judah. He was so renowned a statesman and counsellor, that his advice was ordinarily received as an oracle of God. Disgusted with David, for his defilement of Bathsheba, who is said to have been his grandchild, or rather for some other reason unknown to us, he, to the no small vexation of David, early revolted to Absalom's party. David, by prayer, begged his God to confound his counsels, and advised Hushai to join Absalom in appearance, and to oppose himself to Ahithophel's advice. Ahithophel first advised Absalom publicly to defile ten of his father's concubines that had been left to keep the house. This, he averred, would manifest the breach between him and his father to be irreconcilable, and so attach his party more firmly to his interest. In compliance with this horrid and shameful advice, Absalom, in a tent spread on the top of the house, defiled the women in sight of his followers. Next Ahithophel advised that 12,000 chosen forces should be given him that very night, and he would pursue after David, and slay him ere he recovered his fright; and then all his party would be scattered, and never more come to a head. Absalom and his princes mightily extolled this proposal, and indeed nothing could more effectually compass their ends.

But Hushai's mind being asked, he replied, that however sensible and prudent Ahithophel's proposal might be in itself, it was not suited to the present occasion. To persuade them of this, he displayed in the most striking manner what mighty heroes David and his attendants were; that himself was too prudent to lodge all night with his friends, but would be hid in some pit; that he and his party being so valiant, and besides enraged and desperate, it was hard to say what slaughter they might make of Ahithophel's 12,000 men in the night, and what terror might seize Ahithophel himself; and so a small loss at first, magnified by report, might discourage the whole party, and ruin it before it was firmly established. Hushai therefore proposed, that every Hebrew able to bear arms should be assembled; that Absalom himself should take the honour of commanding this prodigious host, and fall upon his father as the dew falls on the ground, quite overwhelm him with numbers, and even draw the city whither he might flee with ropes into the adjacent river. This humorous proposal, designed for their ruin, so gratified the pride of Absalom and his nobles, that they preferred it to that of Ahithophel. Ahithophel, partly from a proud indignation that his advice was not followed, and perhaps partly from foresight that Hushai's measures effectually tended to reinstate David, saddled his ass, rode home to Giloh, ordered the affairs of his family, and then hanged himself. 2 Sam. xv. 12, xvi. 20, xvii.

AHITUB, the son of Phineas, and brother of Ichabod. His father being slain in that unhappy engagement in which the ark of God was taken by the Philistines, he succeeded ELI his grandfather in the high-priesthood, executed that office under Samuel, and was succeeded by his sons, first Ahiah, and then Ahimelech. 1 Sam. xiv. 3. There were besides two Ahitubs, both fathers of Zadoks, and descended of ELEAZER. But it does not appear that the first of them could execute the office of high-priest. 1 Chron. vi. 8, 11.

AHI'LA, brother to me, the father of Zabab. 1 Chron. xi. 41.

AHO'LAH and AHOLIBAH, two feigned names, whereby the prophet Ezekiel represents the kingdoms of Israel and Judah: the first, signifying a tent, denotes Samaria and the ten tribes; the second, signifying my



*tent is in her*, denotes Jerusalem and her subjects. Both are represented as of Egyptian extraction, because of the Hebrews sojourning in Egypt, and as prostituting themselves to the Egyptians and Assyrians, imitating their idolatries, and relying on their help. For which reason, the Lord threatens to make these very people their oppressors, and the means of their captivity and cruel servitude. Ezek. xxiii.

**AHO'LIAB**, the tabernacle, or brightness of my father, the son of Ahisamach. Exod. xxxi. 4.

**AHOLIB'AMAH**, my tent, or famous mansion, the wife of Esau. Gen. xxxvi. 2.

**AHUZ'ZATH**, a friend of the second **ANIM'LECH**, who reigned at Gerar, and who with Phicol attended him when he came to establish an alliance with Isaac. The Chaldaic Targum, and such versions as follow it, render this name a *company of friends*. Gen. xxvi. 26.

**AI**, **AIATH**, **AIJA**, **HAI**, a city about nine miles northeast of Jerusalem, and one eastward of Bethel. Near it Abraham some time sojourned, and built an altar. Gen. xii. 8, xiii. 3. After the taking of Jericho, Joshua sent spies to view **AI**: they represented it as improper to send above 3000 chosen men to attack so small a place, and no more were sent. To punish the transgression of **ACHAN**, they were divinely permitted to suffer a repulse, and thirty-six of them were slain. The expiation of that crime being finished in the death of its author, Joshua, according to the direction of God, marched to attack that city. Two bodies, one of 25,000 and another of 5000, he placed in ambuscade: he himself, with the main army, openly marched towards the walls. The king of **AI**, proud of his late inconsiderable success, sallied forth against the Hebrews: they retreated, as in flight, till they had drawn the men of **AI** and their assistants of Bethel into the open plain. Joshua, then raising his shield on the top of his spear, gave the appointed signal to the forces that lay in ambush on the other side of the city: they immediately rushed in, and set it wholly on fire. This done, they came up with the rear of the Canaanites, while Joshua and his forces turned on their front, and enclosing them, cut them to pieces, without suffering one to escape. The king was taken prisoner, and brought to Joshua. After the inhabitants of this city were utterly destroyed, and the city burnt to ruins, himself was hanged, and before sunset taken down, and his corpse thrown into the entrance of the city, and a heap of stones raised over it. The work of the day was finished with the Hebrews' division of their spoil. **AI** was some time after rebuilt by the Benjamites, and long after taken by **SENNACHERIB**. Josh. vii. viii. Isa. x. 28. It was rebuilt after the captivity in Babylon. Neh. xii. 31.

2. **AI**, a city of the country of Moab, taken and pillaged by the Chaldeans. Jer. xlix. 3.

To **AID**; to help, assist. Judg. ix. 24.

**AI'JALON**. (1.) A city of the tribe of Dan, assigned to the Levites descended of Kohath, but the Amorites kept possession of it. It stood between Timnah and Bethshemish. It appears to have been taken by Uzziah, or some other potent king of Judah: it was wrested from them by the Philistines under Ahaz. Josh. xix. 42, xxi. 24. Judg. i. 35. 2 Chron. xxviii. 18. Perhaps it was here that Saul's army stopped their pursuit of the routed Philistines. 1 Sam. xiv. 31. (2.) A city in the tribe of Benjamin, about three miles eastward of Bethel. It was fortified by Rehoboam. 2 Chron. xi. 10. (3.) A city in the tribe of Ephraim, about two miles south of Shechem, and assigned to the Kohathites, is marked by some authors; but I doubt of the existence of this place, and suppose it no other than that in the tribe of Dan, which might come into the hands of the Ephraimites; compare Joshua xxi. 24 with 1 Chron. vi. 69. (4.) Another in the tribe of Zebulun, where Elon, the judge of Israel, was buried. Judg. xii. 12. It is not certain over which of these **AI'JALONS** Joshua desired the moon to hover. The first lay south-west, the second north-east, the fourth north-west of him. Josh. x. 12.

**AI'JELETH**, a hind. This title is applied to Christ. Song ii. 9, 17, and viii. 14. The twenty-second Psalm is entitled *Ajeleth Shahar*, which is translated on the margin *the hind of the morning*. Some have supposed this to mean some musical instrument; others that this was one of the Psalms with which the morning service was to commence. But a more important meaning may be perceived from the 20th verse of the above Psalm. The hind was not only the emblem of *agility*, but *strength and prowess*; now the morning which

this Psalm celebrates is the *morning* of the resurrection. The *hind of the morning* is perhaps one of the most striking characteristics of the resurrection of the dead that language can furnish.

To **AIL**; to distress, displease. Gen. xxi. 10.

**AIN**, a city, first given to the tribe of Judah, and then disposed of to the Simeonites. Josh. xv. 32. 1 Chron. iv. 32. As **AIN** signifies a fountain, it is often a part of the compounded names of places, and pronounced **EN**.

**AIR**, a thin, fluid, transparent, compressible, and dilatable body, surrounding our earth to a considerable height, perhaps to the extent of fifty miles. Vulgar air consists chiefly of light and fire flowing into it from the celestial bodies, and of vapours and dry exhalations from the earth and its productions. Whether the simple and elementary air would refract light without this mixture we know not. The air is fluid, allowing a passage for other bodies: hence hearing and smelling, &c. are strong or weak as the air is gross or thin; and on the tops of high mountains these senses are of very little use. Air has a considerable weight. At a medium it may be reckoned the thousandth part of the weight of water; about 2160 pounds weight of it presses on every square foot; and allowing the surface of a human body to be fifteen square feet, the pressure of air on it must amount to 32,400 pounds weight. With this pressure, not perceptibly felt till the internal air be exhausted, God inwraps our world as with a swaddling band. Its elasticity, or power of contracting itself when pressed, and expanding itself when free, is quite astonishing. The air we breathe in at a medium is by its own weight contracted into the 13,679th part of the space it would occupy in vacuo; and some imagine it may be condensed or pressed together till it become heavier than gold. The air is much altered by the vapour, smoke, and other exhalations which arise from the earth.

The **AIR**\* is the region where fowls fly, and the means by which animals breathe. 2 Sam. xxi. 10. Job xii. 16. *To beat the air, or speak to the air*, imports acting in the most vain and unprofitable manner. 1 Cor. ix. 26, xiv. 9. The air darkened at the sounding of the fifth trumpet may signify the Church and Scripture, which are the means of conveying light and grace to men; and the Scripture is the breath of God, whereby he communicates his influence to us; and both which, by the abounding of error and delusion, by the concealment and misinterpretation of Scripture, under Antichrist and Mahometanism, are darkened. Nor is it unworthy of notice, that just after the rise of this double delusion, the natural sun was so darkened from June to October, A. D. 626, that but a small part of his light appeared. Rev. ix. 2. The air of the Antichristian kingdom, into which the seventh angel pours his vial of wrath, may denote the last remains of Antichrist's power, after which his form and life can no longer subsist. Rev. xvi. 17.

**AK'KUB**, the print of the foot. A son of Elioenai. 1 Chron. iii. 24; one of the porters. ix. 17; a teacher of the law. Neh. viii. 7.

**ALABASTER**, a beautiful bright stone, allied to the marble, but more brittle: it ferments with acids; calcines in the fire, but gives no flame with steel: when finely powdered and placed on a fire, it will appear in rolling waves, like a fluid. There are three kinds of it: the *whitish*, called by the ancients Lygdim marble; the yellow-whitish, called phengites; and the yellow-red-dish, called simply alabaster, and sometimes onyx.

\* Satan, that distinguished fallen seraph, is called "*The prince of the power of the air*."—Some think that he is so called from his presiding over that whole family, or combination of degenerate spirits, who were permitted to divide the whole world among them, about the time of the call of Abraham, the greater part of the descendants of Noah having apostatized from the worship of the one true and living God. The spirit of idolatry suggested to them the propriety of assigning the government of the various departments of the material world to various real or imaginary spirits. To some they assigned the atmosphere, and over these they imagined one mighty agent presided, to whom different nations gave different names. This agent seems to be that to whom the sacred writers allude, who, prior to the spread of the gospel, kept the inhabitants of *Asia, Europe, and Africa* in the chains of gross ignorance, strong prejudices, and the most absurd superstitions.

The ancients called boxes that contained precious ointment *alabaster boxes*, though not made of that stone; and in relation hereto, a measure containing ten ounces of wine, or nine of oil, was called *alabaster*. In which of these three senses the box of ointment wherewith Mary anointed Jesus is called *alabaster*, we dare not peremptorily determine; though we incline to think the box was an alabaster stone. Matt. xxvi. 6, 7.

ALAMOTH, the title of the 46th Psalm. The Septuagint translates this, *The song of hidden things*, because, says Ainsworth, this song declares the secret purposes of God to his church.

ALARM. (1.) A broken quivering sound of the Hebrews' silver trumpets. It warned them to take their journey in the wilderness, and to attack their enemies in battle. Num. x. 4-9. (2.) A noise or bustle, importing the near approach of danger and war. Joel ii. 1.

ALAS, *wo's me*. It expresses terror, perplexity, and grief. 2 Kings vi. 5. Rev. xviii. 10, 16, 19.

ALBEIT, though. Ezek. xiii. 7.

ALMETH, or ALMON, a city pertaining to the tribe of Benjamin, and given to the priests. It stood near Anathoth, and possibly had its name from Alemeth the son of Becher, or the son of Jehoahaz. Josh. xxi. 18, 1 Chron. vi. 60, vii. 8, xiii. 36.

ALEXANDER and RUFUS, two noted Christians, were the sons of Sinion the Cyrenian, who assisted our Saviour in bearing his cross. Mark xv. 21. Rom. xvi. 13. (2.) Alexander Lysimachus, the brother of the famed Philo. He was alabarch of Alexandria, and reckoned the richest Jew of his time, and made a vast many valuable presents to the temple. He was cast into prison by Caligula, probably for refusing to worship that mad monarch; and continued so till the emperor Claudius set him at liberty. He is thought to be the Alexander who was in company with the chief priests and elders when they imprisoned the apostles for healing the impotent man. Acts iv. 6. (3.) Alexander the coppersmith. For a time he espoused the Christian faith; but commencing blasphemer, Paul delivered him over to Satan. This enraged him more and more; he did the apostle all the hurt that lay in his power. 1 Tim. i. 20. 2 Tim. iv. 14, 15. It is uncertain whether it was he who ran some danger of his life by attempting to quell the mob which Demetrius the silversmith raised at Ephesus; nor is it so much as certain whether that Alexander was a Christian. Acts xix. 33.

ALEXANDRIA, a celebrated city in Lower Egypt. It was situated between the lake Mareotis and the canopic or western branch of the Nile, at a small distance from the Mediterranean Sea. Alexander the Great was its founder; and a few years after was there interred in a coffin of gold. It was built in the form of a Macedonian clonk, and took up about fifteen miles. The palace, which was a fifth part of the city, stood by the sea, and contained the royal residence, the museum, and sepulchres. The principal street, which extended the whole length of the city, was a hundred feet wide. The Ptolemies, who succeeded Alexander the Great in Egypt, made it their residence for more than 280 years; by which means it became the metropolis of Egypt. Its nearness to the Red and Mediterranean seas drew to it the trade of both the east and west, and rendered it for many ages the mart of commerce to most of the known world, and one of the most flourishing cities, second to none but Rome. It was famed for a library of 700,000 volumes, which for the last time was madly burnt by the Arabs or Saracens, A. D. 642. To relate its various sieges and captures by the Syrians, Greeks,

the Romans, Persians, Saracens, Turks, and others, would be improper for this work. When the Arabs took it, it contained 4000 palaces, and 400 squares, and 12,000 persons that sold herbs and fruits. It is now dwindled to a village, with nothing remarkable but ruinous relics of ancient grandeur, and some considerable trade. Prodigious numbers of Jews dwelt here all along from the time of Alexander, sometimes near or about 100,000 at a time; part of these being at Jerusalem, raised a furious persecution against Stephen. Acts vi. 9. Here Apollus was born. Acts xviii. 24. Fifty thousand Jews were murdered here under the emperor Nero. When the Arabs took it as above, they found 40,000 Jews who paid tribute. In a ship belonging to Alexandria Paul sailed for Rome. Acts xxvii. 6. Christianity was early planted in this place. Mark the Evangelist is said to have been the founder of it. Clements, Origen, Athanasius, and a vast number of other great men here flourished. The bishop of this place was for many ages sustained one of the four chiefs of the Christian church, having the churches in the eastern part of Africa under his jurisdiction: nor is it long since the bishops here had the prerogative of consecrating the chief bishops of the Ethiopian church, if they have it not still.

ALGUM, a kind of precious wood growing both in Lebanon, 2 Chron. ii. 8, and in Ophir, 1 Kings x. 11, 12. 2 Chron. ix. 10. Leigh supposes it to be the *thyne*, or *sweet wood*, mentioned Rev. xviii. 12.

ALIANT, ALIKEN; stranger, foreigner. Exod. xviii. 3. Job xix. 5. To be *aliens from the commonwealth of Israel*, is to be without interest in the true church, or new covenant of God. Eph. ii. 12.

ALIENATE. (1.) To become strange to or averse from. Eph. iv. 18. (2.) To put a thing to a common strange, or wrong use. Ezek. xviii. 14.

ALIKE. (1.) Without any difference. Rom. xiv. 5. (2.) After one and the same manner. Ps. xxxiii. 15. (3.) Equally troublesome. Prov. xxvii. 15.

ALIVE, possessed of LIFE. One is alive, (1.) Naturally. Gen. xliii. 27. (2.) Supernaturally, when raised from the dead. Luke xxiv. 23. (3.) Spiritually, when justified; regenerate, and sanctified. Luke xv. 24, 32. This is to be *alive unto God*, to his honour and service. Rom. vi. 11. (4.) In opinion only, when men vainly imagine themselves capable of good works, holy, righteous, and entitled to eternal life; so men are *alive without the law*, i. e. without the convictions of it. Rom. vii. 9.

ALL. (1.) Every creature. Prov. xvi. 4. Ps. cxlix. 91; or every part. Song iv. 7. (2.) Every man. 2 Cor. v. 10. (3.) Plentiful, perfect. Rom. xv. 13. 1 Cor. xiii. 2. (4.) Some of all nations, ranks, and degrees. 1 Tim. ii. 4. Tit. ii. 11. (5.) Many, or the greatest part. Matt. iii. 5. Phil. ii. 21. Thus it is said, *ALL the cattle of the land of Egypt died*; the bail brake *xvxxxv tree of the field*. Exod. ix. 6, 9. *ALL the people brake off the gold earrings which were in their ears*. Exod. xxxii. 3. *ALL the beasts of the nations lodged in the lintels of Nineveh*. Zeph. ii. 14. The fame of David went forth into *ALL lands*. 1 Chron. xiv. 17. *ALL Judea, and ALL the region round about Jordan, went out to John, and were baptized of him*. *ALL men held John as a prophet*. The apostles were hated of *ALL men*. Matt. iii. 5, 6, xxi. 26, x. 32. *ALL men came to Jesus*. John iii. 26. There were at Jerusalem Jews of *xvxxxv nation* under heaven. Acts ii. 5. See WORLD. How evident then the folly of such as found their universal redemption on this word, that must be so often restricted! and which is frequently limited by the context, by the nature of the thing spoken of, or by the objects of it! Thus servants are required to please their masters well in *ALL things*. Tit. ii. 9; and the Lord is said to uphold *ALL that fall, and raise up ALL that are bowed down*. Ps. cxlv. 14. The *ALL men of Asia* that turned away from Paul, denote a great many professed Christians there. 2 Tim. i. 15. The elect part of mankind may be called *ALL*; or *EVERY man*; *ALL the ends of the earth*; *ALL THE WORLD*; because they spring of all nations, Jews and gentiles; dwell in all places; are of every rank and condition; and are the substance of the earth, for whose behoof it is chiefly preserved and favoured. Rom. xi. 32. Heb. ii. 9. Psal. cxvii. 27. 1 John ii. 2.

ALLEGY; to affirm, prove. Acts xvii. 3.

ALLEGORY, a continued run of metaphors, as

\* This city of renown is now in a most wretched situation. Once the second seat of earthly grandeur, yielding the palm to Rome alone, it presents nothing so striking to the reflecting mind, as one extended and instructive monument of human vanity. Like other ancient ruins scattered throughout the whole earth, where the human foot has trod, it preaches more impressively to the latter ages the folly of human pride, than ever did *Origen* or *Athanasius* to their contemporaries. The celebrated Bruce observes, that the original ruins of Alexandria, as if ashamed of their once unparalleled splendour, hide themselves under other ruins to the depth of several feet. It is at present a most forlorn and miserable place.

In the Song of Solomon; or representation of some doctrinal point, by a history: thus the two wives of Abraham were emblems of the two covenants of works and grace; and of the two dispensations of the covenant, by ceremonies, and by plain gospel. Hagar is an emblem of the former; Sarah of the latter: Ishmael an emblem of those attached to the law as a covenant, and the ceremonies; and Isaac of those attached to the covenant of grace, and the gospel dispensation. Gal. iv. 24-31.

**ALLELUIA**, or **HALLELUJAH**. This Hebrew word, signifying *praise ye the Lord*, is met with at the beginning and end of divers Psalms, chiefly towards the close of the book. Psalm cxi. cxii. cxiii. cxvii. cxxxv. cxlvi. cl. It is the burden of the saints' song at the fall of Antichrist. Rev. xix.; and may import the eminent concern of the Jews therein, and the universal ascription of all the praise to God.

**ALLIED**, to be connected by blood, or any other tie. **AL'ON-BAC'HUTH**, the oak of weeping, where Deborah, Rebekah's nurse, was buried. Gen. xxxv. 8.

**ALLOW**, to consent, admit, or approve. Luke xi. 48. Acts xxiv. 15. Rom. vii. 15.

**ALLURE**, to engage by fair means. Hos. ii. 14. 2 Pet. ii. 18.

**ALMS**, what is given in charity to the poor. Matt. vi. 1. In the Hebrew it is called *righteousness*. It is to be given of things lawfully gotten, and as a debt due to the poor, not for their own, but for the Lord's sake. Luke ii. 41, xii. 33. In the Greek the word signifies *mercy*; it is to be given from a principle of true love and compassion to the needy objects. Acts x. 2, 4, xiv. 17.

**ALMIGHTY**, able to do all things; an attribute of God. The Hebrew word for it signifies one who has all sufficiency in himself; all communicative fulness in his breasts of bounty; and all power to destroy his opposers. In the early ages of the world God chiefly manifested himself by this character, to encourage men's dependence on him alone, and their expectation of the full accomplishment of whatever he had promised. Gen. xvii. 1. Exod. vi. 3.

**ALMOND-TREE**, whose flower is of the rose kind, composed of several petals, arranged in a circular form; the pistil arises from the cup, and becomes an oblong, stony fruit, covered with a callous hard coat, and containing an oblong kernel. They are of five kinds; but more ordinarily distinguished from their sweet and bitter fruit, into two. They thrive either in dry or wet fields; and are often propagated by the inoculation of an almond-bud into the stock of a pear, peach, or almond-tree. The Hebrew name of the almond-tree is derived from *Shakad*, which signifies *to watch*, and imports that it keeps its station, being the first that blossoms in the spring, and the last that fades in harvest. Its fruit is precious and nourishing. Jacob sent a present of it to Joseph. Gen. xliii. The bowls of the golden candlestick being formed like almonds, imported the flourishing and soul-nutritive virtue of the gospel light. Exod. xxv. 33. The almonds that grew on Aaron's rod, when laid up over-night before the Lord, imported the flourish and duration of the typical priesthood in his family: the duty of the Hebrew priests and other ministers to be early and useful in their work; the speedy approach of vengeance on their opposers; and especially the flourishing success and nourishing virtue of the gospel, the rod of Christ's strength, and the speedy destruction of every opposer. Num. xvii. 8. The almond-tree shown to Jeremiah in his vision imported that the judgments of God would quickly be ripe, or ready to be executed on the wicked Jews of his time. Jer. i. 11. The head of an old man is said to flourish as the almond-tree, as his hoary hairs resemble the white blossoms thereof. Eccl. xii. 5.

**ALMOST**; in a great measure; next to wholly. Exod. xvii. 14. One is but almost persuaded to be a Christian, whatever knowledge or experience of the truth of the gospel, or conversation becoming it, he hath, if his state and nature are not changed by union to, and receiving of Jesus Christ, as the Lord his righteousness and strength, into his heart. Acts xxvi. 28.

**ALMUG**, or **ALGUM-TREE**: not coral, which cannot be formed into staircases or musical instruments; but either ebony, plenty of which grows in India; or *Brazil-wood*; or *citron-tree*; or some gummy sort of wood; perhaps that which produces the gum-ammoniac or

Arabic: and so is thought by some to be the same with the Shittah-tree. 1 Kings x. 11. 2 Chron. ii. 8, ix. 10.

**ALOEES**. The **LIGN-ALOEES**, or *aloe-tree*, according to Linnaeus, is of the hexandria-monogynia class of plants, having no calyx. The corolla is oblong, and formed of a single petal, divided into six segments at the extremity. The tube is bunch-backed, and the limb straight. The stamina are six subulate filaments, fully of the length of the corolla; and inserted into the receptacle; the anthers are oblong and bending: the bud irregular in shape: the style simple, and of the length of the stamina; the stigma obtuse and trifid: the fruit is a three-furrowed case, formed of three valves, and containing three cells: the seeds are numerous and angular. Aloe is now produced in all the four quarters of the world. One in Europe rose 23 feet high, and at once bore 12,000 flowers. Even in Sweden an aloe flourished in October, 1708, and held in flower through the following winter, though excessively severe. Tournefort reckons up fourteen kinds of the aloe-tree. The American aloe is famous for its fine flowers of the lily kind; the Asian for the useful drug prepared from it. The drug aloe is formed of the juice of the leaves, fresh plucked and squeezed, set to harden in the sun; the succotrine aloe is made of the thinnest of the leaves of the next; and the horse aloe of the coarse sediment. This drug is famed for its purgative virtue. Both the wood and drug have an odorous and preservative influence. Aloes were anciently used for embalming of dead bodies, and for perfuming of beds and clothes. John xix. 39. Prov. vii. 17. The graces of the Holy Ghost in Christ and his people are likened to aloes, because of their agreeable savour; their tendency to prevent or purge away sinful corruption, and to keep their subjects for ever fresh and sound. Ps. xlv. 8. Song iv. 14. The Hebrews are compared to **LIGN-ALOEES**; to import their wonderful increase, flourishing state, and eminent usefulness. Num. xxiv. 6.

**ALOFT**, on high. Ps. xviii. 10.

**ALONE**. (1.) Solitary; by one's self; without friends to help or comfort. Gen. ii. 18. Exod. xviii. 14. (2.) Safe without hurt; none seeking to rob them of any part of what they enjoy. Separated to be the peculiar people of God, enjoying his special favour and protection, and behaving in a manner different from other nations. Deut. xxxiii. 28. Num. xxiii. 9. To let one alone, is to forbear further urging, distressing, or dealing with him. Exod. xiv. 12, xxiii. 10. Job x. 20.

**ALOOF**, far off. Ps. xxxviii. 11.

**ALoud**, with a great voice. 1 Kings xviii. 27.

**ALPHA** and **OMEGA**, the first and last letters of the Greek alphabet. Christ is so called, to denote that he is the beginning and the ending; is the deviser, the author, the preserver, and upholder of all things; and his glory the end of them. Rev. i. 8, xxi. 6, xvi. 13.

**ALPHE'US**, the father of the apostles James and Jude. Mary, his wife, it is thought, was the sister of the Holy Virgin: and hence his sons are called the brethren of our Lord. Gal. i. 19. Mark vi. 3. Himself is reckoned the same as **CELOPIAS**. Matt. x. 3. (2.) The father of Matthew, or Levi the evangelist. Mark ii. 14.

**ALTAR**,\* that whereon the sacred offerings were presented to God; and at least partly consumed with fire, to his honour. We read of no altars before the flood;

\* The etymology of this word has given the learned more trouble than the benefits resulting from their labours have repaid. It is sufficient to know that an altar, in the language of all nations, is that edifice, or erection of whatever kind, on which the sacred offerings were presented to God. It is a remarkable circumstance that almost all nations, whatever their mode of worship, had their altars. Captain Cook gives a very interesting account of the sacrifices and altars of the South Sea savages. President Forbes, in his well-written treatise entitled, *Christianity very near as old as the Creation*, has very justly adduced this undeniable fact of the universal use of altars, as a very remarkable collateral evidence of the truth of revelation. The doctrine of the atonement is the fundamental doctrine of Christianity; and however ignorant of the truths of the gospel, it is an avowed acknowledgment, let, that the worshipper is a sinner; and, 2dly, That by offering a victim, he hopes to appease the Deity. The ancients of all nations shed blood on their altars, and believed the virtue of it to be wonderful; witness

possibly the sacrifices were burnt on the ground. Between the flood and the erection of the Mosaic tabernacle, and afterward on extraordinary occasions; the altars were of rough unhewn stones, or of earth. At the dedication of the temple, Solomon hallowed the middle of the court, as an altar to burn his large offerings. Gen. viii. 20. Exod. xx. 24, 25. 1 Kings xviii. 30, viii. 64. These prefigured Jesus in his firmness and self-sufficiency to endure his Father's wrath; and in his low debasement and trouble; and marked, that in his worship, God more regards inward purity and affection than outward pomp. From the erection of the tabernacle, there were but two altars to be used in ordinary cases; the one for burning sacrifices, and the other for the burning of incense. Moses's altar of burnt-offering was a kind of chest of shittim-wood, overlaid with plates of brass, to defend it from the fire: it was about three yards in length, and as much in breadth, and about five feet and a half high. At every corner it had a spire, or horn, of the same materials with the rest. On its top was a brazen grate, through which the ashes of the offering fell into a pan below. This altar was portable, carried, with a covering over it, on the shoulders of the Levites, by staves of shittim-wood overlaid with brass, and fixed in brazen rings on the sides thereof. Solomon made a brazen altar for sacrifice, much larger; but whether all of solid brass, or if there were stones, or if it was hollow within, we know not. It was thirty-seven feet in length and breadth, and half as much in height, and had an easy ascent on the east side. After the captivity, the altar of burnt-offering seems to have been a large pile of stones, about 60 feet on each side at the bottom, and 45 at the top. Exod. xvii. 1-9. 2 Chron. iv. 1.

The altar of incense was a small table of shittim-wood, overlaid with gold, about 22 inches in breadth and length, and 44 in height. Its top was surrounded with a cornice of gold. It had spires or horns at the four corners thereof, and was portable by staves of shittim-wood, overlaid with gold. Both these altars were solemnly consecrated with sprinkling of blood and unction of oil, and their horns yearly tipped with the blood of the general expiation. The altar of burnt-offering stood in the open court, at a small distance from the east end of the tabernacle or temple. On it were offered the morning and evening sacrifices, and a multitude of other oblations. To it criminals fled for protection. The altar of incense stood in the sanctuary, just before the inner veil; and on it was sacred incense, and nothing else, offered and burnt every morning and evening. The brazen altar of burnt-offering prefigured Jesus as our all-sufficient atonement and refuge from wrath, and the altar of incense prefigured him as our advocate within the veil, who ever liveth to make intercession for us. Exod. xxx. Heb. ix. 21.

The heathens too had their altars whereon they presented their oblations to their gods. The Jews had idolatrous altars in such numbers that they were like *heaps in the field*. Hos. xii. 11. These altars and groves their children remembered, took great delight in, and imitated their parents' idolatry. Jer. xvii. 2. It was common to plant groves of trees around these altars; therefore God would have none planted near his. Deut. xvi. 21. The Athenians erected an altar to the unknown God; but their reason, whether they were afraid there might be one or more unknown deities who might hurt them if his service was neglected, or whether they had a view to the God of Israel, to whom the heathen were strangers, we know not. Acts xvii. 23. The Jews covering God's altar with tears and weeping, denotes either their hypocritical profession of repentance in his courts, or rather that the abuse of their wives forced them there to pour forth their mournful complaints to God. Mal. ii. 13.

Jesus Christ is represented as the altar which Christians have. In his divine nature and person he pre-

sented his humanity as an atoning sacrifice to God; he supported it under all its dolorous sufferings, and rendered the oblation of infinite value; and thus still presents and renders prevalent his intercession; and through his person, death, and advocacy are our persons and sacrifices of prayer, praise, and other good works to be presented to God, and are rendered acceptable in his sight. Heb. xiii. 10. Christ's standing at the golden altar to offer much incense, denotes his perpetual readiness and constant activity in appearing in the presence of God for us, and pleading for our welfare on the foundation of his own infinite merit. Rev. viii. 3. The glorified souls of the primitive martyrs are represented as under the altar; they fell sacrifices for Jesus's cause and interest; in heaven they are near to him, and are eternally happy through the influence of his blood and intercession. The altar in the midst of the land of Egypt, and pillar in the border of it, denote not the temple of Onias, built in rebellion against God's law, but a stated and public dispensation of the gospel, and a Christian church at Alexandria and other places of Egypt. Isa. xix. 19.

ALTER, to change, exchange. Lev. xxvii. 10. ALTOGETHER; wholly, in every respect. Num. xvi. 13. AL'VAH, or ALIAH, a descendant of Esau, and prince of the Edomites. Gen. xxxvi. 40. 1 Chron. i. 51. AL'VAN, or ALIAN, the son of Shobal the Horite. Gen. xxxvi. 23. 1 Chron. i. 40. ALUSH, a mingling together, a place where the Israelites encamped. Num. xxxiii. 13. ALWAY; (1.) continually, without ceasing. Gal. iv. 18. (2.) While the world lasts. Matt. xxviii. 20. (3.) A very long time, already 1832 years. Rom. xi. 10. (4.) During life. 2 Sam. ix. 10. (5.) Frequently, on every proper occasion. Luke xviii. 1. Eph. vi. 18.

AM. See BE.

AM'ALEK. Eliphaz, the son of Esau, by his concubine Timna, had a son of this name, who succeeded Gatam in the government of the Edomites. 1 Chron. i. 36. Gen. xxxvi. 16. He is by many supposed to be the father of the AMALEKITES, a powerful nation who dwelt in Arabia the Rocky, between Havilah and Shur, which is much the same as between the Dead and Red seas; and who are supposed to have been separated from the other Edomites on account of his spurious birth, and to have hated the Israelites because of Jacob's depriving their ancestor of his birthright and blessing. But when we consider that Moses represents the Amalekites as existing in the days of Chedorlaomer, perhaps 200 years before this Amalek was born; that Balaam represents them as the first or beginning of the nations. Gen. xiv. 7. Num. xxiv. 20; that the immediate children of Amalek were probably alive when the Hebrews came out of Egypt, and so very unlike to be so numerous as was requisite to conflict with that huge multitude; and further, that the Amalekites' attack of the Israelites is never represented as done to brethren; nor do the Edomites ever seem to have assisted the Amalekites: we are therefore persuaded they were not the descendants of Esau, but a far more ancient tribe; probably descended from Ham, as the Arabic writers suggest.

About A. M. 2091, Chedorlaomer terribly ravaged the country of the Amalekites. Gen. xiv. 7. It was then, I suppose, that vast numbers of them left it, and poured themselves into Egypt; and were the pastors whom Manetho mentions as terrible ravagers and oppressors of Egypt. About 420 years thereafter, they, perhaps in league with the Egyptians, or rather greedy of booty, attacked the Hebrews at Rephidim, near the north-east point of the Red Sea, and smote such as were weary and weak-handed among them; but by means of Moses's prayer and Joshua's bravery, they were repulsed. This ungenerous attack provoked God to swear that he would gradually waste the Amalekites till they were utterly ruined; and he charged the Hebrews to revenge it upon them. Exod. xvii. Deut. ix. 14, xxv. 19. About two years after, they assisted the Canaanites to cut off a number of the rebellious Hebrews at Hormah. Num. xiv. 29, 30. They long after assisted Eglon, king of Moab, and some time after the Midianites, to oppress and murder the Israelites. Judg. iii. 13, vi. 6.

Their continued wickedness had rendered them ripe for destruction. About A. M. 2930, God charged SAUL to invade their country with the whole power of Israel

their Taurobolia and Criobolia; they burned the fat, and sometimes the whole victims with fire.

All this took its rise from the divine promise, that the heel of the seed of the woman should be bruised; in other words, that Christ, in order to deliver his many sons, and bring them to glory, should die in their stead; that the divine wrath to which they were exposed as sinners against God should take hold of this glorious substitute. To elucidate this important truth, given in promise, sacrifice was instituted, and altars erected.

and to destroy them utterly, and all that they had. He ravaged their territories, and killed vast numbers of them; but, contrary to the commandment of the Lord, spared AGAG their king, and the best of their cattle and moveables. 1 Sam. xv. Never after this did the Amalekites make any great figure. While David was in exile at Ziklag, he and his warriors invaded their country, and slew as many as he could find; to revenge which, they, in David's absence, burnt Ziklag and carried off his and his servants' wives and children, and wealth; but he pursued them, slew part, dispersed the rest, and recovered the booty, with considerable advantage. 1 Sam. xxvii. xxx. About 160 years after they joined in the grand alliance against Jehoshaphat, but it issued to their hurt. Ps. lxxxiii. 7. In the days of Hezekiah, 500 Simeonites cut off the remnant of them and dwelt in their stead. 1 Chron. iv. 48. About A. M. 3498, Haman, an Amalekite, projected the universal destruction of the Jews. His plot issued in the ruin of himself and his friends. Since which the name of Amalekites is no more mentioned in history, but perished for ever. Esth. iii. ix. Num. xxiv. 20-22. Exod. xvii. 14, 16.\*

AMANA, either the mountain Amanus, which separates Syria on the north-east from Cilicia; for so far did the dominion of David and Solomon extend; or rather a mountain beyond Jordan, in the lot of the half-tribe of Manasseh. Song iv. 8. See LEBANON.

AMASA, the son, perhaps the bastard, of Jether or Ithra, and Abigail the sister of David. He was general of the rebels under Absalom; but David, displeased with Joab for killing Absalom, easily pardoned Amasa, and made him general of his army instead of Joab. When Sheba, the son of Bichri, seduced the Israelites into a new revolt, Amasa was ordered to assemble the men of Judah, and pursue the rebels with all expedition. Amasa took up more time than was assigned him. Abishai was therefore despatched with the household troops to pursue the rebels before the rest came up. Joab went along with his brother as a volunteer. They had just marched northward to the great stone of Gibeon, when Amasa came up to them with his army. At meeting, Joab, with seeming kindness, inquired for his cousin's health, and took him by the beard to kiss him. Meanwhile he treacherously stabbed him under the fifth rib, shed out his bowels, and caused his body to be covered with a cloth, because the army stopped, as they passed, to look thereon. 2 Sam. xvii. 25, xviii. xix. 13, xx.

AMASA, the son of Hadlai. See ARAZ.

AMASAI, the son of Elkanah. It is probably he who was chief of the captains of Judah and Benjamin

\*The Amalekites are a nation much spoken of in the former part of Scripture, and that particularly as enemies of the church of God. When God said, "I will put enmity between the seed of the woman and the seed of the serpent," he intimated what has been remarkably visible ever since. How early do we read of the sons of God and the daughters of men! Egypt was the first persecutor of Israel; then Amalek; the Philistines, Syrians, Chaldeans, Babylonians, &c. each in their turn proved enemies to the church of Christ; and in the latter days the antichristian kingdom, that mystery of iniquity, has vented her utmost rage on the despised followers of the Lamb.

Thomas Paine, author of the *Age of Reason*, attacks revelation on account of the manner in which the destruction of Amalek and the other nations of Canaan is recorded. Ignorant of the Scriptures, he attempts to blaspheme them. Immediately upon Israel's leaving Egypt, Amalek opposed them; and God swore that he would utterly put out the remembrance of Amalek from under heaven. Exod. xvii. 14, 16. By expelling these nations when their iniquity was full, God punished the one and made room for the other. Behold the goodness and severity of God. Little do the propagators of infidelity in these days consider the awful part they are taking in blinding and deceiving the nations, that the measure of their iniquity might be completed. The character and moral justice of God does not require their infidelity to support it. His goodness and forbearance are now lengthened out. He calls on all men everywhere to repent. The destruction of Amalek is but a faint figure of the awful vengeance which will be poured out on the nations that know not God, when he arises to shake terribly the earth.

under Saul, and came to David in his exile, along with a number of his friends. Informed of their approach, David went to meet them, assuring them that if they came peaceably his heart should be knit to them, and wishing that God might rebuke them if they intended to betray him into the hand of Saul. Prompted by God, Amasai replied in their name, "Thine are we, David, and on thy side, thou son of Jesse; peace be unto thee, and to thine helpers." David immediately received them, and gave them the command of some troops. 1 Chron. xii. 16-19.

AMAZED, filled with wonder or perplexity Acts ix. 31. Judg. xx. 14.

AMAZIAH, the eighth king of Judah, son and successor of Joash. In the 25th year of his age he began his reign, A. M. 3165, and reigned 29 years. In the beginning of his reign he behaved well, but not with an upright heart. He quickly executed just punishment on the murderers of his father; but according to the law of Moses, and contrary to the then bloody custom of many countries, did no harm to their innocent children. Intending to reduce the Edomites, who about 54 years before revolted from king Jehoram, he levied 300,000 of his own subjects, and with a hundred talents of silver, or 34,218l. 15s. sterling, hired 100,000 men of Israel. A prophet remonstrated to him, that the idolatrous Israelites would bring a curse on his undertaking unless he dismissed them. With no small grudge for the loss of his 100 talents, he sent them home. He then proceeded against the Edomites, attacked their army in the valley of Salt, and killed ten thousand on the spot. He next made himself master of Selah, their metropolis; ten thousand of his prisoners he barbarously threw from the top of the rock whereon the city was built, and dashed them to pieces; and changed the name of the place into *Joktheel*, which it seems was its ancient name before the Edomites took it from Judah. He also carried off their idols, and quickly became a fond worshipper of them. A prophet rebuked him for worshipping such idols as he had seen could not deliver their votaries out of his hand. He threatened to punish the prophet except he desisted. The prophet forbore, but told him that for his obstinacy in his idolatry the Lord had determined to destroy him.

Taking it as a high affront, and perhaps disappointed of the expected booty of Edom, the Israelitish troops he had dismissed, in their return home, fell upon the cities of Judah, burnt a great many of them northward from Bethlehem, slew 3000 of the inhabitants, and carried off much spoil. Proud of his victory over Edom, Amaziah demanded satisfaction for the injury done; that not being granted, he haughtily challenged Joash, or Jehoash, king of Israel, to a war. Joash returned him for answer a parable of a wild beast treading down a proud thistle, that demanded the daughter of a strong and stately cedar in marriage; and advised him to forbear war, if he consulted the welfare of himself or his subjects. Contemning this haughty but sensible answer, Amaziah immediately marched his troops to Bethshemesh. There Joash gave him battle, defeated his forces, and took him prisoner. He carried him to Jerusalem, broke down the wall of that city to the extent of 240 yards, carried off all the wealth of the temple and palace, and a number of hostages to secure the peace. After this Amaziah reigned fifteen years, but never returned to the Lord. His own servants were therefore permitted to form a conspiracy against him. Informed hereof, he fled to Lachish, but they despatched a party after him and slew him. His corpse was brought back and interred in the royal sepulchres, while Azariah or Uzziah, his son, reigned in his stead. 2 Kings xiv. 2 Chron. xxv.

AMAZIAH, the idolatrous high-priest of the golden calf at Bethel. When Amos the prophet predicted the ruin of the high places of Israel, and the utter extirpation of the family of JEROBOAM, the son of Joash, Amaziah accused the prophet to the king as a traitor who discouraged and troubled the people; and advised the prophet to get home to his own country, if he consulted his safety, and prophesy no more at Bethel, where king Jeroboam had his chapel and court. The prophet boldly assured him that his persecution of him would be punished severely by God; that his wife, through baseness or poverty, should become a common prostitute; his sons and daughters be murdered; his inheritance become the possession of his enemies; himself die in exile, and Israel certainly go into captivity. Amos vii. 9-17.

**AMBASSADOR**, a messenger sent by a king or state to carry important tidings, or to transact affairs of great moment with another prince or state. 2 Chron. xxxii. 31. Gospel ministers are called *ambassadors*, because in the name of Jesus Christ, the King of kings, they declare his will to men, and promote a spiritual treaty of marriage, peace, and traffic with him. 2 Cor. v. 20. Eph. vi. 20. Eliakim, Shebna, and Joah, the servants of king HEZEKIAH, are called *ambassadors of peace*. In their master's name they earnestly solicited a peace from the Assyrian monarch; but met with disappointment and refusal. Isa. xxxiii. 7.

**AMBASSAGE**; a message sent with an ambassador. Luke xiv. 32.

**AMBER**; a yellow transparent substance of a gummy form and consistence, of a resinous taste, and a smell like oil of turpentine. It is dug up in many parts of Germany, Poland, &c.; but that found about the coasts of Prussia is reckoned the best. It is originally in a liquid state; as leaves, insects, &c. are sometimes found incrustured by it. It is of considerable use in medicine, and in other arts. There is also an artificial kind of amber, made of gold and fine brass. Bochart and Le Clerc will have this to be the *chama*, or amber, mentioned in Scripture. Ezek. i. 4, and viii. 2. By it may be shadowed forth the union of Christ's two natures; the preciousness of his person; the greatness of his majesty and power. But others render the word *a coal fully fired*; and so it may represent Jesus as the brightness of his Father's glory; as burning with zeal for his honour, with love to our souls, and wrath against his enemies.

**AMBUSH**, or **AMBUSHMENT**; a company of soldiers stationed in a secret place, that they may fall unexpectedly on an enemy; or the act of lying in wait to attack unexpectedly. Josh. viii. 2. Jer. li. 12. 2 Chron. xiii. 13, and xx. 22.

**A MEN**; (1.) True; faithful; certain. Our translation often renders it *verily*: and especially when repeated, it approaches towards the solemnity of an oath. John iii. 3. (2.) *So be it*; or *so shall it be*. Jer. xxviii. 6. Rev. i. 18. Christ is called the **A MEN**; he is the God of truth; is the substance of revealed truth; the infallible prophet, and the faithful and true witness. Rev. iii. 14. All the promises are *yea* and *amen* in Christ; they are infallibly established by his word and oath; are irrevocably ratified by his death, and sealed by his spirit. 2 Cor. i. 20.

**AMEND**; (1.) To make better. Jer. vii. 53. (2.) To grow better. John iv. 52. To make *amends* is to make restitution; to give the value of. Lev. v. 16.

**AMERCE**; to fine; to condemn to pay. Deut. xxi. 19.

**AMETHYST**; a precious stone of a violet colour, bordering on purple. There are divers sorts of amethysts; those of Asia are of a deep purple colour; and are the hardest, scarcest, and most valuable: some of them are of a pale, and others of a white colour. The German amethyst is of a violet colour. The Spanish are some of them of a dark violet; others white; and some few tintured with yellow. Some amethysts are colourless, and all may be made so; in which case they are hardly distinguishable from diamonds, but by their softness. Various imaginary physical qualities have been ascribed to it by the ignorant and superstitious, without the least foundation. It was the ninth in the high-priest's breastplate. Exod. xxviii. 19; and is placed twelfth in the foundations of the new Jerusalem. Rev. xxi. 20.

**AMMAH**, a hill opposite to Giah, not far from Gibeon, which had a pool of water at the foot of it. 2 Sam. ii. 24.

**AMMI**, *my people*. This name, being given to the ten tribes after their rejection, imports that in the latter days, or Millennium, God shall redeem them from their misery and bondage, and bring them into special covenant-relation with himself. Hos. ii. 1.

**AMMON**, or **BEN-AMMI**, the son of Lot by his younger daughter. He was the father of the Ammonites who dwell on the south-east of Gilead, and northward of the country of Moab. Gen. xix. 38. They destroyed an ancient race of giants called Zamzumims, and possessed their land; their capital city was RABBAH; they were noted idolaters; their chief idol was Moloch, supposed to be the same with Baal, Milcom, Adrammelech, Anammelech, and Chemosh.—They were dispossessed of part of their territories by

Shihon, king of the Amorites; but God permitted not the Hebrews to seize on any part which they retained. They were, however, excluded for ever from possessing any rule in Israel, because they joined in hiring Balaam to curse that people. Deut. ii. 19, xiii. 4. They joined Eglon, king of Moab, against the Israelites, and shared in the success of that war. Judg. iii. About 150 years after, they invaded the land of Israel, and for eighteen years sorely oppressed the inhabitants, especially those who dwelt on the east of Jordan. At length Jephthah, being chosen general by the Gileadites, sent an expostulatory message to the king of the children of Ammon relative to his conduct. That monarch replied, that he insisted upon the restoration of what the Israelites had seized as they came out of Egypt. Jephthah remonstrated, that the Hebrews took no territories from the Ammonites on that occasion; and that, if they had taken any, sufficient time had elapsed during 300 years to settle these claims. The Ammonitish king being bent on war, Jephthah fell upon him near Arero, routed his host, and took twenty cities from him. Judg. x. and xi.

About A. M. 3009, Nahash, the king of the Ammonites, revived the old claim to the land of Gilead: he ravaged a great part of the country; the inhabitants of Jabesh-Gilead defended themselves against him; but upon his laying siege to their city, they offered to acknowledge his authority. He refused to grant them any terms unless they would consent to be deprived of their right eyes, as a reproach to their nation. He however allowed them seven days to consider his terms. On the eighth, when he expected they should come forth, Saul, with a powerful army, attacked him in his camp, and entirely routed his host, that scarce two could be seen together. 1 Sam. xi. This Nahash, or rather his son, had shown some favours to David, when exiled by Saul: David, therefore, on occasion of his death, sent messengers with his compliments of condolence to Hanun his son. Instigated by his servants, Hanun took them for spies, and rudely affronted them. To resent this abuse, David attacked the Ammonites in war; in which he defeated them and their Syrian allies; conquered the whole country, and used their chief men with great severity. They continued tributaries of David and Solomon, and probably of the kings of Israel till the death of Ahab. 2 Sam. x-xii. 1 Chron. xix. xx. They constituted a part of the alliance formed against JEHOSHAPHAT, but were divinely slaughtered by one another. 2 Chron. xx. 1-23.

While the Syrians continued to oppress the ten tribes, the Ammonites inflicted the most inhuman cruelties in Gilead. Amos i. 13. Uzziah, king of Judah, at length subdued them. Under his son Jotham they rebelled; but were again obliged to submit; and for three years paid a tribute of a hundred talents, and about 40,000 bolls of wheat and barley. 2 Chron. xxvi. xxvii. When Tiglath-pileser carried into captivity most of the Reubenites and Gadites into the east of Assyria, the Ammonites seized on their country; but, probably, with their neighbours of Moab, felt the fury of the Assyrians. Long after, Baalis, their last king, entered into a league with Zedekiah against the Chaldeans; but when Jerusalem was destroyed they exulted over the calamities of the unhappy Jews. For this and former injuries to that nation, the prophets threatened them with judgments and ruin. About five years after the destruction of Jerusalem, Nebuchadnezzar's troops ravaged their whole country, burnt Rabbah their capital, and carried the remnant into captivity, leaving the land desolate. It appears that Cyrus allowed them to return, and reinhabit their land. In Nehemiah's time, one Tobiah was their chief. During the contests between the Grecian kings of Egypt and Syria, they were subject sometimes to the one and sometimes to the other. Antiochus the Great took Rabbah, their capital, demolished its walls, and put a garrison in it. During the persecution of Antiochus Epiphanes, the Ammonites cruelly oppressed the Jews in their neighbourhood. To revenge this, Judas Maccabeus attacked them, routed their forces, burned their cities, and carried away their wives and children. In the second century of the Christian era, Justin Martyr, in mistake, terms them a numerous nation; for it is certain, that within a short period they were so blended with the Arabs, that their remembrance ceased from among men. Amos i. 11-14. Jer. ix. 25, 26, xxv. 21, 27, and xlix. 1-5. Ezek. xxi. 28-32, and xxv. 1-7. Zeph. i. 9-11.

**AM'NON**, the eldest son of David by Ahinoam his second wife. Having conceived a violent passion for Tamar, his half-sister, he, by the wicked advice of Jonadab his cousin, feigned himself sick; and begged his father would allow Tamar to visit him, to make him cakes in his sight, and give him to eat out of her hand: his request was granted. Tamar prepared the cakes, and brought them to him. He refused to eat, until every one but Tamar was gone out of the room. He then stated to her his odious design. Tamar remonstrated against it, as foolish and wicked; and either ignorant of the law, forbidding the marriage of brothers and sisters, or stupefied with terror and perplexity, she proposed he should desire her from their father in marriage. Deaf to all her entreaties, he accomplished his wicked purpose; when his gratified lust was immediately changed into as violent hatred. He commanded her to hasten from his presence. She being unwilling to expose herself to public view in such evident grief and confusion, he ordered his servant to thrust her out by force, and to bolt the door after her. When David heard of this affair he was extremely afflicted; but a sinful indulgence to his children made him reluctant to take violent measures with his eldest son. **ABSALOM**, the full brother of Tamar, met her all in tears, as she was driven out by Amnon: he advised her to keep secret the abuse she had received: he also appeared as kind towards Amnon as ever, but was resolved on revenge, which he fully gratified, about two years afterward, at a feast given at the shearing of his sheep, to which Absalom invited his father and brethren. David excused himself; but allowed his sons to be present. Absalom had previously ordered his servants to murder Amnon when they should see him merry with wine: these orders were punctually executed, and Amnon died about A. M. 2974. 2 Sam. xiii.

**A'MON**; (1.) A governor of Samaria, whom Ahab ordered to imprison the prophet Micahiah, till he returned safe from the war against Ramoth-Gilead. 1 Kings xxii. 26. (2.) The son of Manasseh by Meshullemeth, the daughter of Haruz. He was the fourteenth king of Judah. He began his reign in the twenty-second year of his age, and reigned two years: he was a monster of wickedness, nor did he, like his father Manasseh, repent, but still waxed worse and worse. His own servants slew him in his house; and were, in their turn, murdered by the people. Amon was buried in the garden of Uzza, and was succeeded by Josiah his son. 2 Kings xxi. 18-26. 2 Chron. xxxiii. 20-25. (3.) Amon, or Ami, a noted chief of the Jewish people on their return from the captivity. Ezra ii. 57. Neh. vii. 59.

**AMORITES**, a tribe of the **CANAANITES**, which sprung from Emor the fourth son of Canaan. Many of them were **GIANTS**, like cedars in height, and oaks in strength. Amos ii. 9. They consisted of two powerful kingdoms on the east of Jordan, governed by Sihon and Og. The former had seized on a great part of the territories of Moab and Ammon; but Moses conquered their whole country, and gave it to the Reubenites, Gadites, and half-tribe of Manasseh. The Amorites were also scattered along the south of Canaan, westward of Jordan: these routed the Israelites at Hormah; but about forty years after were subdued by Joshua, and their land divided among the tribes of Judah, Simeon, Dan, and Benjamin. Num. xxi. xxxii. Deut. i. 44. Josh. xii. 15, and xix. As the Amorites were the most powerful tribe, the whole of the Canaanites were sometimes called by their name. Judg. vi. 10. 2 Kings xxi. 11. The parents of the Jewish nation are represented as *Amorites* and *Hittites*; they were as unworthy before God, and as wicked in themselves, as the two worst of the Canaanitish tribes; nay, Judah's wife, the mother of Shelah, and Tamar, the mother of Pharez and Zerah, were both Canaanites. Compare Gen. xxxviii. with Ezek. xvi. 3.

A **MOS**, the fourth of the minor prophets. He was originally a herdsman of Tekoah, a city belonging to Judah, and an humble gatherer of sycamore fruit. God sent him to prophesy to the ten tribes during their great prosperity, under Jeroboam the son of Joash, two years before the earthquake, and so in the latter part of Jeroboam's reign. He began with predictions of ruin to the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites. Chap. i. ii. He next inveighs against the idolatry, the oppression, confidence, wantonness, selfishness, and obstinacy of Israel and Judah; and threatens them with distress, war, captivity, and

desolation, as divine judgments for their sins; and particularly that the family of Jeroboam, though then prosperous, should be quickly cut off by the sword. By representing him as a traitor to the government, and a troubler of the people, and by threatening him if he staid at Bethel, Amaziah, the idolatrous priest, thought to intimidate him and stop his mouth. He boldly averred to the priest, that sudden ruin should seize the family of Jeroboam, and the kingdom of the ten tribes; and added a prediction of wo to **AMAZIAH**'s own family. Amos ii-vii. He proceeded to threaten them with unavoidable ruin and captivity for their oppression, their fraud, profanation of the Sabbath, and their other sins; and closes his message with a prophecy of the Jews' return from Babylon; of the gathering of the gentiles to Christ; and of the conversion of Israel and Judah; and their return to their own land. Chap. viii. ix.

Amos lived, most probably, to see a great part of his predictions fulfilled in the civil wars and captivity of the ten tribes. It has been pretended by some that the style of this prophet is of the low and vulgar kind, and that he was rude in speech; but scarce can language be more lofty than his description of God: "Lo, he that formeth the mountains and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth on the high places of the earth, the Lord, the God of hosts is his name." Chap. iv. 13. How pitiful the raptures of Homer to these of the herdsman!

**AMPHIPOLIS**, a city of Macedonia, on the confines of Thrace, surrounded by the river Strymon. It was built by Cimon, the famed Athenian, about 470 years before Christ, who peopled it with 10,000 of his countrymen. It was taken from the Athenians by Brasidas the Lacedemonian. As it was an object of great dislike, and a source of some inconveniences to the Macedonians, Philip, the father of Alexander, seized on it. Paul and Silas passed through it in their way from Philippi to Thessalonica. Acts xvii. 1; but we do not read of any noted Christian church being formed there. It is now called Emboli by the Turks, and is a place of very small consequence.

**AM RAM**, the son of Kohath. He married Jochebed his cousin, or rather his aunt, the daughter of Levi; and had by her Aaron, Moses, and Miriam. He died in Egypt, aged 137 years. Exod. vi. 20.

**AM RAPHEL**. See **CHEDORLOMER**.

**A'NAB**, a city in the hill-country of Judah, south of Jerusalem, whence Joshua cut off some Amoritish giants. Josh. xi. 21. It is perhaps the same as **Nub**.

**A'NAH**, the son of Zibben the Horite, a duke of Mount Seir, and father of Aholibarnah, the wife of Esau. While he attended the asses of his father Zibben, he, according to our English version, found out the way to generate mules, by the coupling of asses and horses; but the word *yemen* is never used to signify *mules*; nor does it appear, as some have explained it, to denote medicinal springs of warm water, but rather the **EMIME**, a gigantic race that dwelt in the neighbourhood of Mount Seir. These savages, in all probability, Anah attacked and defeated. In this sense the Chaldean and Samaritan versions understand the text. Gen. xxxvi. 24. Nor is it forcing the passage to take *matzah*, or *found*, in this sense. See Judg. i. 5. 1 Sam. xxxi. 5. Ps. xxi. 8. Isa. x. 10.

**A'NAK**, the son of Arbah, and father or chief of the Anakims. His sons were Sheshai, Ahiman, and Talmai. These Anakims, or children of Anak, were very numerous, dwelling in Hebron, Debir, Anab, and other places. Josh. xi. 21. Their fierce looks and extraordinary stature terrified the unbelieving spies whom Moses sent to view the promised land. Num. xiii. 33. About forty-five years after, Caleb begged to have their residence to be his portion in Canaan, that he might have the honour of rooting them out. Obtaining his desire, and assisted by his brethren of Judah, he cut them off from Hebron; and Othniel, his nephew and son-in-law, expelled them from Debir. Josh. xiv. 6-15, and xv. 13-19. Judg. i. Bochart supposes that the remains of the Beneanak, or children of Anak, retired northward to the territories of Tyre and Zidon, and gave thereto the name of *Phœnicia*.

**AN'AMIM**, or **A'NAM**, the second son of Mizraim. His posterity peopled part of Africa, probably that to the westward of Egypt, where was a temple sacred to Jupiter Ammon; and where the Nasamonies, or *men of Amon*, lived, and from whom probably sprung the



Amians and Garamantes, or *foreign and wandering* Amons. Gen. x. 13.

ANANIAS and SAPPHIRA, his wife, were among the first professors of Christianity at Jerusalem. They sold their estate, and pretended to place the whole price in the common stock of the church, but retained part of it for their own use. Though he knew that the apostles were qualified by the Holy Ghost to discern secrets, he affirmed to Peter he had paid in the whole price. Peter sharply rebuked him, for his dissimulation; in that, when he might lawfully have kept the whole, he had pretended to devote all to the service of Christ, and had yet retained part to himself, he had in effect lied unto God, who would punish him for his impiety. While he spake, Ananias was struck dead, and was carried to his grave. About three hours after, Sapphira came in, and being interrogated whether their land was sold only for so much as her husband had said, she affirmed it was not sold for more. Peter rebuked her for agreeing with her husband to tempt the Lord, and put him to the trial if he could discern and punish their fraud. He told her the persons who had just interred her husband would immediately carry her to her grave, and she was instantly struck dead in his presence. This happened A. D. 33 or 34, a little after Christ's ascension, and made an awful impression on both friends and foes of the Christian faith. Acts v. 1-11.

ANANIAS, a disciple of Jesus Christ, perhaps one of the seventy. He preached the gospel at Damascus; and being directed in a vision to inquire at the house of Judas for SAUL of Tarsus, who was recently come to the place, he objected, as he was informed Saul was an outrageous persecutor, and had come with orders from Jerusalem to imprison all the Christians he could find in that city. The Lord silenced his objections by assuring him that whatever Saul had been, he was divinely chosen to be a preacher of Christ to the gentiles, and an eminent sufferer for his sake. Thus encouraged, Ananias repaired to the house; found Saul blind; put his hand on him, and in Jesus's name bade him receive his sight, and be filled with the Holy Ghost; whereupon there fell scales from his eyes, and he recovered his sight, was baptized, and received the Holy Ghost. Acts ix. 1-18.

ANANIAS, the son of Nebedeus, about A. D. 48, succeeded Joseph the son of Camith in the Jewish high-priesthood. Quadratus, the Roman governor of Syria, having quelled some disturbances raised by the Jews and Samaritans in Judea, sent Ananias to Rome to give account of his behaviour amid these commotions. Having cleared himself to the content of Claudius the emperor, he was honourably dismissed.

Some years after, Paul, being apprehended and brought before this high-priest, had begun in the most respectful manner to speak in his own defence, affirming that he had lived in all good conscience before God to that day. Ananias, in a furious manner, ordered some of the bystanders to smite him on the mouth. Not knowing him to be the high-priest, or not acknowledging him to be so, Paul replied, "God shall smite thee, thou whitened wall (thou hypocritical person)! for sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law?" Ananias, too, and others, encouraged a number of assassins to murder Paul secretly: but this being prevented by the apostle's transportation to Cesarea, Ananias went thither to prosecute him. Paul having appealed to Cæsar, the affair was remitted to Rome. Acts xxiii. 1-5.

When Albinus succeeded Festus in the government of Judea, Ananias, by ingratiating himself into his favour, procured impunity for a number of his friends who plundered the country. At the same time vast numbers of outrageous assassins infested Judea. Whenever any of their party fell into the hands of the governor, they apprehended some of the high-priest's friends, and upon one occasion Eleazar his son; that to obtain the rescue of his friends he might procure from the governor the enlargement of their associates. At last, Eleazar putting himself at the head of a body of mutineers, who seized on the temple, and prohibited the offering of sacrifices for the emperor, the assassins joined him. They pulled down Ananias's house, and finding himself and one of his sons hid in an aqueduct, they killed them both.

AN'ATH, an ancestor, the father of Shamgar. Judges iii. 31.

ANATHEMA, one who is accursed, or an excommunicant; one who is separated from the church. The word *anathema*, in a strict sense, means *separation*, whether for a good or bad purpose. Thus, any thing set apart for a sacred purpose is said to be *anathema*, thus in Luke xxi. 5; and hence in 1 Cor. xvi. 21, to point out the nature of the *anathema*, *maranatha* is added, which together imply the most awful separation or curse.

AN'ATHOTH, the son of Bechur, and grandson of Benjamin. Possibly he gave name to the city of ANATHOTH, which stood about three miles north from Jerusalem, and which was given to the priests by the tribe of Benjamin. 1 Chron. vii. 8, and vi. 60. Here Solomon confined Abiathar, the deposed high-priest. 1 Kings ii. 26. It was harassed by Sennacherib. Isa. x. 30. Here the prophet Jeremiah was born; and for their persecution of him the inhabitants were terribly punished by the Chaldeans. Jer. i. 1, xxix. 27, and xl. 23. One hundred and twenty-eight of the former inhabitants returned from Babylon, and rebuilt their city. Neh. vii. 27, xi. 32, Ezra ii. 23.

ANCESTORS; those from whom one is descended; ancient fathers. Lev. xxvi. 45.

ANCHOR, an instrument for fastening or stopping the course of a ship at sea. The most ancient anchors were made of large stones; such were the anchors of the Argonauts, who made their voyage up the Hellespont about the time of Asa. They were afterward made of wood, with great weights of lead, or baskets full of stones, at the end of them; and such to this day are the anchors of the Japanese. The anchor with two teeth or barbs was devised by Eupalamius, or Anacharsis, the Scythian philosopher, not long after the Jews returned from Babylon. In large vessels they had three or four anchors; one of which, never used but in cases of extreme necessity, was called the *sacred anchor*, and is now called the *sheet anchor*. The anchors were anciently cast from the stern or hinder part of the ship. Acts xxvii. 20. The modern anchor is a large piece of iron in the form of a hook, that on which side soever it falls, it may fix in the rock or earth; this is fastened to a large beam of wood, which by a strong cable rope is fastened to the prow or forepart of the ship. Hope is the *anchor of the soul, sure and steadfast*, entering into that which is within the veil; by laying hold of Jesus and unseen things, by fixing on the deep and hidden promises and perfections of God, it effectually secures our soul from being tossed to and fro amid storms of trouble, and keeps it settled in the dark nights of temptation and desertion; or Jesus by his ascension to heaven infallibly secures the safety and happiness of his people. Heb. vi. 19.

ANCIENT; (1.) Old; of former times. 1 Chron. iv. 22. (2.) Very old men. Job xii. 12. ANCIENTS are either men of former times, 1 Sam. xxiv. 13, or governors, civil or ecclesiastic. Isa. iii. 14. Jer. xix. 1. God is called the *Ancient of days*, because he existed from all eternity. Dan. vii. 9. The Lord's *ancients*, before whom he will reign gloriously, are his ancient people of Judah and Israel, whom, in the glorious Millennium, he will convert to the Christian faith, and rule over as a glorious church. Isa. xxiv. 23.

AND is a connective particle; but it were to be wished that our translators had sometimes given us another word in its stead, which might have better expressed the sense of the original. It signifies, (1.) BECAUSE; FOR. 1 Cor. viii. 4. Col. i. 14. (2.) BUT, NEVERTHELESS. John vii. 30. Very often it ought to be so rendered, particularly when it is a translation of the Greek particle DE. (3.) EVEN; THAT IS. John iii. 5. Thus, *The great God and our Saviour*, ought to be rendered *The great God, even our Saviour Jesus Christ*. Tit. ii. 13. In like manner the text 2 Pet. i. 1. 1 Tim. i. 1. Jude 4, &c. ought to be read and understood. (4.) THEREFORE. Mark iv. 26. *And they were astonished*, should have been translated *therefore they were astonished*.

ANDREW, the brother of Simon Peter, a native of Bethsaida, and an apostle of Jesus Christ. He was originally a fisherman. When John Baptist commenced his ministry, Andrew became one of his followers. Hearing him one day speak of Jesus Christ as the *Lamb of God, which taketh away the sin of the world*, he, with another of John's disciples, followed Jesus, and continued with him all that night. Next day he met with his brother Simon, and introduced him to Jesus. After



passing a day with him, they returned to their ordinary employment of fishing. Some months thereafter, Jesus found them so employed on the sea of Galilee, and called them to be his followers, when he promised to make them *fishers*, or gainers of the souls, *of men*. They immediately left their nets, and followed him, nor do they ever seem to have left him again. John i. 25-44. Matt. iv. 18-20. About a year after, when Jesus asked his disciples how he should find bread for the 5000 people who had attended him three days? Andrew replied, that a lad of the company had five barley loaves and two small fishes; but *what*, said he, *are they among so many?* John vi. 9. Just before our Saviour's passion, some Greeks applied to Philip to procure them a sight of his master. Philip and Andrew informed Jesus of their desire, and the Greeks were doubtless admitted. John xii. 22. Two or three days after, Andrew and some others asked Jesus concerning the time of the destruction of the second temple and the signs of his coming. Matt. xiii. 3, 4. After Christ's ascension, Andrew preached some years at Jerusalem. It is said that he afterward preached the gospel in Scythia, and was crucified at Patrae of Achaia.

ANDRONICUS, a victorious man, Rom. xvi. 7.

ANEM, their answer, a city. 1 Chron. vi. 73.

A'NER, ESHCOL, and Mamre, were three Canaanitish princes, who accompanied Abraham in his pursuit and defeat of CHEDORLOMER and his allies. Not imitating the generosity of that patriarch, they took their share of the booty which had been taken from the Sodomites, and recovered. Gen. xiv. 13-24.

ANER, a city of the half-tribe of Manasseh, on the west of Jordan. It either was the same with Tannach, or was exchanged for it. 1 Chron. vi. 70. Josh. xxi. 25.

ANGEL, or messenger, is the common name given to those spiritual and intelligent beings by whom God partly executes his work of providence, and who are ever ready and active in his service. Reason itself leads us to conjecture the existence of such beings; but Scripture renders the fact indubitable. In vain a great many of the fathers, the Socinians, and other modern authors, pretend that they were created long before the foundation of the world: Moses assures us, that the hosts of heaven were created during the first six days mentioned by him. Gen. ii. 1. Exod. xx. 11. When God founded the earth they sang together, and shouted for joy. Job xxxviii. 6, 7. They were endowed on their creation with eminent wisdom, holiness, and purity; and placed in a most happy and honourable state; but capable of change. Their knowledge is great, but not infinite: they desire to look into the mystery of redemption and to learn from the church the manifold wisdom of God: nor can they search the hearts of men, nor know future things, but as particularly instructed by God. 1 Pet. i. 12. Eph. iii. 10. Jer. xvii. 10. Matt. xxiv. 36. We cannot understand the manner in which their knowledge of things corporeal and visible is acquired; nor the way in which they influence human beings; nor their method of communication among themselves. Their power is also very extensive; but it is, strictly speaking, incapable of working miracles. Their number is very great, amounting to many millions. Ps. lxxviii. 17. Matt. xxvi. 53. Rev. v. 11. Dan. vii. 10: and their names of archangels, thrones, dominions, principalities, and powers suggest an order among them, though of what kind we know not. The elect angels kept their first estate. Those holy and blessed beings are employed in attending upon God, and are subjected to Christ as Mediator; are by him reconciled to the saints; and sent forth to minister to, teach, reprove, comfort, direct, and protect them that shall be heirs of salvation; and to transport their souls to heaven at death. How useful they are to the saints, in suggesting good thoughts, in restraining Satan, in averting danger, and in assisting and providing for them, we can hardly conceive. Ps. xxxiv. 7. Heb. i. 14. Matt. xviii. 10. Angels were stationed to prevent fallen man's approach to the tree of life. Gen. iii. 24. Two of them appeared to, and ate and drank with ABRAHAM, in his tent, consuming the provision in a manner we know not: these two, being courteously invited by Lot, lodged with him, smote the abandoned Sodomites with blindness; warned Lot of the approaching overthrow of Sodom; directed and assisted him to escape from it. Two companies of angels attended Jacob in his return from Mesopotamia, to protect him from the fury of Laban and

Esau. Angels smote the first-born of Egypt, and assisted the Hebrews in their going out of that country, and in their march through the wilderness. Thousands of them attended JEREMIAH at the giving of the law from Sinai, and perhaps formed the audible voice in the air by which it was expressed. Gen. xviii. and xix. and xxxii. Exod. xii. and xxiii. 20. Num. xx. 16. Ps. lxxviii. 17. Acts vii. 53. Gal. iii. 19. Heb. ii. 2. When God offered the Hebrews an angel as their great guide, Moses declined such assistance, sensible that nothing less than the patience of God himself was able to endure such perverseness as was in Israel. An angel of the Lord supplied food to ELIJAH in the wilderness of Judah; and afterward angels carried him, without the separation of soul and body, to heaven. Troops of them protected ELISHA at Dotham. To punish DAVID's numbering of the people, an angel slew 70,000 of them in one day. An angel in one night cut off 185,000 of Sennacherib's army, and delivered Jerusalem from his fury. Angels frequently conversed with Daniel, Zechariah, and John. Exod. xxxiii. and xxxiv. 1 Kings xix. 2 Kings ii. 11, vi. 17, and xix. 35. 2 Sam. xxiv. 16, 17. An angel, at stated periods, troubled the waters of the pool of Bethesda. John v. 4. An angel foretold the birth of Jesus Christ and of John the Baptist. Multitudes attended our Saviour's birth, and published it to the shepherds of Bethlehem. An angel warned Joseph and Mary to flee into Egypt with Jesus when an infant; and to return thence into Judea. Angels ministered unto our Lord after his temptation in the wilderness. An angel assisted him in his bloody agony. Two of them rolled the stone from the mouth of his sepulchre, and informed the women that he was risen from the dead. Multitudes of them attended him in his ascension; some of whom informed the gazing disciples that they should in like manner see him return from heaven. An angel liberated the apostles at Jerusalem; brought Peter from the prison of Herod; and liberated Paul and Silas at Philippi. An angel assured Paul of the safety of himself and of those that were with him in the ship. Matt. i. 20, 21. ii. 13, 19, iv. 11, and xxviii. 25. Luke i. 11, xii. 43, and xxiv. 45. Acts i. 10, 11, v. 19, xii. 7-10, xvi. 26, and xxvii. 3.

Some writers assert that every person has an angel to attend him; and every kingdom its particular guardian angel; if not the elements of fire, water, &c. particular ones to manage them: but none of these opinions are sufficiently warranted from Scripture. One angel is sometimes represented as acting on multitudes; and multitudes of angels are represented as protecting one. The mode in which they account to God for the fulfilments of their respective commissions I dare not determine. It is, however, certain, that their ministration to men no way interferes with their enjoyment of the beatific vision of God; that all of them are ineffably delighted with the work of our redemption; and celebrate the same in their highest anthems of praise; and that at the last day, all their unnumbered millions shall attend our Redeemer to judgment; shall gather the elect from the four winds of heaven to his right hand; and drive the damned to the horrid regions of eternal misery. Acts xii. 15. Dan. x. 20. Rev. xiv. 18, and xvi. 5. Isa. xxxviii. 36. Ps. xxxiv. 7. Gen. xxxii. 1. Job i. 6, and ii. 1. Matt. xviii. 10, xxv. 31, and xiii. 39, 49.

Vast numbers of angels, quickly after their creation, fell from their happy estate; but whether pride, envy of man's happiness, or some other crime, was the cause, we are not clearly informed. These are ordinarily denominated devils, unclean spirits, Satan, &c. Upon their sin, they were immediately excluded the heavenly mansions, and irrevocably condemned to endless misery. They were not, however, confined to the prison of hell; but suffered to rove about in our world, for the trial and punishment of mankind. Such is their desperate malice, that, although they know that every injury they inflict on mankind will certainly increase their eternal torment, and that every trial of the saints will issue in the welfare of these, and in their own aggravated misery, yet they never cease going about seeking whom they may devour. 2 Pet. ii. 4. Jude 6. 1 Tim. iii. 6. John viii. 44. 1 Pet. v. 8. These apostate spirits appear to have a chief; in whom, perhaps, their apostacy began; or who, perhaps, had been an archangel in his happy estate. The rest are represented as angels or servants to him; and he is called the Devil, Satan,

*Beelzebub, Prince of the power of the air, Prince and god of this world.* It was probably he, who, in the form of a serpent, seduced our first parents, and received an additional curse on that account, to be effected chiefly through our redemption by Christ. It was probably he who assaulted our Saviour in the desert and elsewhere, and grievously tempted him. Matt. xxv. 41. Gen. iii. Matt. iv. Luke iv. John xiv. 30.

These evil angels perpetually deceive, or harass the children of men; and have under different idols been worshipped by most nations. They often enter into familiar correspondence with diviners, wizards, &c., deceiving them, and enabling them to impose on or injure their fellow-men. These evil angels often assume the appearance of holiness, and warmly excite men to the semblances of religion; but it is always to promote some wicked and sinful design. God employed a number of these angels to harass the Egyptians. One or more of them were permitted of God, by means of robbers, lightning, storms, &c., to destroy the substance and family of Job, and smite his body all over with boils. They tempted king David to number his people; and seduced the prophets of Baal to persuade Ahab to go up and fall at Ramoth-Gilead. Vast numbers of them were permitted to take a formal possession of the bodies of men during Christ's personal ministry on earth, that his power might be rendered conspicuous in casting them out. In every age, these spirits have, by means of heathen and other persecutors, and of subtle heretics, harassed the Christian church. During the glorious Millennium their power shall be greatly restrained; at the end thereof, they shall again deceive the nations; and soon after be publicly condemned, and shut up in everlasting perdition. 1 Pet. v. 8. Eph. ii. 2. Deut. xxxii. 17. 1 Cor. x. 20. 2 Kings xxi. 6. 2 Cor. xi. 14. Ps. lxxviii. 49. Job i. 2. 1 Chron. xxi. 1. 1 Kings xxii. Acts x. 38. Rev. ii. 10, and xii. and xx.

The holy angels, in their disputes with devils, bring no railing accusation against them; but act with mildness and meekness, as we ought to do with the worst of men. 2 Pet. ii. 11. Jude 9. *The angels*, for whose sake women ought to be covered in worshipping assemblies, are the good angels, in whose presence nothing immodest is proper; and the evil angels, to whom none ought to furnish occasion for temptation to levity, especially in the worship of God. 1 Cor. xi. 10.

Jesus Christ is called an ANGEL. He was sent by his Father to publish and fulfil the work of our redemption; and to him hath he committed all judgment. He appeared to Hagar; to Abraham; to Jacob; to Moses; to Balaam; to Joshua; to the Hebrews at Bochim; to Gideon and Manoah; to Daniel; to Zechariah the prophet; and to the apostle John, in the character of an angel. Gen. xvi. xviii. xxxii. Exod. iii. Num. xxii. Josh. v. Judg. ii. 6. Dan. x. Zech. i-vi. Whenever one in this character is represented as speaking in the manner of God, or as sovereign of the church, we are to understand him of our Redeemer. He is called the *Angel of the covenant*; he publishes the plan; he fulfils the conditions; he executes the promise of the covenant of grace. Mal. iii. 1. He is the *Angel of God's presence, or face*; he is the Son of his love; the desire of his eyes; and the glass in which his glory is displayed; he came from his bosom, is always near him; sits at his right hand, and appears before his throne, interceding for us. Isa. lxiii. 9.

Ministers are denominated ANGELS.\* They have a

\* The evidence adduced for this from Scripture chiefly rests on this, that the epistles to the seven churches are addressed to the angels of those different churches, which some say mean the bishops of the churches; others, the presiding rulers, and other ministers in general. Dr. Mede throws considerable light on this subject in his account of the ministration of angels. It is very evident, that, as we have already mentioned, angels are employed in ministering to the heirs of salvation; so the churches of the saints, or Bethels, are places where they are particularly resident. When Jacob saw the house of God at Bethel, he saw the angels ascending and descending. Gen. xxviii. Solomon enforces his exhortation to be watchful over our lips in the house of God, *before the angel*. Eccles. v. vi.; nay, Paul supports his direction for necessary decorum, when desiring the women to be covered in their assemblies, *because of the angels*. 1 Cor. xi. 10. If these invisible spirits minister to the saints individ-

commission from God to publish his messages, and to execute his work, in bringing men to his Son; and, as the angels in heaven, so ought they to excel in knowledge, humility, holiness, harmony, zeal, and readiness to serve Jesus Christ and his people; and in searching into the mysteries of our redemption: in praising God, and rejoicing over the conversion of sinners. Rev. i. 20, and xiv. 6-8. A plurality of ministers are represented as one ANGEL, to denote their union and harmony; and their having one to preside in their judicative assemblies. Rev. ii. 1, 8, 12, 18, and iii. 1, 7, 14. They are, perhaps, the *angels that come from the temple and altar*, and who have power over fire. They serve in God's church and worship; they denounce God's fiery judgments, and the fall of Antichrist; and by their prayers and preaching accelerate his ruin. Rev. xiv. 16, 18. *The angels which gather Christ's elect*, are either ministers who gather them to Christ on their conversion, or proper angels, who will gather them to his right hand at the last day. Matt. xxiv. 31.

The ministers of God's judgments against his enemies are called ANGELS. The Turks are represented as *four angels* loosed from the river Euphrates, and appointed for a year, a month, a day, and an hour to slay the third part of men. Though the Turks had, in the eleventh century, established four sultanies, or kingdoms, near the river Euphrates, yet the invasion of the Tartars, the *sacred war* of the Franks or papist crusades, and their own civil broils, for a long time restrained them. At length, about A. D. 1281, or according to others 1302, Ortoqul and his three sons passed the Euphrates to the westward, ravaged a great part of the Roman empire, and cut off prodigious numbers of Saracens, but chiefly of nominal Christians, in Asia, Europe, and Africa, for 391 years, i. e. from 1281 to 1672; or 396 years, reckoning from 1302 to the peace of Carlowitz, in 1698. Rev. ix. 14. The instruments of God's vengeance against the papists and Mahometans, whether proper angels, ministers, magistrates, or enemies, are represented as *seven angels*, pouring vials of wrath on the earth, waters, rivers, sun, air, &c. Appointed by God, they sufficiently execute his vengeance; and, with great activity and success, entirely, but gradually, ruin these enemies of Christ. Rev. x. 6, 8, and xvi.

TO ANGER, to provoke to anger. Rom. x. 19. ANGER is a violent displeasure, attended with an inclination to hurt or destroy. When directed against sin, it is holy and lawful. Eph. iv. 26. When pointed against the person of our neighbour, or against the innocent creatures of God, it is wicked and sinful. Matt. v. 22. When it becomes very strong, it is called WRATH. When it renders one outrageous, and almost mad to destroy, it is called FURY. When it is more calm and fixed, it is termed HATRED. When fixed, violent, and even pointed against such as have not injured us, it is MALICE. When *anger, hatred, wrath, and fury* are ascribed to God, they denote no tumultuous passion; but merely his holy aversion to, and just displeasure with sin and sinners; and the evidence thereof in his terrible threatenings or righteous judgments. Ps. vi. 1, and vii. 11. The Hebrews thought anger chiefly indicated by the nose; and so represented readiness or slowness to anger by the shortness or length of the nose. Deut. xxix. 20. Joel ii. 13. In the East it is common for such as are angry at one to vent their rage at him by vilifying his parents. Thus Saul vented his anger against Jonathan by calling him the son of the perverse rebellious woman. 1 Sam. xx. 30.

ANGUISH; severe inward pain; torment or perplexity, as of a travelling woman. Exod. vi. 9. Jer. vi. 24. A'NIAM, the strength of people, a son of Shemida. 1 Chron. vii. 19.

ANISE, or DILL, is a species of the pentandria digynia plants, and seldom thrives but in warm climates. Its flower is of the rose kind, being composed of several petals arranged in a circular form, and placed on a cup, which afterward becomes a fruit, composed of two seeds of an oval figure. The leaves are like those of fennel. Anise-seed has a fine aromatic smell, and is much used by confectioners and perfumers. Oil and water distilled from it are an excellent cordial and carminative. It seems to have grown plentifully in Judea. Matt. xxiii. 23.

AN'NA, the daughter of Phanuel, of the tribe of Asher;

ually, much more do they collectively; and their guardian care over the churches is frequently hinted at

she had been early married, and lived seven years with a husband. After his death she devoted herself to the service of God; and at the morning and evening sacrifices, regularly attended the temple to pour forth her prayers. When she was fourscore years of age, she found the blessed Virgin, with the infant Saviour, at the temple, and Simeon blessing God for him. Inspired by the Holy Ghost, she praised the Lord, and commended the child as the promised Messiah to such as waited for his coming, and expected the redemption of Israel by him. Luke ii. 36, 37.

ANNAS, or ANANUS, the son of Seth. He filled the office of high-priest eleven years, and is considered to be the only one having five sons who successively exercised that office. When deprived of the priesthood, he still retained a great share in the management of public affairs. When Christ was apprehended, he was first carried to Annas, and then to Caiaphas, his son-in-law, who was high-priest, or perhaps no more than sagan to Annas that year. John xviii. 13. Both were malicious persecutors of the apostles on account of their preaching of Christ. Acts iv. 6.

ANOINT.\* (1.) To pour oil upon one. Dan. x. 3. (2.) To set apart to some noted service. 1 Kings xix. 15. (3.) To make ready. Isa. xxi. 5. (4.) To daub, besmear. John ix. 6, 11. The anointing of persons or things under the law imported the setting of them apart to the service of God, or to some important office, as prophet, priest, or king; and was typical of the communication of the Holy Ghost to Christ and his church. Exod. xxviii. 29. The Holy Ghost is called an unction, or ANOINTING. By receiving him persons are separated from the world to the service of God, have their nature and works made comely and shining, are fitted to run in the ways of God, and to fight the good fight of faith. 1 John ii. 20, 27. God's anointing of our Redeemer imports his calling him to the office of Mediator, Prophet, Priest, and King; his giving him a human nature, fully furnished with all the gifts and graces of the Holy Ghost

\* Anointing was a very ancient custom; and very significant of important truths of revelation. The first example of it in Scripture is that of Jacob at Bethel. Gen. xxviii. 18; where we are told he anointed (by pouring oil on) the stone which had been his pillow: he set it up for a pillar, and adds, "this pillar shall be God's house;" we find when God addresses him, chap. xxxi. 13, he takes particular notice of what Jacob had done at Bethel ("where thou anointedst the pillar," &c.). Anointings were very frequent under the law, and typified "Him whom the Father sanctified and sent into the world, to execute the great offices of prophet, priest, and king in the church of God." For this cause was Jesus called the Lord's Christ, his Messiah, or Anointed One. Thus was he the great antitype of all the anointing oil under the law, when the Holy Ghost descended on him at his baptism in a bodily shape, and the Father's voice was heard declaring, "This is my beloved Son, in whom I am well pleased." But he was anointed above all his fellows, as the great Anointed One, upon his resurrection from the dead; then was he consecrated not only Lord, but also Christ. The Father gave him the spirit above measure; then did all his garments smell of aloes, myrrh, and cassia, out of the ivory palaces. Aaron and his sons were anointed with very fragrant oil; but its odour fell infinitely short of that which was poured (to carry on the metaphor) on the glorified body of Jesus Christ, when he was anointed on the holy hill of Zion. On the day of Pentecost, the apostles, the founders of the primitive church, were anointed with the Holy Ghost as a rushing mighty wind. The anointing which all the first churches experienced in the days of the apostles was accompanied with signs, wonders, and divers miracles. But the anointing which the churches have received since their day is pointed out in Zechariah's vision, chap. iv. 11, 14. There the Scriptures of the Old and New Testaments are evidently considered the two anointed ones, which stand by the Lord of the whole earth; or the two branches or pipes which empty the golden oil out of themselves. The Scriptures are thus considered as the means by which the Lord of the whole earth anoints his various churches. When any guilty sinner is taught to call Jesus Lord, by having the eyes of his understanding opened to understand the Scriptures, he is anointed; and that truth which the Scriptures bring to his view purifies his heart by faith.

dwelling in him, and in due time with all the incomprehensible comforts thereof; and on this account he is called Messiah, Christ, or Anointed. Dan. ix. 24. Rom. i. 1. Ps. lxxxiv. 9. 1 Sam. ii. 35. He is anointed above his fellows; called to higher offices; and more abundantly filled with the Holy Ghost than his people are. Ps. xlv. 7. God anoints his chosen people when he endues them with the gifts, graces, and comforts of the Holy Ghost, and bestows spiritual prosperity on them. 1 Cor. i. 21. Ps. xxiii. 5, and xcii. 10. They anoint their eyes with eye-salve when they apply to the word and spirit of God for saving instruction in the things of God. Rev. iii. 18. Saul, David, Zedekiah, and Cyrus are called the Lord's anointed, because set apart and furnished by him for the kingly office, and the particular work assigned to them. 1 Sam. xii. 3, and xvi. 6. Lam. iv. 20. Isa. xlv. 1. Touch not mine anointed, and do my prophets no harm; hurt not the Hebrew patriarchs, or their seed, whom I have chosen and called to my particular friendship and service. Ps. cv. 15. The yoke shall be destroyed because of the anointing; the bondage and misery of the Assyrians shall be removed on account of Hezekiah's prayer, &c.; the covenant of royalty made with David; and for the sake of Christ, the promised Messiah; and by means of the Holy Ghost poured down from heaven to reform the land. Isa. x. 27.

ANON; instantly; by-and-by. Matt. xiii. 20.

ANOTHER. (1.) A different person or thing. Gen. xxx. 24. (2.) More excellent. Caleb had another spirit than the unbelieving spies; one disposed to acquiesce in the will of God, and to trust in his power and promise. Num. xiv. 24. Saul, when anointed king of Israel, became another man, and had another heart given him; his spirit was rendered more intelligent, sagacious, majestic, bold, and fit for government than before. 1 Sam. x. 6, 9. Another Jesus, spirit, or gospel is one equally or more excellent than that preached by Paul, or communicated by means of his ministrations. 2 Cor. xi. 4. False doctrine, chiefly in fundamental points, is another gospel, and yet not another; though it be different from and subversive of the gospel of Christ, yet in itself it is no gospel; no good tidings at all to sinful men. Gal. i. 6, 7.

To ANSWER. (1.) To reply to a question or call. Prov. xxvi. 4. (2.) To make a defence or apology before a judge. 2 Tim. iv. 16. (3.) To speak after another. Deut. xxvii. 15. (4.) To begin to speak. Dan. ii. 26. (5.) To witness for. Gen. xxx. 33. (6.) To obey a call. Isa. lxxv. 12. (7.) To grant what is prayed for. Ps. xxvii. 7. (8.) To account for. Job ix. 3, and xl. 2. (9.) To render a suitable punishment. Ezek. xiv. 7. (10.) To suit; correspond to. Prov. xvii. 19. Gal. iv. 23.—Answerable, correspondent to, meet for. Exod. xxxviii. 18. Matt. xii. 8. An answer of peace is one importing peace, prosperity, or happiness. Deut. xx. 11. Gen. xli. 16. The answer of a good conscience, necessary towards baptism, is a conscientious profession and practice of the gospel, by which the engagements in baptism are fulfilled. 1 Pet. iii. 21. A fool is to be answered, and yet not answered according to his folly: his folly is to be exposed, but not in his own foolish and furious manner. Prov. xxvi. 4, 5.

ANT, or жмкт, a very provident insect, which in the summer and harvest lays up provision for the winter. It is said that ants are ashamed to return empty to their nests. With prodigious toil and care, they convey the corn to their abodes. When the rain moistens their upper chambers, they convey their provision to deeper repositories in the earth. If it be wet, they dry it in the sun by day; but if their nests be near a haunt of birds or doves, who devour it, they dry it during a clear moon by night: they gnaw off the ends of their grain, that it may not bud. They are extremely careful in the education of their young. Solomon recommends their example to be considered and imitated by sluggards. Prov. vi. 6.

ANTICHRIST, an adversary of Jesus Christ. Heretics, who denied the doctrine of the Trinity, or the divinity or incarnation of Christ, &c., were called Antichrist: of this sort there were many in the time of the apostle John. 1 John ii. 18, 23, iv. 3. But one particular system of wicked persons, principles, and practices is chiefly so designed; in the daily fear of which the primitive Christians lived. The Scripture represents this Antichrist as a very man of sin, and son of perdition; as a strong delusion overspreading the whole Roman empire; as a terrible judgment introduced by ignorance

and hatred of the truth and apostasy from it; as springing from the bottomless pit, amid terrible smoke of superstition and error; as sitting in the temple or church of God; as exalting himself above magistrates, angels, and every thing called God; as a contemner of the gods of the idolatrous heathen and the God of his professed fathers in the primitive church, and setting up a new class of *Mahuzzim*, *deities to protect his different dominions*; as given to the vilest blasphemy, error, cruelty, and persecution; as possessing a civil and ecclesiastical power over the ten parts of the Roman empire, and seizing upon three of them for his proper domain; as establishing his abominations by pretended miracles and lying wonders; as excluding from civil commerce such as do not, more or less, solemnly acknowledge and submit to his power.

United under one head, the *destructive angel of the bottomless pit*, the promoters of this delusion were to be many and mischievous, as locusts and scorpions; ruinous to such as had not the true grace of God; having their conscience seared as with a hot iron; speaking lies in hypocrisy; propagating the doctrines of devils; forbidding to marry; or, on occasions, to use lawful and wholesome meats; while their hearers, having itching ears, heaped up teachers, and gave heed unto fables: they were to be lovers of themselves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection; truce-breakers, false accusers, incontinent, wallowers in all manner of uncleanness, intemperate, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, creeping into houses, and leading captive silly women laden with sins. The chief residence of this monster was to be Rome; his name, *Mystery, Babylon the great, the mother of harlots, and abominations of the earth*. The number of his name is 666, whose numeral letters constitute *Latinus*, or *Romiith*; and whose square-root is twenty-five, the number of the articles of faith and of many other things in the Romish church. This Antichrist began to work in the apostolic age, but was checked by the power of the Roman empire till that was destroyed, and a fearful apostasy from the faith happened in the church. His duration is 1260 years; during which he promotes idolatry, lies, and blasphemy, treads the church under foot, and persecutes the saints, who all along bear witness against his abominations: nor do the terrible ravages of the Turkish *angels* loosed from the Euphrates in the least make his subjects repent of their idolatries, murders, sorceries, fornications, thefts. At the end of his reign he shall, with both craft and fury, almost entirely silence faithful witnesses of Christ; but suddenly, by the pure preaching of the gospel; by the effusion of sevenfold plagues, or vials of divine wrath; and by the revolt and opposition of his own subjects, he shall be terribly destroyed, to the consternation of his adherents, and the great joy of the saints, both Jews and gentiles. Dan. vii. 8-12, 20-26, and xi. 36-40. 2 Thess. ii. 3-12. 1 Tim. iv. 1-3. 2 Tim. iii. 1-7, and iv. 3, 4. Rev. ix. 1-11, 20, 21, xi. xiii-xix.

The above characters, drawn from the Scripture, cannot with justice be applied to the heathen emperors of Rome; much less to the fanciful Danitish Antichrist of popish writers, the Armillus of the Jews, or the Daggial of the Mahometans. The Mahometan system may indeed be considered as Antichrist in a less and more improper sense; but many of the above characters are inapplicable to it. It sits not in the church; nor does it make any pretensions of power equal to God's; allows of no idolatry; nor is it noted for persecution of the saints; nor was it established by lying wonders, but by the power of the sword.

But every part of the above character is clearly applicable to PAPACY. In the apostolic age it began to work in the ambition and false doctrines of the pretended apostles; in the succeeding ages it operated more and more in the growth of error and superstition, and in the aspiring temper of the clergy, especially of the bishops of Rome. The power of the emperors was long a check upon the pride of the Roman bishops; but when the seat of the empire was removed to Constantinople, about A. D. 330, when the western empire was entirely dissolved by the barbarians, A. D. 479; and, finally, when in A. D. 566, the emperor Justin deprived Rome of her consuls and senate, and made it subject to the Exarch of Ravenna, they had full opportunity to exert their ambition.

Seven forms of government (*viz.* by kings, consuls, decemvirs, tribunes, dictators, emperors, heathen and Christian, and by Gothic kings), had severally prevailed in Rome; when the empire was at length divided into ten different sovereignties. The Christian clergy had assumed the consular dignities of lordly bishops, archbishops, metropolitans, patriarchs, &c. They still wanted a head to unite them into one body. The bishops of Rome, by encouraging appeals to their bat, by pretended acts of council in their favour, and other fraudulent methods, aimed at the sovereignty; nor were the patriarchs of Constantinople idle. Gregory the Great filled the Romish see about A. D. 600. In opposition to John of Constantinople, he loudly maintained, that whoever claimed a universal headship over the Christian church, was doubtless the forerunner of Antichrist, if not actually HE. Meanwhile, he laboured with all his might to increase the fooleries of superstition: the multitude of which, connected with their attendant errors, now darkened the face of the Christian church. To procure preferment, Boniface, the third bishop of Rome, by flattering Phocas, the emperor of Constantinople, one of the vilest traitors and murderers, and one of the most inhuman and wicked wretches that ever breathed, procured himself the title of *Universal Bishop*, about A. D. 606, or 608. Deputies were immediately despatched through the western churches to introduce the new superstition, and procure submission to the Romish yoke. These deputies were often very ignorant, and quite incapable of officiating in the language of the countries to which they came. A remedy was found: about A. D. 666, it is said Pope Vitalian appointed all religious worship in public to be performed in *Latin*. This at once concealed the ignorance of the deputies, and marked the churches with an implicit subjection to Rome.

The popes exerted their newly-acquired power to promote the idolatrous worship of images, relics, saints, and angels; adding to the former superstition by erecting new offices and orders of monks, till the nations groaned under the load of the numerous and oppressive clergy; who, by crafty and base means, appropriated to themselves most of the wealth and power of the Christian world. Not content with ecclesiastical authority, the popes grasped at the civil power also. About 750, or 756, they became princes of Italy, lords of the three sovereignties; of the dukedom of Rome, the exarchate of Ravenna, and the region of Pentapolis. They gradually proceeded to claim a supreme authority over all the kings and emperors in Christendom; deposing the emperors of Germany, kings of France, England, &c. at pleasure, and absolving their subjects from their allegiance. They pretended to dispose of the countries in Asia, Africa, and America to the Portuguese and Spaniards, who conquered them. They extended their power to the angels; charging them to conduct to the celestial mansions such departed souls as they pleased; and ordering devils to leave the bodies which they had possessed. They assumed a practical supremacy over God himself, in pretending to form and divide the glorified body of Jesus at pleasure: by issuing pardons, and indulgences in sin, and cancelling the obligation of oaths, &c. they virtually overturned the divine laws. What ignorant, proud, blasphemous atheists, enchanters, murderers, whoremongers, in cestuous and perjured persons, many of the popes were; and how ignorance, superstition, idolatry, and every other crime abounded by their means, is well known to every one acquainted with their history.

In the tenth and eleventh centuries, things were in a most deplorable condition. The great part of the Romish Christians were buried in sensuality, and blinded by impiety. In the subsequent age, the *scholastic* learning began to pervert and obscure the Scriptures, rendering the Christian doctrines quite unintelligible, and to support the abominations then practised. To render it impossible for the laity to discover the errors and horrid villainies of the clergy, the reading of the Scriptures by any but the priests was represented as extremely dangerous, and declared to be highly criminal. To silence every murmur against their conduct, courts of inquisition were erected, by means of which, the least suspicion of pretended heresy, or even the most false accusation, exposed the wretched victim to confiscation of goods, imprisonment, tortures, and death.

In every part of the Antichristian period God had his

witnesses for the truth; who were terribly persecuted and murdered by the papists. The Waldenses of Piedmont, in France, in the twelfth and thirteenth centuries; the Wickliffites of England in the fourteenth; the Bohemians in the fifteenth, were the most noted; and nearly two millions, if not more, were murdered on that account. In the sixteenth century, the shocking impiety, fraud, and oppression of the Romish clergy, provoked vast numbers to throw off their yoke. The pope's authority was abolished in Britain, Sweden, Denmark, Holland, and a great number of states in Germany and Switzerland. Multitudes in France, Poland, Hungary, and even in Italy and Spain, were convinced of and rejected the popish delusions. By an establishment of their abominations in the council of Trent, but chiefly by murderous wars and persecutions, in Germany, the Low Countries, and France; by horrid massacres in France and Ireland; by bloody persecutions in Poland, Hungary, England, Scotland, Savoy, &c., the pope's agents, for about one hundred and fifty years, attempted to regain the influence they had lost.

Some writers on the subject have supposed that Antichrist's general slaughter of the witnesses, and their death of three years and a half, have already happened. Some things similar indeed have taken place. After the council of Constance, which about 1414 sat three years and a half to establish popery, the Bohemians remarkably prevailed. After the affairs of the Protestants had been about three years and a half in a ruinous condition, Maurice, who had formerly betrayed them, took arms in their favour, and recovered their liberties about A. D. 1551. After several persecutions, each of about three years and a half, the Protestants of Savoy more than once obtained relief. Three years and a half the Protestant religion seemed almost ruined in England, under Queen Mary: and again under King James II., but at the end thereof was re-established by Elizabeth and King William: nor was it much above three years and a half, when relief from the massacres began to be granted to the Protestants in France and Ireland. But it is observable, that all these slaughters were particular; nor are the kingdoms of this world become the kingdom of our Lord, and of his Christ. We must therefore believe the last and most grievous conflict with Antichrist to be yet to come. The present abounding of ignorance, the contempt of the Scriptures, the prevalent errors on the head of justification and free-will, the attachment to gaudy pomp in the worship of God, the pride, ambition, contention, and loose living of the Protestants, appear widest steps towards a return to Rome.

The Antichristian power has already been plagued of God. About A. D. 713, the Saracens, who hated the papists for their idolatry, poured themselves into Spain, and rendered it almost a desert. They went on, ravaging the south of France, till Charles Martel cut off Abdilrachman their general, and 300,000 of his troops, A. D. 734.—From 830 to 960, the contentions between the descendants of Charles the Great, Emperor of Germany and King of France, and the ravages of the Hungarians and Saracens in Italy, deluged these countries with blood.—From 1090 to 1290, prodigious multitudes were cut off in the crusades which the popes, for the establishment of their power at home, instigated the Christian princes to wage with the Seljukian Turks and Saracens, for the recovery of Palestine. Scarcely a kingdom in Europe but suffered exceedingly by this mad exploit.—From 1200 to 1370, the contentions of the Guelphs and Ghibellines, or the popes' and emperors' party, deluged Italy and Germany with blood. From 1370 to 1447, the schism of the popes occasioned terrible wars in Spain, France, Germany, and Italy. The Bohemians, too, for a considerable time scourged the papists by successive wars. Between 1486 and 1534, a sweating-sickness and other pestilential disorders carried off vast multitudes in England, Germany, and France. From about 1370 to 1698, the Ottoman Turks proved a terrible scourge to the Antichristians who inhabited Hungary, Poland, the east of the Adriatic Sea, the isles of the Mediterranean, Italy, and Germany.

These disasters, the judicious Lowman, Doddridge, and Guise, suppose to comprehend the first five vials of wrath appointed for Antichrist: we rather, with Newton and Gill, suppose them all to be future, and to happen immediately after the slaughter of the Witnesses; though we readily grant the above and other things to have been prelibations thereof. Under the first vial poured on the earth, we expect the infallibility

and supremacy of the pope, the authority of traditions, the doctrine of justification by works, and other earthly and carnal foundations of popery to be overthrown; or the papal power in the inland countries of Germany, Poland, and Hungary, to his and his friends' shame and vexation, quite overturned. Under the second, poured into the sea, we expect the credit of the Romish religion will be signally blasted, and its bloody and damnable nature clearly discovered: or the maritime countries of Portugal, Spain, and Naples, plagued with famine, pestilence, earthquakes, and sword. Under the third, poured on the rivers, we suppose the nakedness of the popish doctors, and their defences of popery, shall be plainly exposed; their cardinals, bishops, and priests, shown murderers of souls, and many of them cut off by untimely deaths: or the well-watered countries of Switzerland, North Italy, and South France, where the Waldenses and other saints were murdered, shall be deluged with antichristian blood.—Under the fourth, poured on the sun, we hope the instructive light and spiritual warmth of divine truth shall, to the terrible vexation of papists, draw off the German emperor, or French king, and others, who have been long their glory and support, to the Protestant side: and perhaps the natural sun, with his heat, may produce some very destructive plague.—Under the fifth, poured on the seat of the beast, we suppose the frame of the papal kingdom shall be broken to pieces and filled with disorder and confusion; and the whole system of popery appear abominable and devilish; or Rome itself be turned into a horrible desert, which shall occasion terrible pain, blasphemy, and grief among the papists; chiefly those who had enriched themselves by her superstition. Under the sixth, poured into the Euphrates, we expect Mahometanism to be abolished, and the conversion of the eastern nations begun; and that the papists and their auxiliaries shall receive a terrible defeat at the battle of Armageddon, till a great part of the ecclesiastic state in Italy be almost covered with carcasses, the rivers swelled with blood, the beasts fattened with dead bodies, and the Protestant victors enriched with the spoil; and many, by means hereof turned to the Lord. Under the last vial, poured into the air, we expect the remains of the popish doctrine, worship, discipline and government, monasteries and dignities, will be entirely abolished; and that obstinate papists who had fled to the isles of Sicily, Malta, &c. shall be cut off by the vengeance of God. Rev. xvi.

The kings and princes who had long subjected themselves to the Romish yoke shall, by withdrawing their obedience and revenue, and by active opposition, greatly contribute to Antichrist's ruin. We suppose these plagues shall take place at the end of the 1260 years of Antichrist's reign; and extend to the 1290th. Nay, it will be the 1335th year from his rise, before the church be fully settled in her Millennial state. Dan. xii. 11, 12. If, with the two great Newtons and Lowman, we date the rise of Antichrist from the pope's becoming a civil prince, in A. D. 750 or 756, the year 1335 will fall in with A. D. 2085, 2091. I rather incline to date the rise of Antichrist from his claim to universal headship over the Christian church, in A. D. 606 or 608; for in that I suppose his character of Antichrist chiefly consists; and then the year 1335 will fall in with A. D. 1941 and 1943.

ANTIOCH. Sixteen cities of this name were founded in Western Asia, by Seleucus Nicator, the first Syro-Grecian monarch, to perpetuate the memory of his father: but the Scripture speaks only of two, viz. (1.) ANTIOCH, the capital of SYRIA. This is thought to be the same with Riblah, in the land of Hamath, where Nebuchadnezzar spent his time during a part of the siege of Jerusalem; and where he slew Zedekiah's children and put out his eyes, and also put to death some other chief men of Judah. It stood on both sides of the river Orontes, about twelve miles from the Mediterranean Sea; and near it was the famed temple of Daphne. It was about ten miles in circuit; was the residence of Alexander's Syro-Grecian successors, and one of the most flourishing, rich, and trading cities in the world. Here the Jews held equal privileges with the Greeks. Vespasian, Titus, and other Roman emperors loaded this city with honour and privileges. Here Paul and Barnabas preached a considerable time: here Peter dissembled, in refusing to eat with the gentiles; here the followers of our Redeemer were first called Christians, a few years after his ascension

Acts xi. 19-27, xiv. 26, and xv. 35. Gal. ii. 11. The church founded here continued famous for several ages; and here one of the patriarchs had his seat; here also the famed Chrysostom, in the end of the fourth century, preached with amazing applause and success. This city was thrice in the fourth century nearly destroyed by earthquakes, and as often in the fifth. In A. D. 548, the Persians took it, burnt the city, and put all the inhabitants to the sword. The Emperor Justinian rebuilt it more beautiful and regular than ever; but the Persians quickly retook it, and demolished its walls. In A. D. 588, 60,000 of its inhabitants perished in an earthquake. The city was again speedily rebuilt; but the Saracens took it, A. D. 637; since which Christianity has dwindled to the lowest state. Nicephorus, the Greek emperor, retook the city from the Saracens, A. D. 966; but not long after the Saracens, or Seljukian Turks, regained the possession. In 1098, the crusaders wrested it from them; but, in 1188, they retook and utterly demolished it. At present it is scarcely better than a heap of ruins.

(2.) ANTIOCH, the capital of Pisidia. Here Paul and Barnabas, permitted by the ruler of the Jewish synagogue, preached the gospel with considerable success, till the Jews raised a persecution against them, and obliged them to leave the place. Acts xiii. 14-51.

ANTIPATRIA, a city of Canaan, situated in a pleasant valley, near the mountains, in the way from Jerusalem to CESAREA; and about seventy or eighty miles distant from Joppa, forty-two from Jerusalem, and twenty-six from Cesarea. It was embellished and enlarged by Herod the Great; and from his father Antipater it received its name. Here Paul and his guard halted in their route to Cesarea. Acts xxiii. 32.

ANTIQUITY, existence a long time ago. Isa. xxiii. 7.

ANTIOCHIAH, *songs of the Lord*, the son of Shishak. 1 Chron. viii. 34.

A'NUB, a *grape*, the son of Coz. 1 Chron. iv. 8.

ANVIL, a smith's tool for placing his work on to be beaten out and forged. The face or uppermost surface of the anvil ought to be very hard and smooth: it has often a beak or horn at the end, for rounding of hollow work: the whole is ordinarily mounted on a wooden block. Isa. xli. 7.

APACE, swiftly, speedily. Ps. lxxviii. 12.

APART, aside from others. Matt. xiv. 23. To set apart is to separate from others to a private place. Lev. xv. 19; or to a sacred use. Exod. xiii. 12. God *marvellously sets apart* the godly for himself: in astonishing grace, and by means of an astonishing ransom, he sets them apart from the world, to enjoy his favour and fellowship, and to honour and serve him. Ps. iv. 3.

APE, or *макек*, a four-footed animal, somewhat resembling the human figure. Its face is naked, and its claws are like the nails of a man. Of all the diversified kinds of *apes*, the satyrs most resemble mankind; and of old were worshipped as gods: they have no tail, and are not very unlike an unhandsome old man. The orang-outang, or black-faced monkey, called the sage, is next in resemblance to mankind; and next to it is the baboon, or whiskered ape, with a short tail. The other kinds of monkeys do not so much resemble the human species; but as they are very tractable, they are taught to perform many tricks in imitation of men. This disposition to imitate the actions of men frequently leads to their capture by them. By washing their own eyes with strong gum-water, or putting on shoes filled with glue, left near them for the purpose, they are easily taken. Anciently the Egyptians worshipped apes: and they are still adored in many places of the East Indies. Among other rarities, Solomon's fleet brought from Ophir ivory and *apes*. 1 Kings x. 22.

APHAR'SACHITES, or APHARSATHCHITES. See SAMARITANS.

A'PHEK. (1.) A city in the tribe of Judah, where the Philistines encamped when the ark of God was brought from Shiloh and taken; and which is possibly the same with Aphekah. 1 Sam. iv. 1. Josh. xv. 53. (2.) A city in the tribe of Issachar, and valley of Jezreel, near the mountains of Gilboa, where Saul and his sons were slain. It was probably the king of this city whom Joshua slew. 1 Sam. xxix. 1. Josh. xii. 18. (3.) A city of Asher, on the border of the Zidonians, and where they suffered the Canaanites to remain. Josh. xix. 30. Judg. i. 31. It was probably one of the last two into which Benhadad's defeated army fled and were destroyed, to the number of 27,000, by the fall of the walls

on them: some writers consider the place of their retreat to have been Aphek, near Biblos, in Syria; where there was a temple of Venus, infamous for the most notorious lewdness. 1 Kings xx. 26.

A'PIECE; every one; for every one. Num. iii. 47; and vii. 86.

APOCRYPHA, a number of books generally placed between the Old and New Testaments, or otherwise bound up therewith. They were at least partly read in private by the ancient Christians as useful; but were not admitted into the canon of Scripture. None of them were ever received by the Jews, to whom the oracles of God were then committed. Nor are they found in Melito's catalogue of the canonical books in the second century; nor does Origen in the third, or Euphrosynius in the fourth, in the least acknowledge their authenticity. Few of them were allowed to be canonical till in the ninth and tenth centuries, when the ignorance of the people and the craft of the clergy were so great as to allow any thing to pass for divine; nor was their divine authority ever established but by the detested popish council of Trent. Every attentive reader must perceive that these books want the majesty of inspired Scripture; and that there are in them a variety of things wicked, false, and disagreeable to the oracles of God.

The first book of Esdras is generally nothing but a bad extract of the last two chapters of Chronicles and the book of Ezra. The author falsely makes Zerubbabel a young man in the days of Darius Hystaspes, and Joakim to be his son. Chap. v. 5; whereas he was the son of Joshua the high-priest. Neh. xii. 10. He calls Darius king of Assyria long after that empire was utterly dissolved; and represents some things to be done under Darius which were done under Cyrus. Compare chap. iv. xlviii. lvii. lviii. with Ezra i. and iii. 1.—The second book of Esdras never appeared so much as in Greek, but only in Latin; and is a collection of fables, dreams, and visions, so bad that even the council of Trent were ashamed to acknowledge it as divine. From abundance of passages therein, the author appears to have read the New Testament; and hence speaks of the *signs of the times*, and of the *third trumpet*.

Whether the book of Tobit was originally written in Hebrew we know not; but are rather inclined to think the Chaldee, from which Jerome made his translation; was the original. The Grecisms observable in Castalio's copy, or in the Hebrew copies published by Munster and Fagius, plainly prove them to be no originals, but versions from the Greek. The book is perhaps entirely a fable. It is not probable, that in the time of Sennacherib and Esarhaddon, the father should live one hundred and fifty-eight years, and the son one hundred and twenty-seven. It is certain no angel of God could falsely call himself *Azarias, the son of Ananias*, as that writer affirms. How fabulous the story of Sarah's seven husbands being successively killed on their marriage-night by an evil spirit; and of that spirit's being driven away by the smell and smoke of the roasted heart and liver of a fish, and bound in the uttermost parts of Egypt; of the cure of Tobit's blindness by a touch of the gall of a fish, and of his and the angel's making a hearty meal of the rest; and of the angel Raphael's presenting to God the prayers of the saints? Chap. v. 12, ii. 8, viii. 2, 3, xi. 8-13, and xii. 15.

The book of Judith is a romantic history of a great deliverance wrought for the Jews by a woman of this name, who craftily cut off the head of Holofernes, the Assyrian general. It seems to have been written in the Chaldaic language; from which Jerome translated it. But where to place this history consistently with itself we know not. This noted deliverance is said to have happened after the Jews returned from their captivity, and after the temple was rebuilt; and yet about the eighteenth year of Nebuchadnezzar, and after it, they had no trouble for eighty years or more. Chap. ii. 1, iv. 3, v. 18, 19, and xvi. 20-25. It is impossible to reconcile these things with one another, or with truth. How very improbable is it that Bethulia, a small town, should stand out against so powerful an army; or that the death of the general should cause the whole of his troops to betake themselves to a shameful flight! It is wholly inconsistent with the purity and piety of the sacred volume to commend a woman as one who possessed the fear of the Lord who was guilty of notorious lying, of licentiousness and impurity, of profane swearing, of murder, and of speaking in praise

of that murder committed by Simeon. Chap. ix. xi. and xiii.

The addition to Esther contains almost seven chapters, which are not at all better than the book of Judith; they were evidently never written in the Hebrew language. It is contrary to the inspired history to affirm, as this author does, that the eunuchs' attempt to take away the life of Ahasuerus was in the second year of his reign; that Mordecai was at that very time rewarded for his discovery; that Haman had been advanced before this event, and was provoked with Mordecai for his discovery of the eunuchs' treason; that Haman was a Macedonian, and intended to transfer the government of Persia to the Macedonians. Compare chap. xi. 2, and xii. 1, with Esth. i. 3, and ii. 16-21; chap. xi. 3, and xii. 5, with vi. 3; and chap. xii. 6, and xvi. 10, 11, with iii. 1-5. How stupid to represent Ahasuerus as looking upon Esther like a fierce lion, and yet with a countenance full of grace! chap. xv. 7, 13, 14; to represent him as calling the Jews the children of the most high and most mighty living God, chap. x. 16; or as ordering the heathen to keep the feast of Purim.

The book of Wisdom was not penned by Solomon, as its author falsely pretends; nor was it ever found in Hebrew. It appears this author had read Plato and the Greek poets, and borrows expressions from them, as Ambrosia, the river of forgetfulness, the kingdom of Pluto, &c. chap. i. 14, vii. 13, and xix. 20. Some expressions in it seem to be taken from the prophets, and even from the New Testament. Compare chap. vii. 26, with Col. i. 15. Heb. i. 3. Some suppose Philo the Jew to be the author of it; but the writer seems rather to have been an apostate Christian. He condemns the marriage-bed as sinful, and excludes bastards from the hope of salvation; represents the souls of men as lodged in bodies according to their merits in a former state of being; makes the murder of Abel the cause of the flood; represents the Egyptians as plagued by their own idols, though it is certain they never worshipped frogs, locusts, or lice; calls the Divine Logos, or second person of the Trinity, a vapour and stream. Chap. iii. 13, 18, viii. 20, x. 3, 4, xii. 23, 24, and vii. 25.

The book of Ecclesiasticus is a much more valuable work than the former. One Jesus, the son of Sirach, by reading the Scriptures and other good books, attained to a considerable share of knowledge. He collected the grave and short sentences of such as went before him, and added sundry of his own. His book was originally written in Hebrew or Chaldee; but Jesus, his grandson, translated it into Greek during the reign of Ptolemy Energetes, king of Egypt, about two hundred and forty years before our Saviour's birth; and begs pardon if he had done any thing amiss; which plainly shows that he was not inspired. Though it be admitted to be the best of all the apocryphal books, yet it contains many things contrary to sound doctrine. It represents the Divine Logos, or son, as created by God; it speaks of honouring parents and giving of alms as an atonement for sin; it affirms that Samuel prophesied after his death, and showed Saul his end; and that Elias the Tishbite was ordered to pacify the wrath of the Lord, and to turn the father to the son. Chap. xxiv. 9, iii. 3, 30, xii. 4, 5, xvi. 20, xlviii. 10.

The book of Baruch deserves no better title than an arrant romance. It pretends to have been written by Baruch at Babylon, when the probability is that he never went thither; that it was read to Jeconiah at the river Sud, which is nowhere else mentioned; nor could Jeconiah hear it there, as he was confined in prison. It mentions a collection to purchase sacrifices made by the captives in Babylon, and sent to Joakim the priest, along with the sacred vessels which Zedekiah had made; but how could the captives, newly enslaved in Babylon, be able to collect a considerable sum of money? How could they send it to a high-priest that did not then exist? How could the sacred vessels which Zedekiah made be returned from Babylon when it does not appear that he made any? Or how could they be returned before they were carried away, along with himself? The author borrows a variety of expressions from Daniel; and so must have lived after Baruch was dead. The epistle ascribed to Jeremiah is neither written in his style nor in the style of the Scriptures, and ridiculously turns seventy years into seven generations. The Song of the Three Children in the furnace is partly a poor imitation of the 148th Psalm, and partly deprecatory, not suited to such a deliverance.

The account of the flame's streaming above the furnace "forty and nine cubits;" and of the angel's "smiting the flame out of the oven, and making a moist, whistling wind" in it, seems entirely fabulous and romantic; nor is it consistent with the fire's loosing their bands. The story of Susanna has not the least appearance of truth. That it was originally written in Greek is manifest from the allusion in the punishment pronounced on the elders; and to the mastic and holm trees, under which, they said, they found Susanna and the young man together. How absurd to affirm, that in the beginning of the captivity, Joachim, the husband of Susanna, was become considerably rich; that there were Jewish judges of life and death in Chaldea; that Daniel, who was brought up in the court, had leisure, or, being so young, was admitted to be a judge; that Susanna went into her garden to wash at noonday, and did it without searching if anybody was there; or that the elders attempted to force her, when they could not but every moment expect the return of her maids!

The story of Bel and the Dragon is still more romantic. How improbable that Cyrus, a Persian, would worship a Babylonian idol; an idol, too, that was broken to pieces at the taking of the city! How absurd to imagine that a man of his sense could believe an image of brass and clay did really eat and drink! How pitiful to represent Daniel as discovering that the priests came and devoured the provisions, by making the king's servants strew ashes on the floor, when the priests might so easily perceive them, or the servants so readily give information of their being placed there! How absurd the statements, that the newly-conquered Babylonians should, by menaces, oblige Cyrus to deliver up his beloved Daniel to them, to be cast into the den of lions! that Habakkuk should be then alive to bring him food, and that Cyrus should wait seven days before he went to the den to see what was become of his favourite!

The prayer ascribed to Manasseh never appeared in the Hebrew language; and seems to be the product of some pharisaical spirit. The author speaks of just persons, as Abraham, Isaac, and Jacob, as being without sin, and not called to repent.

The books of the Maccabees are a history of events relative to the Jews under the government of the priest Mattathias, and his descendants; and are, especially the first book, of considerable use. It seems to have been originally written in the Hebrew or Chaldee; in this language Origen saw it; and from this language Jerome probably made his translation. It could not be written by inspiration: the writer often observes that there was no prophet in his times. Chap. iv. 46, ix. 27, and xiv. 41: and, indeed, he has fallen into several mistakes; as, that Alexander the Great parried his kingdom among his honourable servants while he was yet alive: that Antiochus the Great was taken alive by the Romans; that they gave India and Media, parts of his kingdom, to Eumenes king of Pergamus; that the Roman senate consisted of three hundred and twenty persons; that Alexander Balas was the son of Antiochus Epiphanes, &c. Chap. i. 6, viii. 6-8, 15, 16, and x. 1.

The second book of Maccabees is much inferior to the first. It contains a history of fifteen years; and is an abridgment of the work of one Jason of Cyrene. The author concludes it by imploring forgiveness if he had said any thing unbecoming the story: indeed, he had reason to do so, considering what a number of inconsistent and erroneous things he asserts: as, that Judas Maccabeus was alive in the 168th year of the Seleucidæ, when he died in the 152d; that Antiochus Epiphanes was killed at the temple of Nanea in Persia, whereas he died on the frontiers of Babylon, of a terrible disease; that Nehemiah built the second temple and altar, whereas they were built sixty years before he came from Persia; that Jeremiah hid the tabernacle, ark, and altar of incense in a cave; that Persepolis was in being one hundred years after Alexander had burnt it to ashes; that Judas did well in offering prayers and sacrifices to make reconciliation for the dead; that Razis acted right in murdering himself to escape the fury of the Syrians, &c. Chap. i. ii. ix. 2, 26-28. xii. 43-45, and xiv. 37.

The third book of the Maccabees is the history of a persecution intended against the Jews in Egypt, but miraculously prevented. Some term Josephus's account of the martyrs who suffered under Antiochus



the fourth; but that which Calmet calls so, appears to be nothing else than the Arabic history of the Jewish nation as given in the London Polyglot. It extends to about one hundred and sixty years; begins at Seleucus's attempt to pillage the temple, and ends just before the birth of Jesus Christ.

**APOLLO'NIA.** There was a city of this name on the west of Canaan; but that mentioned in Scripture was a city of Macedonia, founded by the Corinthians, and scarce noted for any thing, but that Cæsar Augustus there learned the Greek language. It stood near Amphipolis, to the south. Acts xvii. 1.

**APOL'LOS,** a Jew of Alexandria, who came to Ephesus, at the time Paul set off on his third journey to Jerusalem. He was a very eloquent man; and had a great acquaintance with the Scriptures. With distinguished fervour and diligence, he taught the things of the Lord Jesus, knowing only the baptism of John. Aquila and Priscilla having heard him boldly preach in the synagogue, showing that Jesus was the promised Messiah and Saviour, took him home with them, and instructed him more fully in the Christian faith. He departed thence, with letters of recommendation to Achaia; where he was very useful in strengthening the new converts, and demonstrating to the Jews, from their own Scriptures, that Jesus of Nazareth was indeed the Messiah promised to their fathers. Here, as at Ephesus, he watered the churches which Paul had planted. His fine address and obliging behaviour had nearly occasioned a schism at Corinth; some pretending to be of Paul's party, others of Apollos's, others of Cephas's, and others, pretending yet higher, to be of Christ's. Vexed thereat, Apollos left Achaia; and, with Zenas, the lawyer, sailed for Crete. Thence he went to Ephesus; and was there when Paul wrote his first epistle to Corinth; whither he could hardly be prevailed on to return. Acts xviii. 24, 28. 1 Cor. i. 12, iii. 4-6, and xvi. 12. Tit. iii. 15.

**APOSTLE,** a messenger sent on a peculiar and important errand. Jesus Christ is called the *Apostle of our profession*; God sent him to declare his will, and found his church; and he is the author, substance, and end of those divine truths which we are required to believe and profess. Heb. iii. 1. Correspondent to the twelve patriarchs, or twelve tribes of Israel, our Saviour, in the second or third year of his public ministry, first appointed, and then sent forth, twelve of his followers, whom he named **APOSTLES.** These he sent out by two and two. Simon Peter and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew; James the son of Alphaeus, and Jude his brother; Simon the Canaanite, and Judas Iscariot. Of these apostles Matthew had been a publican; other four, if not all the rest, fishermen of Galilee. The New Testament church not being founded till after our Saviour's resurrection, their first mission was merely temporary; confined to the cities of Israel; and in nothing superior to that of the seventy disciples, afterward sent on the same errand. Their work was to preach that the *kingdom of heaven*, or the gospel dispensation, *was at hand*; and to confirm their doctrine by the miraculous healing of diseases and the casting out of devils. They were to provide no subsistence for their journey, but to expect it from their hearers; nor were they to use any fawning courtesy to gain favour; but were to shake off the dust of their feet, as a testimony against the city or family which rejected them. In the execution of their mission they had considerable success. When Jesus travelled, they were his ordinary attendants; and when he multiplied the loaves, they, as his servants, distributed the bread to the multitude. Matt. x. Mark iii. and vi. 7-13. Luke vi. Matt. xiv. and xv. At their request, he furnished them with a pattern by which to form their prayers: what he publicly preached to the multitude he privately explained to them; often discoursed to them of his sufferings; and committed to them the keys of the kingdom of heaven. When James and John proved their ambition by seeking some high post in his government, the rest were highly offended, as they knew not yet the nature of his kingdom. Just before his death, Jesus informed them of the approaching destruction of the Jewish church and state; and of his own coming to judgment: he assured them, that in a few days one of them should betray him into the hands of his enemies to be crucified. It seems that most of them at first concurred with Judas in taking

offence at Mary's expensive anointing of their Master. With the whole of them he celebrated his last passover; with all of them (except perhaps Judas) he instituted the sacred supper; and addressed them in suitable exhortations and consolatory promises, particularly of the Holy Ghost which was to be poured out upon them. They were so satisfied with these discourses, that, whatever impertinent questions they had formerly asked, they now owned that he *spoke plainly*. When Jesus was apprehended, he desired his persecutors to forbear touching them; they however, ungenerously forsook him, and fled: his crucifixion threw them into the greatest consternation, as they had all along dreamed of his erecting a temporal kingdom. Judas being dead, and Thomas absent, he, on the evening after his resurrection, appeared to ten of them, amid their perplexity: he renewed their mission, and breathed on them, as a token of his sending the Holy Ghost. Luke xi. Matt. xvi. xx. xxiv-xxvi. John xii-xviii, and xx.

After giving them repeated proofs of his resurrection, he, just before his ascension, gave them a formal commission, to *go into all the world, and preach the gospel to every creature*; assured them of his presence and protection; and that he would confirm their doctrine by miraculous proofs: he bade them tarry at Jerusalem for the effusion of the Holy Ghost, which should be sent upon them in a few days. After they had witnessed their Master's departure to the heavenly mansions, they chose Matthias in the place of Judas. On the day of Pentecost, a feast appointed to commemorate the giving of the law, the Holy Ghost, in the shape of cloven tongues of fire, descended on each of them; rendered them bold and infallible in preaching the gospel; qualified them to speak in every language; to discern men's tempers; and to confer the miraculous influence of speaking with tongues on others by the laying on of their hands. They preached to multitudes; and thousands were converted. They daily repaired to the courts of the temple, where amid vast numbers they proved Jesus to be the true Messiah, who had risen from the dead, and was ascended to glory; and confirmed their doctrine by unquestionable miracles.—Stung with indignation at their extolling one whom they had put to death as a malefactor, and at their boldly charging upon them the guilt of his murder, the Jewish sanhedrim imprisoned them: an angel liberated them; and they returned to their work. They were again apprehended, and strictly charged to preach no more in the name of Jesus. With amazing joy they endured the greatest sufferings, and went on with their work, both in public and private. When they were next apprehended, the sanhedrim had almost agreed to put them to death; but advised by Gamaliel, they dismissed them with a solemn charge, never more to preach in our Saviour's name. Soon after this, the apostles ordained a number of deacons to manage the aims of the church. A furious storm of persecution soon after arose, which scattered the other preachers, but the apostles abode at Jerusalem. When they had continued in Judea about eighteen years, the eleven, (for James the brother of John had been murdered by Herod) constituted part of a solemn synod, where it was enacted, "That no observance of the Mosaic ceremonies ought to be imposed on the Christian converts;" but that, to avoid the offence of weak brethren, they should "abstain from meats offered to idols, and from things strangled, and blood." John xxi. Matt. xxviii. Mark xvi. Acts i-vii, and xv.

Not long after, it seems, the apostles dispersed themselves into other countries; determining their courses, as it is said, by lot; Peter went into Pontus, Galatia, and parts adjacent; Andrew into Scythia and Sogdiana; John into the Lesser Asia; Philip into Armenia, Media, and Colchis; Bartholomew into Arabia Felix; Matthew into Chaldaea, Persia, and Parthia; Thomas into Hyrcania, Bactria, and India; Jude into Syria and Mesopotamia; Simon the Canaanite into Egypt, Cyrene, Lybia, and Mauritania; Matthias into Cappadocia and Colchis; James the brother of Jude remained in Judea. Meanwhile Paul, who was called to the apostleship to fill the place of James the brother of John, flew like a seraph, almost everywhere, to gain souls to Christ. Without any shadow of proof our *common creed* is ascribed to the apostles as the authors of it. Nobody can tell us when or where they met to form it; or show us how a creed formed by inspired men could have less than divine authority. None of



the fathers in the first three centuries pretend it to have been the composition of the apostles; nor in the primitive ages was it the same in all the churches, or the same as it now exists. Far less ought the canons and constitutions called by their name to pass for *apostolic*. Besides a variety of other errors, they speak of *metropolitans*, and other matters not known in the church till long after the apostles' days. It is probable that they were collected or forged about the fifth century, when impostors were become sufficiently impudent, and the people as credulous.

Vast numbers of false and pretended apostles very early deluged the churches; particularly those of Syria, Galatia, Corinth, and Colosse. Acts xv. Gal. i. 7-9. 2 Cor. x. and xi. Col. ii.

**APOSTLESHIP**, the office of an apostle. To constitute this, it was necessary to have seen the Lord; to have an express commission to go everywhere, and found and gather churches; to be possessed of an infallibility in doctrine; and a power to speak with tongues never learned; to work miracles; and confer the Holy Ghost by laying on of hands. 1 Cor. ix. 1, 2. 2 Cor. xii. 2.

**APOTHECARY**, one who compounds or prepares drugs or perfumes. Eccl. x. 1. Exod. xxx. 25, 35.

**APPAREL**: (1.) Clothing; GARMENTS. Isa. iii. 22. (2.) Appearance. Isa. lxiii. 1.

**APPARENTLY**; in familiar visions, as if face to face. Num. xii. 8.

**APPEAL**; to decline the judgment of one, and refer the cause to another. Acts xxv. 11, xxi. and xxvii. 32.

**APPEAR**: (1.) To be seen; become visible. Gen. i. 9. (2.) To come before. Isa. i. 12. (3.) To seem. Matt. vi. 16. God's *appearing* denotes his giving a visible token of his presence: thus he often appeared to the fathers under the Old Testament. 2 Chron. i. 7. Gen. xlviii. 3. Num. xii. 6; or his making some visible display of his perfections in his works of providence; or some clear intimation of his will. Ps. cii. 16. Acts xxvi. 16. Christ's *appearing* denotes his coming in the flesh. Heb. ix. 26; his showing himself alive to his followers after his resurrection. Mark xvi. 9, 11, 14; his interceding with the Father in heaven for us. Heb. ix. 24; but chiefly his coming in the clouds with power and great glory to judge the world; when every eye shall see him; and he shall clearly unveil the mysteries and excellences of God. 1 Tim. vi. 14. Tit. ii. 13. Men's *appearing before God* imports their coming into his courts of worship. Exod. xxiii. 15, 16. Ps. xlii. 2; or standing before Christ's tribunal, at the last day, to receive their final sentence of damnation or happiness. 2 Cor. v. 10.

The *appearance of a man* is the outward shape and form of one. Dan. viii. 15. The *appearance of evil* is what has the least likeness of or tendency towards sin. 1 Thess. v. 22.

**APPEASE**; to remove anger. Gen. xxxiii. 20.

**APPERTAIN**; to belong to. Lev. vi. 5. To relate to. Rom. iv. 1.

**APPETITE**: (1.) Desire after food. Job xxxviii. 39. (2.) Strong desire after worldly things. Isa. lvi. 11. To be given to *appetite* is to be of a gluttonous and voracious disposition. Prov. xxiii. 2.

**APUL-FORUM**, a place in the south-west of Italy, about fifty miles south of Rome, and eighteen from the *Three Taverns*. Thus far the Christians of Rome came to meet Paul in his way thither from Puteoli. Acts xxviii. 15.

**APPLE-TREE**. It is a well-known, large, comely, and fruitful vegetable: the kinds are manifold; and its fruit is round, refreshing, cooling, and medicinal. Perhaps the Hebrews extended this name to pear, cherry, and other fruit-trees. Nay, Brocard says there were few of either in Canaan. A fine drink called *cider* is now commonly made from apples; and they are formed into a variety of very delicate dishes. Jesus Christ is compared to an *apple-tree among the trees of the wood*; perhaps a *citron apple-tree*; to mark his glorious height, his comeliness, fruitfulness, and delightful shadow; with the heart-refreshing, quieting, and nourishing virtues of his influence. Sol. Song ii. 3. The spiritual promises and blessings of the new covenant are called *apples*. How they delight, nourish, refresh, revive, and heal the soul! Sol. Song ii. 5. The saints' breath, or smell of their nose, is *like apples*; their fervent prayers, devout praise, and holy conversation manifest the soundness of their inward dispositions; and are pleasing and ac-

ceptable to God, refreshing and edifying to men. Sol. Song vii. 8. The saints raise up Christ under the *apple-tree*, while they enjoy sweet protection and near fellowship with him: their prayers are prevalent with him, as means of exciting him to his saving work. Sol. Song ii. 3, and viii. 5. Good words fitly spoken are like citrons, oranges, or *apples of gold in pictures of silver*; have a most beautiful appearance, and a delightful and edifying influence. Prov. xxv. 11.

The *APPLE of our eye* is the pupil, or small rolling ball. To keep a thing as *the apple of the eye* is to preserve it with the utmost tenderness, care, and safety. Deut. xxxii. 10. Prov. vii. 2. The saints are compared to *the apple of God's eye*, because in themselves they are weak and easily hurt, but thus are inseparably connected with, and are infinitely dear to him: he observes and tenderly sympathizes with them in all their afflictions; is offended with and will keenly resent every injury done to them. Zech. ii. 8. Ps. xlviii. 8.

**APPLY**; to *apply the heart to wisdom*, or *good works*, is to study by all means to obtain wisdom and knowledge; and to perform good works. Ps. xc. 12. Eccl. viii. 9.

**APPOINT**: (1.) To command; to order. 2 Sam. xiii. 15. (2.) To ordain; to set apart to an office. Gen. xli. 34. Acts vi. 3. (3.) To assign; to allot as a portion or charge. Num. iv. 19. (4.) To decree; to purpose. Acts xx. 13. (5.) To settle; to fix. Prov. vii. 29. (6.) To agree on. Acts xxviii. 23. (7.) To set; to place. 2 Kings x. 24. To be *appointed to wrath* is, in the sovereign and unchangeable purpose of God, to be left to endure the just and everlasting punishment of sin. To be *appointed to salvation* is to be sovereignly and unchangeably chosen heirs of everlasting happiness. 1 Thess. v. 9. To be *appointed to death*, or *trouble*, is to be sentenced by men, or set apart in the providence of God to endure it. Ps. cii. 20. 1 Cor. iv. 9. 1 Thess. iii. 3.

**APPREHEND**; to seize; to take fast and full hold of. 1 Kings xviii. 40. To take prisoner. 2 Cor. xi. 32. "I count not myself to have apprehended; but I follow on that I may apprehend that for which I am apprehended of Christ Jesus."—I do not reckon myself to have attained to a perfect knowledge of, fellowship with, or likeness to God; but I proceed from one duty to another; and one degree of grace to another, that I may speedily receive the full prize of perfect glory which Jesus Christ intended to give me when he graciously seized me in the day of his power, made me the prisoner of his love, and fixed me in a new covenant state of union and communion with himself. Phil. iii. 12, 13.

**APPROACH**, sometimes imports to have carnal knowledge. Lev. xviii. 6, and xx. 16; but ordinarily to draw near in respect of place or time. 2 Sam. xi. 20. Jesus Christ *approached* to God as an offended judge; he fully satisfied his law and justice with the infinite oblation of himself. Jer. xxx. 21. To *approach* unto God as a kind Sovereign and Father, is to wait upon him in his ordinances; but chiefly to enjoy his fullness. Isa. lviii. 2. Ps. lxxv. 4.

**APPROVE**; to sustain as right; to love; to commend. Ps. xlix. 13. 1 Cor. xi. 19. Jesus Christ was *approved of God*; dearly beloved of him: his person and work were accepted; and himself fully demonstrated by God to be the true Messiah. Acts ii. 22. We *approve ourselves* when, by good works, we gain the approbation of men's consciences, and show that we are favoured and regarded as righteous by God. 2 Cor. vi. 4. 2 Tim. ii. 15.

**APRON**. With fig-leaves stitched together, or fig-branches woven, our first parents supplied the place of *aprons*. Gen. iii. 8. It was probably Ruth's *apron*, not her *veil*, into which Boaz put the six measures of barley, to carry to her mother. Ruth iii. 15.

**APT**; fit; able for; inclined to; and skilful in. 1 Tim. iii. 2.

**AQUILA**, a Jew born in Pontus. He and his wife PRISCA, or PRISCILLA, wrought at the trade of making leathern tents for the Roman troops. They were early converted to the Christian faith; perhaps by Peter's sermon on the day of Pentecost. After they had resided some time at Rome, the edict of Claudius, banishing all Jews from that city, obliged them to leave it and return to Corinth: where Paul lodged with them, and wrought with them at their trade; till, probably to please the gentiles, he went and lodged with JUSTUS.

They accompanied Paul to Ephesus, and there exposed their lives to protect him: here they instructed Apollos in the way of the Lord more perfectly. They returned back to Rome; and in their house was a meeting of the Christians held; and there they were saluted by Paul in his epistle to that church. They returned to Asia, and dwell in or near Ephesus; and were there when Paul wrote his *second Epistle to Timothy*. Acts xviii. Rom. xvi. 4, 5. 2 Tim. iv. 19

AR, the capital city of MOAB, near the river ARNON. Sihon king of the Amorites burned it with fire. Num. xxi. 28. Shalmanezzer king of Assyria, or his successors, destroyed it in one night. Isa. xv. 1. It probably experienced a similar fate from the Chaldees. About three hundred years after our Saviour's death it was swallowed up by an earthquake. In Deut. ii. 9, the whole land of Moab seems to be called AR, from the name of the capital.

ARABIA, a large country of Asia, lying partly on the east, but chiefly southward, of Canaan. It is situated between 13 and 35 degrees of north latitude, and between 33 and 60 degrees of east longitude from London. Its greatest length from east to west is about 1620 miles; and its greatest breadth from north to south about 1350. And in the northern parts, eastward of Canaan, it is considerably less than the half of the least of these numbers. It has the Indian Ocean on the south; the Red Sea and the Isthmus of Suez on the west; Canaan and Syria on the north-west and north; the mountains of Chaldaea and the Persian Gulf on the east. It is ordinarily divided into three parts. (1.) *Arabia Petraea*, or the Rocky, on the north-west, and which is now called Hejaz. In the south-west now stand the famed cities of Mecca and Medina, so much visited by the Mahometan pilgrims. This division contained the land of Edom, the wilderness of Paran, the land of Cushan, &c.; and seems to have been first called *Arabia* from its westerly situation, or the mixed tribes who inhabited it. (2.) *Arabia Deserta*, which lay eastward of Canaan, and comprehended the land of Uz, of Ammon, Moab, Midian, with the country of the Iureans, Hagarenes, &c. (3.) *Arabia Felix*, or Happy, on the south of the two former. The two last seem to have been called Kedem, or the east, by the Hebrews. Scarcely any part of Arabia is well watered; but Arabia Felix is famed for the great variety and abundance of fine spices and fruits.

*Arabia Felix* appears to have been chiefly peopled by the numerous family of JOKTAN, a descendant of Shem: the other two parts seem to have been originally inhabited by the Rephaim, Emims, Zamzumims, Amalekites, Horites, and other descendants of CUSH, the eldest son of Ham. The Cushites were gradually expelled by the descendants of NAHOR, LOT, and ABRAHAM. Ishmael first settled in Hejaz, and formed twelve powerful tribes of Nabatheans, Kedarenes, Hagarenes, &c.; but they gradually spread themselves at least into the whole north part of Arabia; and the remains of the Uzites or Ausite, Buzites, Ammonites, Moabites, Midianites, and other tribes incorporated with them. The ancient Arabs, or Arabians, were gross idolaters: they worshipped the heavenly bodies, the sun, moon, and stars, and numbers of angels and men who had been famous in their opinion; they also worshipped a great number of large stones, which were probably at first no more than the places where their ancestors had worshipped the true God. See Gen. xxviii. 18. The Persians introduced their Magian religion among part of them. The Jews who fled from the fury of the Romans proselyted a part of them to their faith. Paul preached in some part of Arabia; and ten tribes are said to have received the Christian faith in that and the following ages. Since the rise of Mahomet, about A. D. 608, or rather his conquests, about A. D. 630, they have been generally followers of the Mahometan religion.

To take particular notice of the Arabian tribes, or of the barren history of their ancient kingdoms of Hamyar, or Yaman, the same as Arabia Felix, of Ghasan and Hira, in Arabia Deserta, or of Hejaz, the original residence of the Ishmaelites, is scarcely suited to the nature of this work. It is more consistent with its object to show the astonishing manner in which the ancient predictions of Scripture have been fulfilled among them, for more than 3000 years past.

It was prophesied that the Ishmaelites should be *wild, free men*; should have their hand against every man, and every man's hand against them; and yet should

dwell in the presence of all their brethren, and multiply into twelve tribes, and become a great nation; or, in other words, that however they should be harassed, they should never be utterly subdued; and that in the latter days they should push at the third part of men. Gen. xvi. 11, 12, xvii. 20, xxi. 10-13. Isa. xxi. 11-17. Num. xxiv. 20. Jer. xxv. 23-25, and xlviii. 25-33. Dan. xi. 40. Rev. ix. 1-11. Let us trace the fulfilment:

Ishmael had twelve sons, each the father of a tribe: they dwelt next to their relations, the offspring of Lot, and of Abraham by Keturah, and of Esau the father of Edom. They gradually increased, till they swallowed up their neighbours on the north and east, if not also most of the children of Joktan in Arabia Felix. Numbers of them began early to trade with Egypt in spices. Gen. xxxvii. 27, and xxxix. 1. They, long after, traded with the Tyrians in ebony, ivory, precious cloths, spices, jewels, gold, and cattle. Ezek. xxvii. 15, 20-22. Vast numbers of them roved about with their cattle, dwelling in tents without any settled abode. Isa. xlii. 20. They have been always famed for their lust, robbery, revenge, rapine, and murders; such, to use the words of a Roman historian, "as one would neither wish his friends nor his foes." It was therefore the interest of every conqueror to rob them out; and it is observable that almost every noted conqueror pushed his conquests to their very borders, and yet left them unsubdued. They oppressed the Hebrews, but were severely chastised for it by Gideon. Judg. viii. 24. They sent presents to Solomon, but there is no evidence that his father or himself had subdued them. 1 Kings x. 15. Sesostris, or Shishak, the Egyptian conqueror, had no Arabs in the vast and mingled army which he marched against Rehobam; nay, he was obliged to draw a line along their frontiers, to protect his own country from their inroads and ravages. They sent a present of some flocks to Jehoshaphat; but soon after entered into the grand alliance against him. 2 Chron. xvii. 11. Ps. lxxxiii. 6. They invaded Judea under Jehoram, and murdered all his sons except the youngest, 2 Chron. xxi. 16, 17. They probably also attacked Uziah, but were defeated with considerable loss. 2 Chron. xxvi. 7. SHALMANEZZER, or Sennacherib, desolated part of their country, drove the Dedanites to their woods, where many of them perished by famine: the Kedarenes he murdered, and carried off their wealth for a spoil. Nebuchadnezzar invaded and wasted their country; and murdered vast numbers of the Dedanites, Buzites, Temanites, Scenites, Kedarenes, Zamaranes; reduced Hazor, and other principal cities to lasting ruins; and carried off their tents and cattle for a prey.

Cyrus seized the whole empire of the Assyrians and Chaldeans; and even reduced a body of Arabs inhabiting the north part of Arabia Deserta; but Herodotus assures us, that under Darius Hystaspes, who had extended the Persian dominion, the Arabians were *free from tribute*. This people highly provoked the haughty and ambitious Alexander, by some expressions of contempt. He declared that he would conquer or ruin them; but death prevented the execution of his project. To chastise their depredations on his territories adjacent, Antigonus, one of Alexander's successors, first by himself and then by his son Demetrius, thought to have subdued their country. But he was obliged to make peace with them, upon their own terms. Pompey, the famed Roman conqueror, ravaged part of their country; but his army being recalled, the Arabs closely followed them; and, for some time afterward, terribly harassed the Roman subjects in Syria and the adjacent countries. About the 23d year before our Saviour's birth, Elijus Gallus, another Roman general sailed up the Red Sea to subdue their country; but his attempt miscarried. "About A. D. 120, Trajan, the Roman emperor, thought to have reduced Arabia Hejaz, and actually ravaged a part of it. He besieged Petra, their capital; but thunder, lightning, hail, whirlwinds, swarms of flies, and other calamities, terrified and repulsed his troops as often as they repeated their attacks. About A. D. 200, that noted warrior the emperor Severus twice besieged it with a powerful host, and a fine train of artillery. An unaccountable difference between him and his troops obliged him to raise the siege. In the next four hundred years, we find part of the Arabs sometimes allied with the Persians, and at others with the Romans; but never in subjection to either of those mighty empires.

In the seventh century, Mahomet, an Arab of Hejaz, commenced his noted imposture. Having contrived a new scheme of false religion, his countrymen, under the name of Saracens, in order to propagate it, subdued all Arabia; the most of western Asia; all Africa north of the Senegal river; together with Spain, Sicily, and many of the isles belonging to Europe; and constituted an empire about 7000 miles in length. Divisions among themselves in Africa, Spain, and in Asia, together with the growing power of the Seljukian Turks; and at last the terrible ravages of the Tartars, between A. D. 900 and 1260, gradually reduced this extensive empire. In the next three centuries, the Ottoman Turks and Spaniards conquered the remaining fragments thereof in Africa and Spain. But Hejaz, the original country of the Ishmaelites, and its natives, were never subdued. To this day the Turkish sultans pay them an annual tribute of 40,000 crowns, for a safe passage to their holy cities of Mecca and Medina. And if payment is neglected, the Arabs are sure to pay themselves by falling on the caravans or companies of pilgrims; or by ravaging Mesopotamia or Syria; of which there have happened various instances in this, and in the end of the last century.\*

**ARAD.** See **HORMAH**.

**ARAM.** (1.) The fifth son of Shem. (2.) The grandson of Nahor, father of the Aramites, or Syrians. Gen. x. 22, and xxii. 24. It is worthy of remark, that those ancient Greek authors Hesiod and Homer call the Syrians Arameans. Aram is the Hebrew name of Syria; and hence we read of *Aram-Naharain*, or Mesopotamia; *Aram-Zobah*, or Syria of Zobah; *Aram-Damascus*, or Syria of Damascus; and *Aram-Bethrehob*, or Syria of Bethrehob. (3.) Aram, or Ram, the great-grandson of Judah, and father of Amminadab. Ruth iv. 19. Luke iii. 33. 1 Chron. ii. 10.

**ARARAT**, or Armenia, a country in Asia, part of which is now called Turcomania, and the rest is included in Persia. It has Georgia on the north, Media on the east, Kurdistan, or Assyria, on the south, and Natolia, or Lesser Asia, on the west. Here the famed rivers Euphrates, Tigris, Araxes, and Phasis have their source. Here stand the famed mountains, the Moschic on the north-west, the east end of the Taurus and Antitaurus on the west, the mounts Niphates and Gordian, &c. Some imagine that the mountain of Ararat, upon which Noah's ark rested, was that on the east of Persia and north of India. But it is more

\* The modern Arabs who dwell in the desert parts, like their ancestors, have no houses, but tents covered with black haircloths. Those who inhabit the fertile parts are civilized, dwelling in houses built with stone, but the architecture is indifferent. The front is appropriated to the accommodation of the men, and the women inhabit the back parts. Those of the same family generally live together, in order to protect one another. In politeness and urbanity of manners, the Arabians are said to be in no respect inferior to the Persians; and the hospitality for which they were anciently conspiruous, may still be traced among the modern Arabs. "Peace be with you," is their customary mode of salutation; in the uttering of which they lay their right hand upon their heart, but they do not accost Christians so respectfully. They are in the habit of kissing the hand of a superior. Their princes are very kind to strangers that apply to them for refreshment or protection. Notwithstanding, those who inhabit the deserts are extremely rapacious, as they lead wandering lives, and lie in wait for the caravans, which they frequently plunder as they travel across the desert from Egypt to Mecca, and from Bussorah to Aleppo. Some of their tribes are equal in barbarity to the American savages; even robbing the husbandmen frequently of their seed-corn, which causes the sower to have an armed man or two not far distant to protect him and the seed, while he casts it into the field. The Arabians are very temperate, their only beverage being water; and the lower classes using little else than a bad species of bread made of a sort of millet, indiscriminately mingled with milk of camels, grease, butter, or oil. The climate is excessively hot, and springs and rivulets are rarely to be met with. There is a destructive wind which blows mostly upon the frontiers, called the Simoom, which produces instant suffocation to every living creature that happens to be within the sphere of its activity, and immediate putrefaction succeeds

probable that it was the Ar-dagh, or Parmak-dagh, the finger mountain near the north-east of Armenia. It stands in a plain, thirty-six miles east from Erivan, is shaped like a sugar-loaf, and is visible at nearly two hundred miles' distance; its height is so great, and the snow which covers it so deep, that its top is inaccessible: the middle part is haunted by a multitude of tigers: some miserable flocks of sheep and goats, and two wretched monasteries, may be seen about the foot. Besides northern distance, this mountain, called also Masius, is, by the most exact geographers, placed about one hundred miles eastward of Shinar; but if we take the mount Cardu, or Gordian, for that upon which the ark rested, the travels of Noah and his family to Shinar will be still more short and easy. Armenia is generally a high and cold country; it was anciently parted into two kingdoms, Greater Armenia on the east, and Lesser Armenia on the west. Probably it was peopled by Hul the son of Aram, the father of the Syrians; and the language of the two nations appears to have been much the same: and from him, or its own height, or from Harminni, the mountain of the Minni, it seems to have its denomination. To this country the two sons of Sennacherib fled after they had murdered their father; which leads to the conclusion that it was not then subject to Assyria. Isa. xxxvii. 38. 2 Kings xix. 37. The Armenian troops assisted Cyrus against the Chaldeans. Jer. li. 27. The Armenians had afterward a long race of kings of their own, though often subject to Alexander's successors in Syria. About fifty years before Christ they began to fall under the Romans; and in about as many after had their kingly government abolished. About A. D. 687, the Saracens, or ARABIANS, wrested Armenia from the Roman emperor of the east. They had not retained it more than one hundred and fifty years, when the ravaging Turcomans seized on it, and some ages after erected there the sultanies, or kingdoms, of the *White and Black Sheep*, the last of which was exceedingly powerful and large. In 1472 Armenia became a province of the Persian empire. In 1522 it was conquered by the Turks, who retain the western part of it to this day.

Christianity was early introduced into Armenia; and continues there still. There are now about a million or more of Armenian Christians. The Armenians being great merchants, about 40,000 of them reside in Persia to carry on trade, but they are mostly buried in ignorance and vain superstition.

**ARAUHAH**, or **OR'NAN**, the Jebusite: he had a thrashing-floor on **MORIAH**. When David perceived the angel of the Lord hovering over Jerusalem, preparing to destroy its inhabitants, as the punishment of his numbering the people, he, instructed by Nathan to build an altar, and offer sacrifice for the stopping the plague, and instructed of God that the temple should be built on that spot, hastened to Araunah. The good Jebusite and his sons had hid themselves in a hole for fear of the destroying angel; but when he observed David coming, he ran to meet him, fell at his feet, and asked his pleasure. Informed that he wanted to purchase his thrashing-floor for the erection of an altar, and offering of sacrifice, that the destructive pestilence might be stopped, Araunah offered the king, as a free gift, the floor, and wood, and oxen sufficient for sacrifice. Determined not to serve the Lord at the expense of another, David refused to accept them till the price was fixed. For the floor itself and the oxen he gave him fifty shekels of silver, and for the whole field about six hundred shekels of gold. 2 Sam. xxiv. 16-25. 1 Chron. xxi. 15-28.

**ARRAY**; when this word respects clothing, it signifies garments, or the becoming manner of putting them on. 1 Pet. ii. 9. Esth. vi. 9. When it respects war, it denotes the proper arrangement of an army to defend themselves or to attack the enemy. 2 Sam. x. 9. The terrors of God set themselves in array against one, when they appear in great numbers, and ready to surround and destroy him. Job vi. 4. Nebuchadnezzar arrayed himself as a shepherd with the land of Egypt, when he covered it with his troops, easily conquered it, and loaded himself and army with the rich spoils of it. Jer. xliii. 12.

**AR'BA.** See **GIANT** and **HEBRON**.

**ARCHANGEL**; a chief angel; but whether this word in Scripture ever denotes a created angel, or always Christ, the Lord of angels, is hard to determine. Jude 9. 1 Thess. iv. 16.

**ARCH**, a building in form of a bow, such as is used in bridges, windows, vaults. Ezek. xl. 16-29.

**ARCHERS**, such as shoot with bows in hunting and battle. This method of shooting was almost universal in ancient times, before the invention of fire-arms. Gen. xxi. 20. Jer. li. 3. The *archers that sorely grieved Joseph and shot at him*, were his enemies, particularly his brethren and mistress, who with arrows of false accusation, bitter words, and murderous attempts, sought to destroy him. Gen. xlix. 23. The *archers of God*, that encompassed Job, were afflictions, pains, and terrors, sent by God; and which, like sharp empoisoned arrows, wounded and vexed his soul. Job. xvi. 13.

**ARCHELA'US**, a son of Herod the Great by Malthece, his fifth wife. He is described as the most cruel and bloody of his father's children. Herod having murdered his sons Alexander, Aristobulus, and Antipater, and stripped Herod Antipas of his claim to the kingdom, he, by his last will, constituted Archelaus his successor, on condition the Roman emperor agreed to it. The people and soldiery appeared very well pleased when this will was read, and promised allegiance and fidelity. Archelaus interred his father with great pomp; and, returning to Jerusalem, made a solemn mourning of seven days; gave the people a very splendid entertainment; and, having convened them in the court of the temple, he assured them of his mild government; and that he would not assume the royal title before the emperor had confirmed it.

About A. D. 1, the rabble assembled, and required him to execute the men who had advised his father to kill a noted zealot, for pulling down the golden eagle from the gate of the temple: they demanded that Joazas should be divested of the high-priesthood; and they loaded the memory of Herod his father with the bitterest curses and reproaches. To revenge this insult, Archelaus ordered his troops to fall on the mob, who killed 3000 of them on the spot, close to the temple. He next repaired to Rome, for the confirmation of his father's will; but his brother Herod Antipas insisted on the ratification of his father's former will, constituting him his successor; alleging that it was made when his judgment was more sound. After hearing both parties, Augustus delayed to give sentence. The Jewish nation petitioned the emperor to lay aside the whole family of Herod, and form them into a Roman province subject to the governor of Syria: Archelaus opposed the petition. The emperor heard both, but delayed to give judgment. A few days after, Augustus called Archelaus, assigned him a part of his father's kingdom, with the title of ethnarch, and promised him the crown, if his conduct should deserve it.

Returning to Judea, he deposed Joazas the high-priest; pretending that he had stirred up the seditions against him; and made Eleazar, his brother, priest in his room. When Archelaus had governed about seven years with the utmost rapacity and tyranny, the Jews and Samaritans jointly accused him to the emperor. His agent at Rome was ordered to bring him thither; his cause was heard; and he was banished to Vienne in France; and continued there, in exile, till his death. It was the cruel temper of this monster that obliged Joseph and Mary to remove from Judea with the infant Jesus. Matt. ii. 22, 23.

**AR'CHI**, a city in the tribe of Ephraim, near Bethel: perhaps it ought to be joined with Ataroth, thus ARCHI-ATAROT; and is the same with ATAROTH-ADDAR. Josh. xvi. 2-5.

**ARCHIP'PUS**, a noted preacher of the gospel at Colosse. The church-members there were required to stir him up to diligence, care, and courage, in the work of his ministry. Col. iv. 17. Paul salutes him by Philemon 2.

**ARCTU'RUS**, the name of a northern star of the first magnitude, at some distance from the Great Bear, and between the thighs of the Boots or Charles's wain: but it is quite uncertain whether the Hebrew *HASH*; or *round whirling star*, be *Arcturus*, or not. The lesser stars around it may be called its sons. Job ix. 9, and xxxviii. 32.

**ARE**. See Bz.

**ARE'LI**, the altar light, the son of Gad. Gen. xlii. 16.

**AREOP'AGUS**, the high court at Athens, famed for the justice of its decisions; so called because it sat on a hill of the same name, or in the suburbs of the city, dedicated to Mars, the god of war, as the city was

to Minerva, his sister. When this court was instituted, whether by Solon in the time of Cyrus, or by Cæcrops, who lived many ages before, is quite uncertain. At first it consisted of nine judges, who had been archons, or chief rulers in the city, and after a rigorous examination, had been just in their management: but afterward it sometimes consisted of thirty, or even five hundred. That they might be the more attentive, and biassed by no object of pity or regard, they sat by night, in the open air. Their jurisdiction was at first confined to criminal causes; but was gradually extended to other matters. The pleadings before them were to be expressed in a manner the most simple and plain. There may still be seen the vestiges of their seats cut out in a rock, in a semicircular form; and around the tribunal, or seats of the judges, an esplanade, which served as a hall. For the preaching of Christ and the resurrection at Athens, Paul was cited before this court as a setter-forth of strange gods; but he reasoned so convincingly that he was dismissed; and Dionysius, one of his judges, became a convert to the Christian faith. Acts xvii. 19-32.

**ARE'TAS**; many kings of this name, or, as the natives express it, Hareth, reigned in the Arabian kingdom of Ghassan, eastward of Cansan; but only the successor of Obodas, and father-in-law of Herod Antipas, is mentioned in Scripture. One Syllenus sought to ruin him with the emperor Augustus; pretending that he had usurped the Arabian throne. The treachery of Syllenus being discovered, Aretas was solemnly confirmed in his government. Offended with Herod for divorcing his daughter to make way for Herodias, Aretas declared war against him, under pretence of adjusting their limits in Galilee. Herod was often defeated, and begged the assistance of the emperor Tiberius, who ordered his lieutenant in Syria to bring him Aretas either dead or alive. Vitellius immediately marched to attack the Arabian king; but hearing of Tiberius's death, he returned without giving him battle. Not long after, the deputy of Aretas at Damascus joined the Jews in their persecution of Paul; and kept the gates shut night and day to apprehend him. Acts ix. 23, 24. 2 Cor. xi. 32, 33.

**AR'GOB**, a country of the half-tribe of Manasseh in Bashan. It was extremely fertile, and once contained sixty walled towns, which Jair the son of Machir repaired, and called HAVOTH-JAIR. It was probably called *Argob* from its capital, or from some famed Amorite to whom it had belonged. Deut. iii. 4. 14. 1 Kings iv. 13.

**A'RIEL**, i. e. the *lion of God*. Jerusalem is so called from its warlike force; or Ariel may denote the temple and altar of burnt-offering. *Wo was to Ariel*, when the city and temple were destroyed by the Chaldeans and Romans. God distressed Ariel, and it was to him as Ariel, when the city and temple were made a scene of slaughter and blood, as the altar of burnt-offering was with respect to beasts. Isa. xxix. 1, 2.

**ARIGHT**; agreeable to the command and honour of God, and the edification of men. Ps. i. 23. Wine moves itself *aright*, when it appears very agreeable and enticing to the drinker. Prov. xxiii. 31.

**ARIMATHE'A**, a city of Judea, where Joseph the honourable counsellor dwelt. Some writers will have it to be the same with Ramathaim Zophim, in the neighbourhood of Bethel: but then it would have been a city of the Samaritans, not of the Jews, contrary to Luke xxiii. 51. Jerome, and others who follow him, are certainly more in the right, who place it near Lydia, about thirty-six or thirty-seven miles west of Jerusalem, where the village Ramolah now stands.

**A'RIOCH**; (1.) A king of ELLASSAR, one of CHENORLAOMER's allies. Gen. xiv. 1. (2.) A captain of NEBUCHADNEZZAR's guard, who was appointed to slay all the wise men of Babylon. At Daniel's request he delayed the execution of his orders, and introduced that prophet to the king, to tell and interpret his dream. Dan. ii. 14.

**ARISE**; or *RISE*, (1.) To proceed; spring forth. Acts xx. 30. (2.) To stand up. Hab. ii. 19. (3.) To rise from a seat, couch, or grave. John v. 8. Ps. lxxxviii. 10. (4.) To appear in a glorious manner. Mal. iv. 2. (5.) To bestir one's self. Josh. i. 2: 1 Chron. xxii. 16. (6.) To be advanced to honour and authority. Prov. xxviii. 12. (7.) To recover life, honour, power, and happiness. Mark xii. 26. Jer. xxv. 27. Amos vii. 2, 5. (8.) To begin opposition or war. Matt. x. 21. God's *arising* denotes his exerting himself in an eminent manner, and

displaying his power, goodness, mercy, and justice, in the warning and relief of his people; and in the ruin of his enemies. 2 Chron. xxxvi. 15. Ps. vii. 6. and xii. 5. Isa. xxxiii. 10. Amos vii. 9. Christ's arising imports his returning to life after his death, and coming out of his grave, Luke xxiv. 46; and his beginning to manifest his glorious power and mercy, and other excellences, in drawing the nations to himself, and enlightening, refreshing, and comforting his people. Róm. xv. 12. Mal. iv. 2. Men rise, when they receive quickening influences from Christ, and are recovered from their spiritual death and misery, Col. ii. 12, and iii. 1; or when they shake off sloth, and bestir themselves to an active receiving of Christ and walking in him, as the light and life of their souls, and in obedience to his commands. Eph. v. 14. Prov. vi. 9. Sol. Song iii. 2, and ii. 10-13. Nations rise when they begin to be powerful; or are recovered from great distress and ruin, and become honourable and happy, Isa. xlii. 17; or when, with active fury and terrible preparations, they make war one with another. Matt. xxiv. 7. Or when they are in great tumult and confusion. Amos viii. 5. Jer. xli. 3, and xlvii. 2. *Rising of the spirit*, denotes anger or wrath. Eccl. x. 4.

**ARISTARCHUS**, a native of Thessalonica; he became a zealous Christian, and attended Paul to Ephesus, where, in the tumult raised by Demetrius the silversmith, he with difficulty escaped with his life. He attended Paul in his return to Greece; and in his journey thence to Asia; and, having gone with him from Jerusalem to Rome, it is said he was beheaded along with him. Acts xix. 29, xx. 4, and xxvii. 2. Col. iv. 10.

**ARISTOBULUS**. He is supposed to have been the brother of Barnabas, and one of our Saviour's seventy disciples; and to have preached with great success in Britain: but it is really uncertain if he was so much as a Christian; since not he, but his family, are saluted by Paul. Rom. xvi. 10.

**ARK**. (1.) Noah's ark was a large floating vessel, in which he and his family, with pairs of all the terrestrial animals, for breeding, were preserved from the flood. It is pretty generally believed, though without direct evidence, that he spent about one hundred and twenty years in building it; and that he employed a number of hands in that work.

The form of this ark was an oblong square, with a flat bottom, and a sloped roof, raised a cubit high in the middle: it had neither sails nor rudder; nor was it sharp at the ends for cutting the water. This form was admirably calculated to make it lie steady in the water, without rolling, which would have endangered the lives of the animals within it, but made it very unfit for swimming to a great distance, or for riding upon a boisterous sea.

The length of this ark was three hundred cubits, which, according to Dr. Arbuthnot's calculation, amount to a little more than 547 feet: its breadth fifty cubits, or 91.2 feet; its height thirty cubits, or 54.72 feet; and its contents 2,730,782 solid feet; sufficient for a carriage of 81,062 tons. It consisted of three stories, each of which, abating the thickness of the floors, might be about eighteen feet high; and, no doubt, was partitioned into several rooms, or apartments. This vessel was doubtless so contrived as to admit the air and light on all sides, though the particular construction of the windows is not mentioned. The word *Tzobar*, which our translation renders a *window*, is by some rendered a precious stone, or some other marvellous matter, which at once illuminated and afforded fresh air to every part of the ark; but we know no foundation for this but the vain fancy of the authors. The ark seems to have had another covering besides the roof; perhaps one made of skin, which was thrown over, and hung before the windows, to prevent the entrance of the rain; and this we suppose Noah removed, and saw the earth dry. Gen. viii. 13. The ark was built of Gopher-wood, which, in the opinion of many, was either cedar, pine, or box (or the *cypress*, a very strong and durable wood, not easily subject to rotteness). And this naturally leads one to think it was built in Chaldea, where vast quantities of cypress-wood were found as late as the time of Alexander the Great; and this conjecture is confirmed by a Chaldean tradition, which makes Xisuthrus, or Noah, sail from that country; and from thence a south wind, or the northward motion of the decreasing waters, would naturally bring the ark to rest on the mountain of **ARARAT**.

Some have imagined the ark, as we have described it, insufficient to contain so great a number of animals, and their provisions for a year. But upon an accurate calculation, the proportion of its size to its cargo manifests it to be the device of him "to whom all the beasts of the field and fowls of the air are well known." The four-footed beasts which cannot live in the water are about seventy-two kinds, or, as Calmet divides them, one hundred and thirty; and the species of the winged fowls and creeping things, may amount to about two hundred. Now, of the two lower stories, the one might easily contain all the four-footed animals, and the other their provisions. The uppermost was sufficient for Noah and his family, and the fowls, with their provisions. Possibly many of the serpents might live under the water, in an inactive or torpid state; and if so, there is no need to suppose such serpents as are peculiar to America to have been in the ark: or, if they were, the places about Chaldea might then produce them, though now it does not.

At the end of the one hundred and twenty years of God's forbearance with the old world, not only Noah and his wife, and their three sons and their wives, entered the ark, but two pair of every sort of unclean beasts, and seven pair of every clean sort, were, by the direction of Providence, conducted to their proper places in the ark, and then were shut up therein by God himself. The swelling waters, lifting it from the earth, carried it for several months in a northern direction; after which, the waters decreasing, it rested on the mountain of Ararat; and Noah, his family, and the various animals went out of it, and replenished the earth. Gen. vi-viii. Heb. xi. 7. 1 Pet. iii. 20.

May not this ark be regarded as a type of Jesus Christ, who was divinely appointed the Almighty Saviour of multitudes of Jews and gentiles, from the deluge of divine wrath, by exposing himself thereto for a time? And as an emblem of the church, and of our baptism, which are the means of our separation from the world, and of our salvation through Jesus Christ? 1 Pet. iii. 21.

2. Jochebed made a small **ARK**, or vessel, in the form of a chest, of bulrushes; in which she put Moses, her infant child, and left him on the brink of the Nile. Exod. ii. 3. The word rendered ark in this and the former instance signifies a *dwelling* or *residence*.

3. The sacred **ARK**, which stood in the most holy place of the tabernacle and temple, was a small chest made of shittim-wood, overlaid with gold. It was about four feet and a half long, two feet nine inches broad, and as much in height. Its lid, called the *mercy-seat*, because above it hovered the Shechinah, or symbol of the Divine presence, was of pure gold; and out at the two ends of this lid were two cherubim, made of pure gold, which with their expanded wings covered the whole mercy-seat above, and with their faces seemed to pore on it.—Within this ark were deposited the two tables of the moral law, and in some repository by its sides were placed the golden pot of manna, Aaron's rod that budded, and a copy of the Pentateuch, or five books of Moses. This ark had two rings of gold for receiving the staves of shittim-wood, by which it was borne by the Levites as occasion required. This vessel was so sacred, that it was death for any but the priest to look at it; and hence it was carried under a canopy. Exod. xxv. 10-22, and xxxvii. 1-9. Num. iv. 5, 6, 20, and xvii. 10. Deut. xxxi. 26. 1 Kings viii. 9. Heb. ix. 4. This ark, being consecrated by the sprinkling of blood and anointing of oil, was carried about with the Hebrews in their travels in the desert. On its being borne by the priests into the channel of Jordan, the swollen waters of that river divided and opened a clear passage for the whole congregation of Israel. It was thence transported to Gilgal. It was carried thirteen times in seven days round the city of Jericho, with the sound of rams' horns, and on the seventh day the walls fell down before it. After the conquest of Canaan it was fixed in the tabernacle of Shiloh; and there continued above three hundred years. Just before the death of Eli, the Israelites, probably remembering its miraculous virtue at Jericho, carried it to the field of battle. The Philistines gained the victory, and seized on the ark; they placed it in the temple of Dagon their idol, as a signal trophy of his victory over the Hebrew God. Their idol was broken to pieces before it; and wherever they placed it, a plague of emerods on the people, and perhaps another of mice on the land, at-

tended. The Philistines were glad to return it with divers presents. It halted at Bethshemesh, where a multitude of Hebrews, perhaps fifty thousand and seventy, were divinely struck dead for their profane looking into it. It was thence removed to the house of Abinadab, at Gibeah, or the hill of Kirjath-jearim, where, except when Saul brought it to the camp at Gibeah, 1 Sam. xiv. 18, it appears to have remained 50 if not 90 years; thence David attempted to bring it, not on the shoulders of the Levites, but on a new cart, to Jerusalem. The punishment of Uzzah for touching it, made him leave it by the way in the house of Obed-edom. But hearing soon after that Obed-edom's family was blessed on its account, David, with great solemnity, caused the Levites to carry it up to Jerusalem, to a tabernacle which he had prepared for it, in, or near to, his own palace. Thence, about 40 years after, and perhaps 130 years after it had been parted from the Mosaic tabernacle, Solomon caused it to be transported into the innermost apartment of his temple. Num. x. 33-36. Josh. iii. 6, xviii. 1, 1 Sam. iv-vii. 2 Sam. vi. 1 Kings viii. 11. 1 Chron. xiv. xv. When Manasseh, or Amon his son, set up their idols in the most holy place, probably some zealous priest carried out the ark, and kept it till Josiah ordered it to be replaced in the temple. 2 Chron. xxxv. 3. When the first temple was destroyed by the Chaldeans, we know not what became of the ark; but it is certain that it and its whole furniture were wanting in the second temple. This being the principal symbol of the Divine presence, the loss of it presaged the approaching abolition of the whole ceremonies, and was sufficient to make the old men weep at the laying of the foundation of their second temple. Ezra iii. 12. Hag. ii. 3. The Jews after the captivity, it is said, made one somewhat like it, and put a standard copy of the Old Testament into it. The Jewish ark was called *the ark of the covenant and testimony*, because it contained the tables of God's law, and the book of the covenant made with Israel; and itself was a pledge of the continuance of that covenant with them. Deut. xxvi. 25, 26. Exod. xxxix. 35. It was called *the ark of God's strength*. It was the residence of the symbol of his almighty and glorious presence, and the pledge of the manifestation of his power. Ps. cxxiii. 8, lxxviii. 61. It was probably in imitation of the Hebrews that the Egyptians, Trojans, Greeks, Romans, &c. had their sacred chests, in which they locked up the more holy things pertaining to their idols.

Was not the Jewish ark typical of Jesus Christ? How excellent and glorious his person! how marvellous the union of his natures! His Father's law was in his heart, and was magnified and made honourable by his divine and everlasting atonement; he is the delightful rest of his Father; the great centre of all religious worship, and means of our familiar intercourse with God; the matter of both Testaments, and the wonder of angels, ministers, and saints. He was solemnly consecrated to his work by the spirit of grace: for a long time he had no settled abode on earth; having finished transgression and made an end of sin, he, with great solemnity, entered into the temple above; nor shall he ever be lost, or change his residence. *The ark of God's Testament is seen in his temple*, when Jesus Christ and the mysteries of his grace are clearly discovered and known. Rev. xi. 19.

ARM; that bodily member whereby we chiefly exert our strength. 2 Sam. i. 10. And hence power, and whatever qualifies one for an active performance of actions, is called *an arm*. God's high, holy, strong, or outstretched arm, is his almighty power, displayed in a high, holy, vigorous, and remarkable manner, in the making of all things; in the bringing Israel out of Egypt; in effectuating our redemption; in converting his people; and in delivering his church. Jer. xxxiii. 17. Exod. vi. 6. Isa. liii. 10, lxiii. 8, lxiii. 12. God is the arm of his people, in giving them strength, support, protection, provision. Isa. xxxiii. 2. Christ is perhaps called *the arm of the Lord* because in and by him God displays the exceeding greatness of his power, in our creation, preservation, and chiefly redemption. Isa. liii. 1. Christ's arm, wherewith he gathers his lambs or people, is his saving power, mercy, and love, by the exertion of which he brings them to himself. Isa. xl. 11. Men's outward strength, riches, or other accommodations, are called their arm. They depend on them, and are by them qualified for an active accomplishment of their purposes. Ps. x. 15, xxxviii. 17. Jer. xlvii. Human

power and force of armies, &c. is called an *arm of flesh*; it is but weak and fading. 2 Chron. xxxii. 8. It seems the ancient warriors made bare their right arm, or both, when hotly engaged in battle: in allusion to which, God is said to make bare his arm, when in a very noted and singular manner he exerts his power and mercy for the deliverance of his people, and the destruction of his enemies; or when he openly reveals his Son to and in men, as the power and wisdom of God. Isa. lii. 10. And Ezekiel's *uncovered arm*, at his visionary siege of Jerusalem, imported the furious and active manner in which the Chaldeans would assault it. Ezek. iv. 7.—ARMS sometimes denote strong armies or warriors. Dan. xi. 15, 22, 32.

TO ARM; (1.) To furnish with, or put on weapons or arms for war. Gen. xiv. 14. Num. xxxi. 5. (2.) To get and exercise such spiritual graces as are bestowed of God for the defence of our soul. 1 Pet. iv. 1.

ARMAGEDDON; the Hebrew name given to the place where the Popish and Mahometan troops shall be destroyed under the sixth vial. Its name alludes to Megiddo, where Barak, with 10,000 dispirited and almost unarmed men, entirely routed, and almost wholly slew, the mighty host of the Canaanites, and may be interpreted *the destruction of troops*. Whether this shall be in Italy or in Judea, or perhaps, rather, in both about the same time, we dare not positively determine. Rev. xvi. 13, 14, 16.

ARMOUR, weapons of war. The offensive arms which the Hebrews and other ancients had for attacking their enemies were swords, darts, lances, spears, javelins, bows and arrows, slings; their defensive arms for protecting themselves were helmets, cuirasses, bucklers, coats of mail. In Deborah's time, it is probable, Jabin had disarmed the Israelites; for neither sword nor spear was to be seen among 40,000 of them; Judg. v. 8. In Saul's time the Philistines had done the same, and entirely prohibited smiths to them: hence, no more than Saul and Jonathan had sword or spear. 1 Sam. xiii. 22. It was common to hang up arms in strong or sacred places: Goliath's sword was hung up in the tabernacle, as a trophy sacred to the honour of God. 1 Sam. xxi. 9. A thousand shields of mighty men were repositied in David's tower. Song iv. 5. The Tyrians, Persians, Libyans, and Lydians hung up their helmets and bucklers on the walls of Tyre. Ezek. xxvii. 10. When the Maccabees retook the temple from Antiochus, they hung the portal of it with golden crowns and bucklers.

Armour, when ascribed to God, denotes his all-sufficient fitness for, and the method and means by which he conquers and defends his people, and destroys his enemies. Ps. xxxv. 2. The spiritual armour of the saints consists of the shield of faith, that is, the reconciled God in Christ we believe on, and the grace of faith whereby we believe in him; the helmet of the hope of salvation; the breastplate of truth applied to, and integrity wrought in us; and of imputed and implanted righteousness; the girdle of truth revealed to us and of uprightness in us; the shoes of the preparation of the gospel of peace; the sword of inspired Scripture; and the artillery of earnest prayer. Eph. vi. 13-20. With these weapons we are to fight against sin, Satan, and the world; and to defend ourselves from their many and dangerous attacks. Eph. vi. 11-20. This armour is called *the armour of God*: God the Son purchased it for us; God the Holy Ghost applies it, or bestows it on us. Its nature is divine and spiritual. Its success is of God, and by it we fight his battles. Eph. vi. 11. It is called *the armour of righteousness on the right-hand and on the left*: it is purchased with the finished righteousness of Christ; and in every case and circumstance must be used with universal candour and holiness of life. 2 Cor. vi. 7. It is *the armour of light*: it proceeds from the Father of lights; it is possessed and used by the children of light; it is shining, glorious, and honourable: by the improvement of it, we manifest our spiritual light and knowledge, and fight our way to everlasting light. Rom. xiii. 12. Our ignorance, hatred of God, unbelief, error, profaneness, attachment to following of righteousness by the works of the law, and the like, are called *Satan's armour wherein he trusteth*: hereby he secures his interest in our soul, and opposes the impressions of the word, Spirit, and providence of God. Luke xi. 22.

God's armour, or weapons of indignation, against the Chaldeans, were the Medes and Persians, by whom

he executed his just vengeance in destroying that people. Isa. xlii. 5. Jer. i. 25. The *not carnal, but mighty weapons of warfare*, used by gospel ministers, are earnest prayer, and the faithful preaching of the gospel for the conquering of our hearts to Jesus Christ, and the reforming of our lives according to his law. 2 Cor. x. 4. When the wicked *flee from the iron weapon, the bow of steel strikes him through*: when he shuns one calamity, he falls into another more dreadful. Job xx. 24.

**ARMORY**; an arsenal, or repository of armour. Before David's time, every man of the Hebrew nation seems to have been trained for war, and to have kept his own arms. David laid up one collection of armour in a tower he built for that purpose. Song iv. 4. Another collection, probably the chief of those which he had taken in war, he laid up in the tabernacle consecrated to the service of God: with these, Jehoiada furnished the Levites and others, at the coronation of Josiah. 2 Chron. xxiii. 9. Solomon stored up collections of armour in the house of the forest of Lebanon, and in his fortified cities, and even obliged some tributary princes to forge arms for his service. 2 Chron. ix. 16, and xi. 12. 1 Kings x. 25. King Uzziah furnished his army with spears, helmets, slings for casting large stones, &c. 2 Chron. xxvi. 14. Hezekiah, after his deliverance from Sennacherib, stored up a vast deal of armour. Id. xxxii. 27. God's *armory* is his treasures of awful judgments, ready to be brought forth for the execution of his wrath. Jer. i. 25. The word of God, and the grace of faith, which unite the church and her true members to Christ, are likened to a well-furnished *armory*; both richly supply us with proper weapons, wherewith to oppose our spiritual enemies. Song iv. 4.

**ARMY**, or host, a multitude of armed men or warriors, marshalled into proper order under different commanders. The greatest armies we read of in Scripture were, Jeroboam's of 800,000; Zerah's of 1,000,000; but it is surprising that in Jehoshaphat's kingdom, of so narrow extent, there should be near 1,200,000 warriors. 2 Chron. xiii. 3, xiv. 9, xvii. 14-18. The armies with which Xerxes king of Persia invaded Greece, and wherewith Bajazet the Turk and Tamerlane the Tartar engaged, were still greater. Before David's reign, the Israelites fought only on foot, and every man generally provided for himself. Nor had the most of his successors any but militia and a life-guard. When the Hebrew army was about to engage an enemy, proclamation was made, that whoever had built a house and not dedicated it, whoever had planted a vineyard and not eaten of its fruit, whoever had betrothed a wife and not married her, and whoever was cowardly and fearful, should return home. At the same time the priest blew with his trumpet, and encouraged the remaining troops to depend on the assistance of God. Deut. xx.

The Hebrews are represented as *God's host*. They were marshalled under him as their prince and general: sometimes he nominated their captains, and gave express orders for their method of war; and his priests, with sound of the sacred trumpets, gave the alarm to battle. Dan. vii. 10, 11. Josh. v. 14. Angels, ministers, upright professors, heavenly luminaries, locusts, Roman armies, and every creature in general, are represented as *God's armies*, because of their great number, their orderly subjection to him, and readiness to protect his interests and people, and to destroy his opposers; and he musters them, he directs their motions, and assigns them their work. Ps. ciii. 21, lxxviii. 12. Dan. iv. 35. Joel ii. 7, 25. Matt. xxii. 7. Angels, glorified saints, sun, moon, and stars, are, from their residence, called the *armies* or *hosts of heaven*. Luke ii. 13. Ps. xxxiii. 6; and even the Christians, that contribute to the ruin of Antichrist, are called the *armies which are in heaven*, as they pertain to the true church, and are directed and assisted of God. Rev. xix. 14. The church and her true members are like an *army with banners*; for, having Christ as their head, and their spiritual armour put on, and rightly used, they are terrible to devils and wicked men. Song vi. 4, 10. The *two armies* in the church are hosts of divine persons and perfections, together with holy angels, protecting her true members; or armies of inward graces and lusts, warring with one another. Song vi. 13. The creatures which have their residence in heaven and earth are called *their hosts*, for their number, and the order in which God has placed them. Gen. i. 1. Ps. xxxiii. 6.

**AR'NON**, a small river that rises in the mountains of

Gilead, and runs along the north border of Moab to the south-west, till it discharges itself into the Dead Sea. Judg. xi. 18. Isa. xvi. 2. Num. xxi. 13.

**AR'OEER**. (1.) A city, partly on the north bank and partly on an island of the river ARNON. Sihon the Amorite took it from the Moabites; Moses took it from him, and gave it to the tribe of Gad, who rebuilt it. Num. xxxii. 34. When the Gadites were carried captive to Assyria, the Syrians seem to have taken possession of it; but were soon obliged to leave it to the Moabites, under whom the Assyrians appear to have rendered it a desert. Isa. xvii. 2. It had the same fate from the Chaldeans, under Nebuchadnezzar. Jer. xlviii. 20. (2.) A city on the south of Judah, to whose inhabitants David sent part of the spoil which he took from the Amalekites. 1 Sam. xxx. 28. But perhaps this may be the same with the former, the inhabitants of which may have been kind to David's parents, while they sojourned in the country of Moab. (3.) A city near Rabbah of the Ammonites. Josh. xiii. 25.

**AR'PAD**, a city near Hamath in Syria. Some think it was the same as Arvad in Phenicia; but it is more likely it was a different place, situated on the north-east of Bashan, and is the same as Arphas there placed by Josephus. It and its idols were destroyed by the Assyrians, 2 Kings xviii. 34. Isa. x. 9, xxxvi. 19, xxxvii. 13; and it was entirely ruined by the Chaldeans. Jer. xlix. 23; but seems afterward to have been rebuilt.

**ARPHAXAD**, the son of Shem, born about two years after the flood, and father of Shelah, and others. After a life of 430 years he died, A. M. 2088. Gen. xi. 10-13, x. 22. 1 Chron. i. 17. Luke iii. 17.

**ARROGANCY**; proud contempt of others, attended with boasting and insulting speech or behaviour. 1 Sam. ii. 3. Prov. viii. 13.

**ARROW**, a missile weapon, slender, sharp-pointed, barbed, and shot from a bow, in hunting and war. 1 Sam. xx. 36. Divination by arrows was very common with the Chaldeans, Arabians, Scythians, &c. Undetermined whether to attack the Jews or Ammonites first, both of whose kings had laid schemes to shake off his yoke, Nebuchadnezzar divined by arrows, consulted his Teraphim, and looked into the livers of slain beasts to collect thence what should be his route. In this divination, he probably wrote the names of the princes or places which he had a view to attack on different arrows; then shook the arrows together in a quiver. The prince or province whose name was on the arrow first drawn was thought to be divinely marked as the first to be attacked. Ezek. xxi. 21. On all important occasions of marriage, war, journeys, the Arabs divined by three arrows shaken together in a sack. If that inscribed, *Command me, Lord*, was first drawn, they proceeded in their purpose: if that inscribed, *Forbid me, Lord*, was drawn, they desisted at least for a whole year: if that on which nothing was written happened to be drawn, they drew a second time.

What tends quickly to pierce, pain, or destroy, is called *arrows*. The *arrows of God* are the terrible apprehensions or impressions of his wrath, which wound, pain, and torment the conscience, Job vi. 4. Ps. xxxviii. 2; and his various judgments, thunder, lightning, tempests, famine, and every other distress, 2 Sam. xxii. 15. Ezek. v. 16. Hab. iii. 11. Lam. iii. 12; and his word and spiritual influence, which are sharp and powerful, in piercing and turning the hearts of sinners. Ps. xlv. 5. The *arrows of wicked men*, are their malicious purposes, Ps. xi. 2, and their false, abusive, and slanderous words, Prov. xxv. 18. Jer. ix. 8. Ps. lxxv. 3, and their means of doing hurt to others. Ps. lvii. 4. Prov. xxvi. 18; all which are very piercing and painful to endure; and may do hurt of a sudden. The *falling of the Turk's arrows out of their hand*, imports their being quite dispirited, and incapable to use their armour against the newly converted Jews. Ezek. xxxix. 3.

**ARTAXERX'ES**, Smerdis, Mardus, Spendadates, Oropastes. AHABERUS Cambysses, while he ravaged Egypt, left Patizithes the Magus to govern the Persian state. Hearing that Cambysses had murdered his only brother Smerdis, Patizithes, considering how much his own brother Smerdis resembled the murdered prince, set him on the throne in Cambysses' absence; and gave out that he was the real brother of the king. Informed hereof, Cambysses marched homeward to de-throne him; but dying by the way, he begged his nobles to pull down Smerdis, who, he affirmed, was



not his brother, but a Magian impostor. To clear the matter with certainty, Ostanès, a nobleman, who knew that the ears of the Magus had been cut off by Cyrus or Cambyses, procured information by his own daughter, a concubine of Smerdis, that his ears were really wanting; he, Darius Hystaspes, Gobrias, and four other princes, after binding themselves by an oath to slay the Magus, or perish in the attempt, rushed into the palace, and killed him and his brother.

During the impostor's short reign of five months, Bishlam, Mithredath, Tabeel, Rheum the chancellor, Shimshal, and their Samaritan tribes, wrote him a letter, bearing, that Jerusalem had been formerly a very powerful and rebellious city; and that if it was rebuilt, he might expect the Jews would quickly revolt, and deprive him of all his tribute to the west of the Euphrates. His reply to this letter imported, that upon inspection of the ancient histories, he found it to be as they had suggested; and ordered them to stop the Jews' rebuilding of either city or temple, till they had further orders from him. Ezra iv. 7-24.

ARTAXERXES Longimanus was the youngest son of Xerxes, and grandson of Darius Hystaspes. Artabanus, captain of the guards, intending to seize the Persian throne for himself, privately murdered Xerxes his father, and persuaded Artaxerxes that Darius his elder brother had done it, and intended to murder him likewise. On this information, Artaxerxes flew directly to the apartment of his brother Darius, and, with the assistance of Artabanus and the guards, killed him on the spot. His second brother, Hystaspes, being in Scythia, Artabanus placed Artaxerxes on the throne, intending to pull him down at pleasure, and seize it himself; but his murder and treason coming to light, he was quickly punished with the loss of his life. His friends raised an army to revenge his death, but were totally crushed. After a war of two years, Hystaspes and his party were irrecoverably ruined: Artaxerxes then, to the joy of his subjects, applied himself to redress their disorders.

In the 7th year of his reign, in which perhaps he made Esther his queen, Esth. ii. 16, he authorized EZRA, with as many Jewish attendants as pleased, to return to Judea. He allowed him to collect what money he could in Chaldea, for the use of the temple; he presented him with a variety of sacred vessels; he ordered his collectors on the west of the Euphrates to pay him, from the public revenue, 100 talents of silver, 100 measures of wheat, 800 gallons of wine, and as much oil and whatever salt was necessary for the use of the temple; he exempted from tribute all the priests, Levites, and Nethinims; he authorized Ezra to promote the service of his God and the welfare of his nation to the utmost; and empowered him to fine, imprison, or kill every one that dared to oppose the laws of God or the king. Ezra vii. In the 20th year of his reign he, perhaps instigated by Esther, empowered Nehemiah to go and rebuild the city of Jerusalem, and ordered Asaph, the keeper of the royal forest, to allow him whatever timber he had use for. Neh. ii.

The Egyptians, weary of the Persian yoke, had revolted about the 5th year of his reign, and made INARUS, king of Lydia, their sovereign; and entered into a league with the Athenians. An army of 300,000, commanded by Achemenides, the brother or son of the king's mother, was sent to reduce them. Inarus and his allies defeated this powerful host, and killed the general, and 100,000 of the troops. The rest fled to Memphis, and there defended themselves for three years, till Megabysus and Artabastus, with another Persian army, relieved them, defeated the Egyptians, and reduced them to their wonted slavery, took Inarus, and many others of the chief men, prisoners. About the same time, the Athenians so terribly harassed the Persian empire, that Artaxerxes was obliged to make peace with them on these terms: That all the Greek cities of Asia should enjoy full liberty; that no Persian ships of war should enter the sea between the Euxine and the Pamphylian coast; nor any of their land forces approach nearer the shore than three days' journey; and that the Athenians should attack no place belonging to the Persians. After five years' importunity, Artaxerxes gave up Inarus and the other Egyptian princes to the will of his mother. To revenge the blood of Achemenides, she put them to a cruel death. Megabysus, who had taken them prisoners, and promised them safety, enraged hereat, retired to Syria, and

levied an army, to take revenge on the king and his mother. Twice he routed the royal army of 200,000; and obliged Artaxerxes to pardon, and recall him to court.

ARTEMAS seems to have been a noted preacher. Paul intended to send him, or Tychicus, to Crete; probably to supply the place of Titus, while he came to visit the apostle at Nicopolis. Tit. iii. 12.

ART; skill in any particular business, as compounding of spices, engraving, &c. Exod. xxx. 25.

ARTIFICERS; persons skilful in handiwork; as smiths, weavers, &c. 1 Chron. xxix. 5.

ARTILLERY; armour. 1 Sam. xx. 40.

AR VAD, ARADUS, a city of Phenicia, situated in a small island, south-west of Tyre, and about a league from the continent. The Arvadites, descended of Canaan, built and peopled it, in the earliest ages after this flood. It was anciently famous for navigation and riches, and ordinarily shared in the fate of Tyre and Sidon. In Ezekiel's time, the Arvadites served as mariners in the Tyrian fleets, and as guards on their walls. Gen. x. 18. Ezek. xxvii. 8, 11. It is now called by the Turks Ruwaddé; and though, by reason of the height of the island, it appears beautiful from the shore, yet on the spot it is very pitiful; having scarce any thing but a ruinous fort and a few old cannon to defend it.

AS. (1.) Like. 1 Pet. iii. 8. (2.) While. Acts xx. 9. (3.) Because. John xv. 12. and xvii. 2. As imports, (1.) Likeness only in appearance, Matt. xxvi. 25. (2.) Sameness. John i. 14. Heb. xii. 7. (3.) Likeness in reality or quality, but not degree: thus saints are united to one another as really as Christ is to God; are perfect as God; righteous as Christ; and loved by him, as he is loved of God. John xvii. 22. Matt. v. 48. 1 John iii. 7. John xv. 9. (4.) Likeness in both quality and degree. John v. 23.

ASA succeeded his father Abijah on the throne of Judah, A. M. 3049, and reigned 41 years. He was educated by Maachah, the daughter of Abishalom, a noted idolater; but was pious himself. The first ten years of his reign he had no war, and applied himself to reform his kingdom. He did not destroy the high places, where his subjects, contrary to order, worshipped the true God; but he abolished the idols, and the altars, high places, and groves belonging to them; and commanded his subjects to worship only the true God. Those abominable sinners, the Sodomites, he entirely extirpated. Meanwhile he fortified the principal cities on his frontiers; took such care to train up his subjects in war, that he quickly had a militia of 300,000 Jews, armed with shields and spears, and 280,000 Benjamites, armed with bows and shields. He had scarce reigned 12 or 14 years, when Zerah, king of Ethiopia, invaded Judah with a million of foot, and 300 scythed chariots. After prayer to God, Asa attacked them, at Maresha, with an army vastly inferior, routed them, pursued them as far as Gerar, on the south-west of Canaan, smote the cities thereabout in alliance with them, and returned home laden with booty.

In gratitude to God and obedience to his prophet Azariah, Asa employed himself further to reform his kingdom. He and his subjects engaged themselves by covenant to serve the Lord, and agreed that it should be held, according to the law, a capital crime to worship an idol. He deprived his grandmother Maachah of what authority she held, because she was a worshipper, if not priestess, to some idol, perhaps a very obscene one. Her idol and its grove he trampled under foot, burned with fire in the valley of Hinnom, and cast the ashes into the brook Kedron, to mingle with the filth of the city. The dedicated things of his father, with a great part of his late spoils, he devoted to the service of God; and having repaired the altar of burnt-offering, he sacrificed thereon 7000 oxen and 5,000 sheep of his Ethiopian booty.

The same of his reformation, and the blessings attending it, encouraged vast numbers of the pious Israelites to transport themselves into his kingdom. To prevent the loss of his subjects, Baasha king of Israel, in the 16th year of Asa, and 36th from the division of the tribes, engaged in a war with Judah; took Ramah, and began to fortify it, as a means to prevent all communication between the two kingdoms. On this occasion Asa digged a remarkable pit; but for what purpose, whether to hide himself or rather to hide his wealth, or to entrap Baasha, we are not told. Jer. xli. 9. To



thwart Baasha's designs, Asa took all the silver and gold he could find in his own exchequer, or in the temple, and sent it to Benhadad king of Syria; begging he would break his league with Baasha, and enter into one with him. Instigated by the valuable present, and the hopes of extending his power, Benhadad fell upon the north parts of Baasha's kingdom, and took several cities thereof. Meanwhile, Asa, from the south, retook Ramah, and carried off the materials prepared for its fortifications, and therewith fortified Geba and western Mizpah.

Asa's distrust of the Divine power and goodness, which had so lately rendered him victorious over a more formidable enemy, and his treacherous application for heathenish aid, highly displeased the Lord. By Divine direction, Hanani the prophet sharply reproved him, and assured him that henceforth he should have wars. Instead of thankfully receiving the admonitions of God, he outrageously imprisoned the prophet, and oppressed such of his subjects as, it seems, marked their displeasure at his conduct. He and Baasha continued thereafter in a state of war. In the last part of his life, he appears to have become extremely peevish; and in the 39th year of his reign, he was seized with the gout, or some other ailment in his feet. He rather applied to his physicians than to his God for relief. After two years' illness he died. We are tempted to think that the noisome smell of his corpse obliged them to fill his bed with odours and spices; nor can we say whether his body was first burnt to ashes, and these only interred. 1 Kings xv. 2 Chron. xiv-xvi.

AS'AH'EL, the son of Zeruiah, and brother of Joab. He was one of David's thirty heroes, and was extremely swift of foot. At the battle of Gibeon he so obstinately pursued Abner, that he obliged that general to kill him. Joab afterward resented this slaughter, in the murder of Abner. 2 Sam. ii. 18, 19, and iii. 26, 27.

ASAPH. His ancestors, reckoning upwards, were Berachiah, Shimea, Michael, Baaseiah, Malchiah, Ethni, Zerah, Adaiab, Ethan, Zimnah, Shimel, Jahath, Gershom, Levi; his sons were Zaccur, Joseph, Nathaniah, and Asarelah. He was one of the three principal singers, and his children constituted the 1st, 3d, 5th, and 7th classes of the temple musicians. 1 Chron. vi. 39-43. xxv. 2, 9-14. It seems their station was on the south side of the brazen altar. The 50th, 73d, and the ten following Psalms are ascribed to Asaph; but it is certain he could not compose them all, as sundry of them relate to later times. Perhaps their title means no more than that they were chiefly sung by his posterity.

ASAR'HEEL, the blessing of God, the son of Jehaiel. 1 Chron. iv. 16.

ASAR'ELAH, the son of Asaph. 1 Chron. xxv. 2.

ASCEND, to rise higher in place or dignity; to go or climb upwards. Josh. vi. 5. God's essence, being everywhere present, is incapable of motion: his ascent can therefore mean no more than the upward motion or departure of some visible token of his presence. Gen. xxv. 12. Christ's ascending to Jerusalem, imports his going to a city high in honour and situation. Luke xix. 28. His ascending into heaven while he continued in his debased estate, denotes his perfect knowledge of every heavenly thing; of all the perfections, mysteries, and purposes of God. John iii. 13. Everywhere else, his ascension to heaven signifies the passage of his human nature thither forty days after his resurrection. Eph. iv. 8. The ascending and descending of angels on Jacob's ladder, or on the Son of man, import their earnest prying into the mystery of our Saviour's incarnation and mediatorial works; and their active ministrations to him and his people. Gen. xxviii. 12. John i. 51. The angel ascending from the east, having the seal of the living God, is Jesus Christ gradually exalting his name and showing his glory, from Judea in the east to the western parts of the world, and by his word and Spirit, sealing his people up to the day of redemption. Rev. vii. 2. Some think it is Constantine, a professed Christian, ordering his governors everywhere to procure peace to the Christians. The ascent of the smoke of the ceremonial sacrifices and incense, and the ascent of the smoke of the incense before God, out of the angel's hand, signify how savoury and acceptable the sacrifice, merit, and intercession of Christ is to his Father; and how effectual to procure

his favour and blessing to us. Rev. viii. 4. To ascend the hill of God is to turn our heart from the world, enter Christ's church, attend his ordinances, and enjoy special fellowship with him therein. Ps. xxiv. 3. The ascent of the Chaldean king to heaven imported his advancing himself to supereminent power, honour, and greatness. Isa. xiv. 13. The ascent of the beast from the bottomless pit, imports Antichrist's obtaining of great power and authority, by the contrivance and aid of Satan and his agents. Rev. xi. 7. Christ's revived witnesses ascend to heaven in a cloud; amid fearful confusions, they shall, in a marvellous manner, constitute themselves into a glorious church state, and therein enjoy great knowledge, purity, honour, safety, and fellowship with God. Rev. xi. 12.

ASCRIBE; to avow that a thing was done by, or belongs to, one. 1 Sam. xviii. 8.

ASENATH, the daughter of Potipherah, and wife of Joseph. Some have imagined her the daughter of Potiphar; and that her discovering to her father her mother's wicked behaviour towards Joseph endeared her to that young patriarch. Gen. xli. 45.

ASH, a well-known tree, which grows quickly, and is of almost universal use, where the wood can be kept dry. Its flower is of the apetalous kind; and its standing have usually double heads: the pistil at last becomes a fruit of the figure of a tongue; and which contains a seed of the same figure. Tournefort mentions four kinds of ash. Of part of this wood the idolaters formed their idols, and baked their bread and warmed themselves with the rest. Isa. xlii. 14.

ASHAMED, filled or covered with SHAME. True hope maketh not ashamed, as it never will be disappointed of what good it expects, and has the love of God shed abroad in the heart as an earnest thereof. Rom. v. 5.

ASHDOD, or AZOTUS, a strong city on the south-east coast of the Mediterranean Sea, about 25 miles, or, according to Diodorus, 34 north of Gaza, 13 or 14 south of Ekron, and 34 west of Jerusalem. It was the property of the tribe of Judah, Josh. xv. 47; but the Philistines either retained or retook it. Here stood the famous temple of Dagon. Here the captive ark of God was first brought, and broke to pieces that idol, and plagued the inhabitants. 1 Sam. v. 1-6. Uzziah demolished the walls of this place, and built some adjacent forts to command it. 2 Chron. xxvi. 6. Tartan, the Assyrian general, took it by force, and it seems put a strong garrison into it, who held out 29 years against the siege of Psammiticus, king of Egypt. Isa. xx. 1. Nebuchadnezzar's troops took and terribly ravaged it. Alexander and the Grecian forces did the same. Jonathan, the Jewish Maccabee, burnt it and the temple of Dagon to ashes; but it was rebuilt.—Here Philip the evangelist early preached the gospel; and a Christian church continued till perhaps the ravage of the Saracens. Zeph. ii. 4. Zech. xi. 6. Acts viii. 4.

ASHDOTH-PISGAH, the springs of Pisgah. Deut. iii. 17.

ASH'ER, the son of Jacob by Zilyah his maid, and father of one of the Hebrew tribes. His children were Jimnah, Ishua, Issui, and Beriah,—of whom sprung the Jimnites, Jesuites, Berites,—and, Serah their sister. Forty and one thousand and five hundred of this tribe, fit for war, came out of Egypt, under the command of Pagie the son of Ocran. Their spy for searching the promised land was Sethur the son of Michael; and their prince for the division of it was Ahibud, the son of Shelomi. Gen. xlii. 17. 1 Chron. vii. 30-40. Num. xxvi. 44. i. 13, 40, xlii. 13, xxxiv. 27. They increased in the wilderness to 53,400. Num. xxvi. 47. Their inheritance fell by lot in the north-west of Canaan, where the soil was extremely fertile, and the mines plentiful; but through faintness and cowardice, they suffered the Canaanites to retain the cities of Zidon, Ahlab, Achziib, Helbon, Aphek, and Rehob. Gen. xlii. 20. Deut. xxxiii. 24, 25. Josh. xix. 24-31. Judg. i. 31, 32.

This tribe was one of the six who echoed AMEN to the curses from mount Ebal. They tamely submitted to the oppression of Jabin, king of Canaan; and some time after assisted Gideon in his pursuit of the Midianites. Judg. v. 17, vii. 16, 23. Forty thousand of them, all expert warriors, attended at David's coronation to be king over Israel. Baanah, the son of Hushai, was their deputy-governor under Solomon; divers of them joined in Hezekiah's reformation. 1 Chron. xii. 30. 1 Kings iv. 16. 2 Chron. xxx. 11.

**ASHES**, the remains of burnt fuel. Lev. vi. 10. Man is compared to *dust and ashes*, to denote his meanness, insignificance, vileness, and readiness to be easily blown from off the earth. Gen. xviii. 27. To be covered with *ashes*, to eat *ashes*, to become *ashes*, and to be *ashes under the soles of the feet*, is to be reduced to a poor, contemptible, distressed, and ruinous condition. Lam. iii. 16. Ps. cii. 9. Job xxx. 19. Mal. iv. 3. To cast *ashes on the head*, to spread *ashes under one*, or *wallow in dust and ashes*, imports great humiliation and grief. 2 Sam. xiii. 19. Isa. lviii. 5, lxi. 3. Jer. vi. 26. Trusting in idols is called a *feeding on ashes*, to mark how vain, base, vile, shameful, and destructive it is. Isa. xlv. 20.

**ASH'IMA**, an idol of the Hamathite Samaritans. Whether it was the same with the *Ashamath* of Samaria, by which the Israelites swore, Amos viii. 14; or the *SHAMAIM*, or heavens; or whether it was an idol shaped as a lion, and signifying the sun, or as a naked goat, or ape, we are absolutely uncertain. 2 Kings xvii. 30.

**ASH'KENAZ**, the eldest son of Gomer. Probably the Ascantes, who dwelt about the Palus Mæotis; and the ancient Germans, if not also part of the Phrygians, were descended from him. Gen. x. 3. 1 Chron. i. 6.

**ASH'PENAZ**, the governor of Nebuchadnezzar's eunuchs: he changed the name of Daniel and his three companions into such as imported relation to the Chaldean idols. He was afraid to allow these Jews to live on pulse, lest their leanness should discover it, and offend the king at him: but Melzar, his inferior steward, allowed them. Dan. i. 3-17.

**ASH'TAROTH**, **ASHTORETH**, or **ASTARTE**, a famed goddess of the Zidonians. Her name in the Syrian language signifies, *eyes whose tears are full of milk*; or it may come from *ASHERA*, a grove, a blessed one. It may be in the plural number, because the Phenicians had sundry she-deities. The Phenicians about Carthage reckoned Ashtaroth the same as Juno of the Romans: others will have her to have been the wife of Ham the father of the Canaanites. Lucian thinks, and I suppose very justly, that the moon or queen of heaven was worshipped under this name. Cicero calls her the fourth Venus of Syria. The Phenician priests affirmed to Lucian, that she was Europa, the daughter of their king Agenor, whom Jupiter carried off by force: and who was deified by her father's subjects, to comfort him for his loss. Perhaps she is the Aester or Eostre of the Saxons, from whom our term of Easter is derived; and not far different from the British goddess Andraste. She is variously represented: sometimes in a long, sometimes in a short habit; sometimes as holding a long stick with a cross at the top; sometimes she is crowned with rays; at other times with a bull's head, whose horns, according to Sanchoniatho, were emblems of the new moon.

Her temple at Aphek, in Lebanon, was a horrible sink of the most bestial lewdness; because there, it was pretended, Venus had her first intercourse with her beloved Adonis or Tammuz. She was probably worshipped by the Amorites in the days of Abraham; and gave name to Ashtaroth-karnaïm, that is, the Ashtaroth with two horns. Gen. xiv. 5. Soon after the death of Joshua, the Israelites began to adore her; and in all their relapses into idolatry, as under Jephthah, Eli, and Solomon, &c., she was one of their idols. Jezebel, the wife of Ahab, settled her worship in all the shocking abominations thereof among the ten tribes; and appointed four hundred priests for her service. Under Manasseh and Amon, she was, with great pomp and care, adored in Judah; and the women wrought hangings for her residence. The remnant of the Jews left with Gedaliah obstinately clave to her worship; pretending their forsaking of it under Josiah had been the cause of all their subsequent disasters. Jud. ii. 13, x. 6. 1 Kings xi. 5, xviii. 19. 2 Kings xxiii. 4, 13. Jer. xlv.

**ASH'TAROTH-KARNA'IM**, a city belonging to the half-tribe of Manasseh, eastward of Jordan. It was about six miles from Edrei. Here Chedorlaomer smote the gigantic Rephaims; here was the residence of Og king of Bashan. Gen. xiv. 5. Deut. i. 4. But the place is long ago dwindled into a petty village, called Karnion, or Karnea.

**ASH'UR**; (1.) The son of Shem, and father of the Assyrians. (2.) Ashur sometimes denotes Assyria. Num. xxiv. 22, 24. Hos. xiv. 3. When I consider that Euphrates says that David conquered the Assyrians in

Galadene or Gilead; that Ishbosheth was made king over the Ashurites in Gilead; that Ashur was in the alliance with the Ammonites and Moabites against Jehoshaphat; that the Ashurim made benches of ivory to the Tyrians, 2 Sam. ii. 9. Ps. lxxxiii. 8. Ezek. xxvii. 6; I cannot but think a colony of Assyrians had settled in Arabia Deserta, perhaps about the time of Cush anrishathaim.

**A'SIA**. (1.) One of the four great divisions of the earth. \* (2.) Lesser Asia, Natolia, or the Levant, lying between the Hellespont and Euxine Sea on the north, and the east end of the Mediterranean Sea on the south. It was about 600 miles in length, and 320 in breadth, and contained the provinces of Mysia, Lydia, Ionia, and Caria on the west; on the east of these, Bithynia, Phrygia, Pisidia, Pamphylia, Lycia; eastward of these were Paphlagonia, Galatia, and Lycæonia; on the east of which were Pontus and Cappadocia. (3.) Proper Asia, which Attalus bequeathed to the Romans. It comprehended Phrygia, Mysia, Caria, and Lydia. Asia is perhaps always used in this sense in the New Testament. Here the seven famed churches stood. Acts xvi. 6. Rev. i. 11. Here Paul, in his journey northward, was divinely forbidden to preach the gospel; and here a great part of the professed Christians, by means of false apostles, conceived a dislike to him while he lay a prisoner at Rome. Acts xvi. 6. 2 Tim. i. 15. Lesser Asia, Lydia perhaps excepted, was originally peopled by the offspring of Japheth; and anciently parcelled out into a great many small sovereignties; the kingdoms of Troas, Lydia, Pontus, Cappadocia, and the Grecian states were the most noted. They do not appear to have been reduced by the Assyrian or Chaldean conquerors; but no doubt part of the others were subject to the Lydians, in their flourishing state. The Persians extended their power over the greater part of it, which made it a scene of disputes between them and the Greeks. About 330 years before our Saviour's birth, the Greeks, under Alexander, made themselves masters of the whole of it. It next fell under the Romans, and partly continued so, till the Saracens and Turks wrested it from the emperors of the East. For three hundred years past it has been wholly subject to the Ottoman Turks, by whose ravage and tyranny this once so glorious country is reduced to a comparative desert, noted for almost nothing but ancient ruins.

No doubt this country was one of those denominated

\* This great division of the globe may be regarded as the most considerable one of the whole, in point of wealth, population, and extent. What is now denominated Asia is bounded on the E. by the Pacific Ocean; S. by the Indian Ocean; W. by the Red Sea, the Mediterranean, the Black Sea, the Don, and the Ob; and N. by the Frozen Ocean. It is situated between long. 44 and 196 deg. E., and lat. 1 and 74 deg. N.; and is nearly 5000 miles in length, and in breadth 4400. The principal countries into which it is divided are, Siberia, China, Tibet, Hindostan, Birmah, Tartary, Siam, Arabia, Persia, Syria, Palestine, Natolia, Diarbekir, Irac, Armenia, Georgia, Curdistana, Great and Little Buckaria, Corasin, &c. &c. It was in Asia man was created, Jesus our Saviour born, crucified, and rose again; Christianity was first promulgated there, the law given to Moses, and from hence proceeded the founders of the other quarters of the globe. Here laws, sciences, arts, and religion almost all had their origin: Its air is serene, soil fertile, fruits delicious; plants, gums, and spices fragrant; and balsamic drugs salubrious; metals and gems valuable. The principal languages spoken in Asia are the modern Greek, Turkish, Russian, Tartarian, Persian, Arabic, Malayan, Chinese, and Japanese. The European languages are also spoken upon the coasts of India and China. Till within these few years Christianity had in a great measure withdrawn its benign influence from Asia. But the Christian mission to Bengal and other parts of India has been productive of the happiest effects, and translations of the Scriptures have been made into the different languages of the country. About 16 years ago measures were adopted by the indefatigable Mr. Carey to introduce a translation of the Scriptures in the Bengal and Sanscrit languages, and every thing hitherto promises a favourable issue, the sacred Scriptures having been translated into 12 different languages, viz. the Bengalee, Orissa, Telinga, Kernota, Guzeratte, Mahratta, Hindostanee, Seiks, Sanscrit, Persian, Chinese, and Birman.

in ancient predictions *the isles of the sea*; and here Christianity was almost universally planted in the apostolic age; here for a long time were flourishing churches; and here the famed councils of Nice, Ephesus, Chalcedon, &c. were held. The ravages of the Arabians or Saracens began in the seventh, and continued in the three subsequent centuries; the conquests of the Seljukian Turks in the 11th; and not long after, the marches of the crusades; and at last the enslaving power of the Ottoman Turks, rendered their church-state exceedingly deplorable. At present they have a number of bishops; but these in a very poor and wretched condition. Isa. xlii. 4, 10. Zeph. ii. 11.

ASIDE. (1.) To another part at some distance. 2 Kings iv. Matt. vii. 4, 33. (2.) From offence. John xiii. 4. Heb. xii. 1. (3.) Out of the proper way, or from the right course of obedience to God, and of promoting our own true happiness. Jer. xv. 5. Ps. xiv. 3.

ASK. (1.) To inquire. Gen. xxxii. 29. (2.) To demand. Gen. xxxiv. 10. (3.) To seek counsel. Isa. xxx. 2. (4.) To pray for. John xv. 7. (5.) To accuse. Ps. xxxv. 10, 11. Christ's *asking* of the Father imports his willingness and desire to enjoy eternal life and glory in his manhood, and to have a multitude of happy subjects under him, as King in Zion; and his pleading in our nature for favours to these, as the due reward of his obedience unto death. Ps. xxi. 4, ii. 8. We *ask* in Christ's name, and in faith, when by the help of his Spirit, and in a believing dependence on his person, righteousness, and intercession, we, in obedience to his command, plead for, and firmly expect, whatever he hath promised in his word suited to our need and capacity of enjoyment. John xiv. 13. Jam. i. 6. We *ask amiss* when we pray for what God has neither commanded nor promised; when we request any thing in an ignorant, careless, unbelieving manner; or seek it to answer some unworthy and sinful end. Jam. iv. 3. The nations that *asked not* for Christ, and were not called by his name, are the gentiles, who under the Old Testament were destitute of the knowledge of Christ, void of desire after him, and made no profession of regard to him. Isa. lxvi. 1. We "ask the beasts, fowls, fishes, and earth, that they may declare unto us," when we earnestly observe how the divine power, wisdom, and goodness are manifested in their creation, preservation, and government. Job xii. 7, 8.

ASKELON, a capital city of the Philistines, on the coast of the Mediterranean Sea, about 16 miles north of Gaza, and 9 south of Ashdod, and about 40 west of Jerusalem. It was anciently famed for its fine wines and other fruits; and for its temple and fishpond, sacred to the goddess Derceto. It was the strongest city belonging to the Philistines, but, along with Gaza and Ekron, was wrested from them by the tribe of Judah. Under some of the judges the Philistines recovered it. Judges i. 18, xiv. 19. It was taken and plundered by the Assyrians; destroyed by the Chaldeans; rebuilt and taken by Alexander and the Greeks; and afterward by the Jewish Maccabees. Amos i. 8. Jer. xlvii. 5-7. Zech. ix. 5. Here a Christian church was planted soon after our Saviour's ascension, and continued for sundry ages. Now the place is scarce worthy of notice.

ASLEEP. (1.) Taking rest in natural sleep. John i. 5. (2.) Dead. Acts vii. 60. (3.) Careless, unconcerned, spiritually drowsy or dead. Song vii. 9.

ASNAPPAR, a famed prince who, from different places, brought and settled the original Samaritans in the country of the ten tribes. Whether he was the same with Shalmaneser, or rather with Esarhaddon, or one of his noted generals, we are uncertain. Ezra iv. 10.

ASP, a small poisonous kind of serpent, whose bite gives a quick, but generally easy death, as if in a sleep. There are reckoned three kinds of asps; the Cherssea, Chelidonia, and Ptyas, the last of whose bite is judged the most fatal. Asps are said to kill by causing sleep, thirst, or loss of blood. Immediately after the bite, the sight becomes dim, the part swells, and a moderate pain is felt in the stomach. The bite is said to admit of no cure, but by the immediate cutting off of the wounded part. What is meant by the asp (*ἀσπίς*) *stopping her ear at the voice of the charmer*; whether some asps be deaf, or stop their ears from hearing human voices, or whether diviners only persuaded the vulgar they did so, when unaffected by their charms, we know not. It is certain wicked men are compared to asps, for their subtlety; their carnal nestling in the

earth; their gradual but effectual murdering of themselves and others, with the cruel venom, bitter gall, and destructive poison of sin that is in them, and always ready to appear in their speech and behaviour; and for their obstinate refusal to regard the engaging voice of Jesus Christ in the gospel. Deut. xxxii. 33. Job xx. 14, 16. Ps. lviii. 4.

ASS, an animal of the horse kind, with a long head, long ears, and round body, covered with short coarse hair. Asses are generally of a pale dun colour, with a black stroke along the back, and another across the shoulders, and a tail hairy only at the end. The eastern asses are bigger and more beautiful than ours; and on them did even great men, as Abraham, Moses, Abdon's and David's families ride; and on them did the princes of Israel under PEKAH generously send back the Jewish captives that were unfit for travel. Nor had the captives in their return from Babylon almost any beasts of burden, besides 6,720 asses. Gen. xxxi. 3. Exod. iv. 20. Num. xvi. 13. Judges xii. 14. 2 Sam. xvi. 2. 2 Chron. xxxviii. 17. Neh. vii. 69. There are wild asses that once were common in Canaan and Arabia, and are still so in Africa; they are extremely beautiful, transversely striped with white, brown, and some black; they live in deserts and mountains, and are exceedingly swift, jealous of their liberty, libidinous, given to drinking, and usually seen in flocks. Job xi. 12. xxxix. 5-8. Ps. civ. 11. Jer. xiv. 6. And to them the Ishmaelites are compared, to represent their perpetual freedom, and their lustful, restless, wild, and savage temper. Gen. xvi. 12. On the banks of the Euphrates were asses altogether white; and on such the Hebrew princes rode in the days of Deborah. Judg. v. 10.

Under the law asses were unclean, and their firstlings were to be redeemed with a lamb, or to have their necks broke; and are emblems of wicked men, stupid, impudent, inconsistent, untameable, disposed to feed on vain imaginations; and who must be redeemed by the death of Jesus Christ the Lamb of God, or perish for ever. Exod. xxxiv. 20. Isa. i. 3. Job xi. 12. Jer. ii. 24. Hos. viii. 9. Of old the ass was remarkably honoured, in being miraculously assisted of God to rebuke the madness of Balaam in striking her, when stopped by the fear of an angel; nor ought men to ridicule this story till they demonstrate the incapacity of infinite power to make this animal speak, or the impropriety of rebuking a proud diviner by such a stupid and contemptible creature. Num. xxii. 2 Pet. ii. 16. But the chief honour of the ass is, that when it had become most contemptible, our adored Saviour made thereon his triumphant entry into Jerusalem. Zech. ix. 9. Matt. xxi. John xii. Both Jews and Christians were unjustly accused by the heathen of worshipping an ass. But it is unworthy of our notice to observe the occasion of this reproach.

ASSAULT; to attack violently. Esth. viii. 11.

ASSEMBLY; to meet or gather together. Num. x. 3. Zeph. iii. 8. An *assembly* is a meeting of divers persons to worship God jointly, or to expedite civil, or even wicked business. Isa. i. 13. Acts xxix. 32, 39. The *solemn assembly* of the Jews was their meeting at their most noted festivals, sacrifices, or fasts. Isa. i. 13. And to be *sorrowful for it* was to be grieved for the want of these public ordinances of God, observed in a regular manner. Zeph. iii. 18. The *general assembly of the first-born* is the harmonious and large meeting of both Jews and gentiles in one Christian church; and of all the redeemed in the heavenly state. Heb. xii. 23. *They shall come against Aholibah with an assembly*, with a great army to destroy the Jewish nation. Ezek. xxiii. 24.

TO ASSENT; to declare agreement in judgment and inclination with some others. Acts xxiv. 9.

ASSIGN; to set apart, or appoint for. Gen. xlvii. 22.

ASSOCIATE; to join together in fellowship or league. Isa. viii. 9. Dan. xi. 6.

ASSOS, a seaport in the north-west of Lesser Asia, south of Troas, and over-against the isle of Lesbos. It seems to have been built on a hill. Near it were famed quarries of the sarcophagus stone, which consumes dead bodies, except the teeth, in forty days. Here Paul touched in his fourth journey to Jerusalem; but we read of no Christian church in it till the 8th century. Acts xx. 13, 14.

ASSURE; (1.) To make certain, confirm. Lev. xxvii. 19. (2.) To imbolden. 1 John iii. 19.

ASSURANCE; a certainty that renders one bold in

adhering to what he has confirmed to him; as, (1.) An assurance of life and property, when these are secured by the law of the land, or by the solemn disposition of the former proprietor. Deut. xxviii. 66. Isa. xxxiii. 17. (2.) Assurance of evidence is full evidence by miracles, and by the powerful operation of the Holy Ghost. Acts xvii. 31. (3.) Assurance of persuasion, which is opposite to doubting, as light is to darkness; and the more full the assurance is, the more fully are doubts excluded. The riches of the assurance of understanding, imports a solid, well-grounded knowledge of divine things, immediately founded on God's infallible word, and confirmed by the correspondent influence of the Holy Ghost. Col. ii. 2. The full assurance of faith is an abundant and undoubting persuasion of the truth of the whole word of God; particularly of the doctrines and promises of the gospel, with a peculiar application of the same to ourselves. Heb. x. 22. The full assurance of hope, is a firm expectation that without doubt God will grant us the complete enjoyment of what future blessedness he hath promised. Heb. vi. 11.

ASSUAGE; to dry up, to abate. Gen. viii. 1. Job xvi. 5, 6.

ASSYRIA, an ancient kingdom of Asia. It had Armenia on the north, Media and Persia on the east, Susiana, a province of Persia, on the south, and the river Tigris or Hiddekel on the west, into which run through Assyria, by a south-west course, the four small rivers Lycus, Capros, Gorgus, and Silla. The most noted cities of it were Nineveh, Resen, Calah, Bessara, Ctesiphon, on the east bank of the Tigris, and Arbela and Artemis, &c., further east the country. It is now partly called Kurdistan; and being so oft the seat of war between potent emperors and nations, it has been generally on the decay for 2000 years, and is almost become a wilderness and desert.

This country had its name, and the inhabitants their original, from ASSUR. Offended with the tyrannical usurpation of Nimrod at Babel, he removed to the north-east, where he built Nineveh, Rehoboth, Calah, and Resen, on the banks of the Tigris. Gen. x. 11, 12. Bochart, indeed, and others, will have Nimrod to have gone to Assyria, and built these cities. But the text is more naturally understood in the manner we have hinted. Besides, the prophet Micah represents the land of Nimrod as different from Assyria, Mic. v. 6, and Diodorus plainly suggests, that the Babylonians were a distinct kingdom when the Assyrians conquered them.

Ctesias, Diodorus, Trogus, Justin, &c., will have the Assyrian empire to have been prodigiously populous, just after the flood, and to have continued 1300 or 1400 years. Ctesias, from whom the rest had it, was famed in his own times as an arrant fabulist, and his accounts are evidently romantic. Herodotus, a far more ancient and honest historian, assigns but 520 years to the Assyrian empire; and Halicarnassus maintains that it was at first of a very small extent; and we are convinced that it continued so till the age of Pul. In the time of Abraham, we find Chedorlaomer, and his three allies, possessing distinct kingdoms on the frontiers of Assyria, without the least mark of dependence on that empire. Gen. xiv. 1. In the time of the JUDGES, we hear of a powerful kingdom in Mesopotamia on the west of Assyria. Judg. iii. 8-11. Without the least opposition from an Assyrian empire, David and Solomon reigned over all the country on this side the Euphrates. 2 Sam. viii. 10. 1 Kings iv. 24. In our accounts of the Asian conquests of Shishak and Memnon, we hear of no opposition which they met with from Assyrian emperors. In the time of Jonah, the prophet, about A. M. 3142, we hear of a king of Nineveh; but he is not called king of Assyria; and it seems his kingdom was so very small, that upon Jonah's alarm, they dreaded utter ruin within forty days, from some of their neighbours. Homer, who lived about the same time, had heard of Bacchus or Shishak king of Egypt, and of Memnon king of Chusistan or Ethiopia; but nothing of a potent king of Assyria, though the last was much nearer him. None of the prophets mention the king of Assyria till after the days of Pul.

Under Pul the Assyrian kingdom began to be powerful; and extended itself farther under his successors, Tiglath-pileser, Shalmaneser, Sennacherib, and Esarhaddon: it seems that Pul, or Tiglath-pileser, parted his kingdom at his death; and gave Babylonia to Nabo-

nasser, a younger son; but, as perhaps there was no great harmony between the two, Esarhaddon, by conquest, or for want of immediate heirs, reannexed Babylonia to Assyria. At this time, the Assyrian empire was in its greatest extent, comprehending Media, Persia, Chaldea, Mesopotamia, Syria, Palestine, and part of Arabia.

Under Sardanachius and Chinaladan, the Assyrian empire gradually decayed: first the Medes on the east, and then the Babylonians on the south-west, revolted, and made war on the empire. Chinaladan was so terrified with the alliance between Astyages, the Mede, and Nabopolassar, the Chaldean, against him, that he desperately burnt the palace on himself. After his death the kingdom languished about 25 years more; and at last was utterly overturned, and Nineveh destroyed, by Cyaxares, the Mede, and Nebuchadnezzar, the Chaldean, A. M. 2403. 2 Kings xv. xix. 2 Chron. xxxi. xxxii. xxxiii. 11. Isa. v. 26-30, viii. x. xxxiii. xxxvi. xxxvii. xvii. 12-14. Nah. i-iii. Zeph. iii. 13-15. Ezek. xxxi.

The great Usher, Rollin, and others, will have Nineveh to have been destroyed under one Sardanapal, the son of Pul, by Arbaces the Mede, and Belesis the Chaldean. But how improbable is it, that the Assyrian empire should be then destroyed, and yet the very next Assyrian king be a more noted conqueror than ever Pul was? Besides, no ancient author mentions a double destruction of Nineveh: and the relations of its destruction, though by different authors referred to different times, and placed under kings of a different name, are so similar, that we cannot but suppose they relate to the same event.

Assyria fell under the power of the Chaldeans, and from them it passed to the Persians. Here, at Arbela, the Greeks gave the finishing stroke to the Persian empire. Num. xxiv. 24. It has since successively belonged to the Romans, Parthians, Persians, Saracens, Turks; and at present is an almost useless part of the Persian empire, famed, as far as I know, for almost nothing but the robberies of the Kurds, who have, for many ages past, still inhabited its mountainous parts. In the early ages of Christianity there was here a Christian church; but little more of that kind need be expected till the glorious Millennium. Isa. xix. 23-25.

ASTONIED, or ASTONISHED, in the Old Testament generally imports to be filled with wonder, mingled with perplexity, fear, and trouble. Ezra ix. 3. In the New it generally signifies to be filled with delightful wonder and amazement. Matt. ix. 28.

ASTRAY; away from one's proper place or path. When applied to moral conduct, it signifies to wander from one's proper path of duty and happiness. Ps. cxix. 176. Prov. v. 23.

ASTROLOGERS; such as by observation of the stars and sky, and calculations relative thereto, pretend to foretell future events: they were famous among the heathen, chiefly at Babylon. Isa. xlviii. 13. Dan. ii. 20, &c.

ATAD was probably a noted Canaanite, and had a threshing-floor at ABEL-MIZRAIM.

ATHALIAH, the granddaughter of OMRI, daughter of AHAZ, and wife of Jehoram, king of Judah. She was extremely wicked herself, and seduced her husband and her son, Ahaziah, to follow the idolatrous courses of her father. 2 Kings viii. 18, 26. Informed that Jehu had slain her son, and 70 others of the royal family of Judah, probably many of them her grandchildren, she assumed the government, and to secure it for herself, out off all the remainder of the seed-royal, except Joash, her infant grandchild, who was carried off by his aunt, and hidden six years in some apartment belonging to the temple; during which time Athaliah governed the Jews, and promoted the vilest idolatry with all her might.

In the seventh year, Jehoiada, the high-priest, engaging the leading men of the kingdom in his interest, produced the young prince in a public assembly, in the court of the temple: he caused the people to take an oath of fidelity to him, and engaged both them and their king to serve the Lord. Arming the Levites and other friends with weapons reposit in the temple, he appointed one-part of them to guard the royal person; the rest to secure the gates of the sacred courts; next he brought forth the young prince, put the crown on his head, anointed him with oil, and by sound of trumpet, attended with the shouts of the populace, pro-

claimed him king. Alarmed with the noise, Athaliah ran to the temple to see what had happened: shocked with the sight of the king on his throne, she rent her clothes, and cried, *Treason! Treason!* At Jehoiada's orders, the guard directly carried her out of the courts, and slew her at the stable gate of the palace, A. M. 3126. 2 Kings xi. 2 Chron. xxiii.

**A'THENS**, a celebrated city of Greece, about 35 miles eastward from Corinth, situated in a very delightful plain. It is said to have been built 1580 years before our Saviour's birth, though that is probably to carry its antiquity too high by some hundreds of years. The inhabitants were anciently famed for learning, wealth, and numerous conquests; they are said to have planted forty colonies in different parts of the world. They were governed by kings of the family of Cecrops, their Egyptian founder, for 17 generations, or 437 years.—They were governed about 473 years more by archons, perpetual and annual, before they settled into a commonwealth about A. M. 3412. The city produced Solon, Socrates, Aristides, and other famed philosophers; Demosthenes, and a vast number of other renowned orators; Miltiades, Cimon, Themistocles, Alcibiades, Phocion, and a great many other illustrious generals. The unhappiness was, that envy made it dangerous to excel where the populace had so much power. The terrible struggles of this state with the Persians, the Lacedæmonians, and others often brought it to the brink of ruin. Twice the Persians burnt it to ashes; though in the end they paid dear for their labour.

About A. M. 3668, the Athenians were subjected to the Macedonians by Alexander. About 87 years before Christ, their city was taken by Sylla, and the most of the inhabitants put to the sword, and the place made subject to the Romans. In the 4th and 5th centuries of Christianity, it was pillaged by the Goths, and a great part of it reduced to ruins. Since 1455 it has been almost perpetually under the slavery of the Turks; and at present has about eight or ten thousand inhabitants; and is scarce noted for any thing but the wit of the people, and the numerous remains of antiquity.

Amid all their pretences to learning, the ancient Athenians were exceedingly given to the most vain curiosity, and the grossest idolatry. Besides their regard to the Grecian gods, which Hesiod and Varro reckon at 30,000, it seems they erected altars in their fields to the unknown gods, that they might be sure to fail in their duty to none. Here Paul preached the gospel, and disputed with their philosophers. But his success was small: his sensible remonstrance before the court of Areopagus, at least in the place where they met, converted Dionysius, one of the judges. He, and a lady called Damaris, and some others, were the first-fruits of a Christian church, which has continued to this day, three parts of the inhabitants being Christians, and have a bishop at their head. Acts xvii. 16-34. 1 Thess. iii. 1.

**ATHIRST**; (1.) Earnestly desirous of refreshful liquor to drink. Judg. xv. 18. (2.) Desirous of happiness. Rev. xxi. 6, xxii. 17.

**ATONEMENT**; a pacification of God's justice, by giving him a ransom to balance the offence done to him by sin. The Hebrew word rendered *atonement* signifies covering, and intimates that our offences are, by a proper atonement, covered from the avenging justice of God.\* The atonement made by the cere-

\* We can form the clearest idea of the meaning of this word from the covering of the ark, which was died red; and, as over this stood the propitiatory or mercy-seat, justice and judgment were the establishment of God's throne in the earthly tabernacle. *What shall I give for the sin of my soul?* is a very interesting question. *This shall be an atonement for your souls*, are the words which often occur in the law of Moses, evidently demonstrating, that although the sacrifices of the law would never make the comers thereunto perfect, yet the law was the BRINGER in (the Introducer) of a better hope. The law, by the atonement for the soul which is brought to view in all the ordinances of her worship and service, was the school-master to teach the doctrines of the cross of Christ. Christ died for our sins, and rose again for our justification. By his one offering of atonement, he hath for ever perfected his guilty chosen company. He hath fulfilled all the righteousness which the law prefigured;

monial offerings did not really appease the divine justice for offences, but only secured against the impending temporal punishment; and typified the satisfaction of Jesus Christ, which sufficiently balances our most heinous crimes. Exod. xxix. 36.

**ATTAIN**; (1.) To receive; get possession of; come to. Ps. cxxxix. 6. Ezek. xlii. 7. Acts xxvii. 12. (2.) To be equal to. 2 Sam. xxiii. 19. *To attain righteousness*, is to get Jesus's obedience and death imputed to our conscience, have his grace implanted in our soul, and be holy in all manner of conversation. Rom. ix. 30. *To attain to good doctrines* is to understand, embrace, and feel the power of it. Rom. iv. 6. *To attain to the resurrection from the dead*, is to partake fully of the quickening, justifying, sanctifying, and comforting virtue of Christ's resurrection; and share the happiness bestowed on the saints at theirs. Philip. iii. 12.

**ATTALIA**, now Sattalia, a city of Pamphilia, situated on a fair bay of the Mediterranean Sea; or a city of Lycia, both of which were probably founded by Attalus, king of Pergamus. Here Paul and Barnabas preached the gospel, about 16 or 17 years after our Saviour's death, Acts xv. 25; but we read no more of its Christianity, save that the inhabitants had a bishop in the 5th and 6th centuries.

**ATTEND**; (1.) To hear with great care. Job xxiii. 12. (2.) To apply the mind earnestly to a thing. Acts xvi. 14. (3.) To wait upon one as ready to hear or obey orders. Esth. iv. 5. *God's attention to our prayers* imports his graciously regarding and accepting them for Christ's sake, and his speedy granting of what we request. Ps. xvii. 1, cxxx. 2.

**ATTIRE**, clothing, chiefly what is fine, splendid, and gay. Jer. ii. 32. *The attire of a harlot* is that which in its form or manner of putting on tempts beholders to suspect the wearer unchaste: or is calculated to awaken improper thoughts or desires. Prov. vii. 10.

**AVAIL**, to be for use, pleasure, profit, honour: thus, neither circumcision nor uncircumcision, but a new creature, a new state of union with Christ and likeness to him, *availeth any thing* towards the present or future happiness of our soul. Gal. vi. 15.

**AUDIENCE**, hearing. Gen. xxiii. 13.

**A'VEN**, ON, BETHSEHEMESH, or Heliopolis, the city of the sun, a city of Egypt, almost straight westward from the north point of the Red Sea; and eastward from the Nile; about a day's journey south-east of the Egyptian Babylon; and the capital of a nome or country. Here were worshipped sundry images of the sun, and oxen were dedicated to him and the moon. Here, or at another city of the same name, a famed mirror was so placed as to enlighten a temple all the day long with the solar rays which it collected and refracted. This city, standing at the entrance of Egypt from the east, was exposed to frequent disasters. Nebuchadnezzar's troops murdered most of the inhabitants able to bear arms, and brake the images to pieces. Probably Cambyzes used it no better. Ezek. xxx. 17. Jer. xliii. 13.

2. **A'VEN**, a plain in Syria. It seems to be the same with that of Baal-beck, or valley of Baal, where was a magnificent temple dedicated to the sun; and is called the valley of Lebanon. Amos i. 5. Josh. xi. 17. It lies between Lebanon and Antilibanus, and is a part of the whole of Cælosyria, one of the most pleasant and fertile spots on the earth. About 30 miles north of Damascus stands Baal-beck, the ruins of whose temple are to this day the wonder of every beholder.

3. **BETH'EL** is called **A'VEN**, or **BETHAVEN**, because of the idolatry and other wickedness there committed. Hos. x. 8, v. 6.

and thus we receive grace for grace. Those who deny the doctrine of *atonement*, had better renounce the Scripture at once. Cancel this invaluable doctrine from them, and the conduct of all the Old Testament saints in their sacrifices, &c., appears like that of fools, and the service of the worldly sanctuary is more like a slaughter-house than the temple of God. Happy for guilty man, the doctrine of atonement stands on a foundation which all the philosophy and vain deceit of the wise in this world, the sneers of the wit, or the profanity of the Deist, nay, which the gates of hell, cannot prevail against!

The English word atonement is exceedingly expressive of the meaning of the original, *ad anam*, to one, or reconciliation. See PROPITIATION.

**AVENGE**, to punish an affront or injury. Lev. xix. 38. It is not the person punished, but he that received the injury, that is said to be *avenged*. Num. xxxi. 2. 3. God has a sovereign, and magistrates a subordinate, power and right to avenge injuries. Ps. xciv. 1. He who prosecuted the man-slayer under the law was called the *avenger of blood*, and had a right to slay him, if he found him without the city of refuge. In such manner Jesus takes vengeance on all that injure his people, if they flee not to himself as their refuge. Josh. xx. 5, 9.

**AUGMENT**, to make greater. We *augment the fierce anger of the Lord* by sinning more and more, and thus provoking him to increase our punishment. Num. xxxii. 14.

**AUGUSTUS CÆSAR**, the second emperor of Rome. He succeeded his uncle Julius, A. M. 3965. After being partner with Mark Antony, he defeated him at the battle of Actium, A. M. 3975, and assumed the sole sovereignty. No sooner had he established universal peace and order in his vast empire, than he appointed all his subjects and the value of their property, to be enrolled in the public records, that he might perfectly know what subjects he had fit for war, or otherwise; and what tax might be reasonably imposed. He made three such enrolments; the second was begun about seven years before our Saviour's birth, and was not then finished, but was the occasion of his mother and supposed father's journey to Bethlehem, at the very instant of his nativity, Luke ii. 1-6, although no tax was drawn till several years after. To relate this emperor's wars with Brutus, Cassius, and other enemies of his uncle; his wars with Antony, with the Spaniards, Rhethians, and Arabs; to mention his friendship to Herod the Great, and to the Jews of Egypt and Cyrene; or his sorting of the Sybilline books, and destroying whatever he thought forged and corrupted; is scarce to our present purpose. His mild government made happy a great part of the known world, and almost extirpated the Roman prejudices against absolute monarchy. But the whoredoms of his daughter Julia and her children, and other family disorders, rendered his life a burden to himself. At last, after declaring Tiberius his successor, and tendering him a number of excellent instructions, he caused himself to be dressed as a stage-player, and asked his friends if he had acted his part well. He no sooner heard that he had than he expired in the arms of Livia, his beloved wife, in the 75th year of his age, 56th of his reign, and 15th after our Saviour's birth.

**A'VIM**. See Hivites.

**A'VITES**, a tribe of the Samaritans, which came from Avah, or Ivah, which we suppose to have been somewhere on the north-west of Chaldea, and was destroyed by Sennacherib; they worshipped the idols Nibhaz and Jartak. 2 Kings xvii. 24, 31. Isa. xxxvii. 13.

**AVOUCH**; solemnly to choose, and avow our interest in. Deut. xxvi. 17, 18.

**AVOID**; to shun; to keep far off; to withdraw from. Prov. iv. 15. 1 Sam. xviii. 11.

**AUSTERE**; of a stern and dismaying countenance; gliblish; greedy; cruel; hard; unreasonable. Luke xix. 21.

**AUTHOR**; the first inventor or maker of any thing. God is the *author of peace*: he requires it by his law; directs how to attain or maintain it: he promises it in his word; and bestows it by his spirit. 1 Cor. xiv. 33. Christ is the *author of faith, life, and salvation*:\* he devised, he purchased, promises, offers, effects, maintains, and perfects our faith, life, and salvation. Heb. xii. 2, v. 9. Acts iii. 15.

**AUTHORITY**; (1.) Power, rule, dignity. Prov. xxix. 2. (2.) Majesty and efficacy, tending to awaken the conscience and gain the heart. Matt. vii. 29. (3.) A warrant, order, or permission from a superior. Matt. xxi. 23. Acts ix. 14.

\* He is eminently called the *author* and finisher of faith, because all proceeds from him, and all is completed by him. "I am Alpha and Omega, the beginning and the ending." When he died on the cross, he declared with his last breath that he had *finished* what, as the *author*, had been bid in him before the world began. When the mystery of God shall be finished at the consummation of all things, that great plan which he, the Wonderful Counsellor, had devised in the purpose of his grace shall be accomplished.

**AWAKE**; (1.) To rouse one's self or another from natural sleep. Gen. xxviii. 16. 1 Kings xviii. 27. (2.) To bestir one's self. Judg. v. 12. (3.) To raise, or arise from death natural or spiritual. John xi. 11. Job xiv 12. *God awakes to the judgment he has commanded* when he openly and eminently displays his power and other perfections, in punishing his enemies and rescuing his people. Ps. vii. 6. His sword of justice *awaked* when terribly displayed, in full execution of the vengeance due to our sin, on Christ. Zech. xiii. 7. Christ is *awaked before he please*, when any thing is done to disturb or interrupt his sensible fellowship with his people. Song ii. 7, iii. 5, viii. 4. The north wind *awakes and blows on our garden* when the Holy Ghost powerfully convinces our conscience, and that of others in the church, Song iv. 16; but some understand it of the ceasing of trouble. *We awake out of the snare of the Devil, awake because our salvation is near, awake that Christ may give us light, awake to righteousness*, when, conscious of our danger and an approaching eternity, we shake off our spiritual sloth and unconcern, and with great earnestness study to know and receive Jesus Christ and his righteousness; and in his strength to follow holiness in all manner of conversation. 2 Tim. ii. 26. Rom. xiii. 11. Eph. v. 14. 1 Cor. xv. 34.

**AWARE**; taking notice. Luke xi. 44.

**AWAY**; at a distance. 2 Chron. xxxv. 23. It signifies also detestation and desire to have one cut off. John xix. 15. Acts xxi. 36. God could not *away with* the Jewish new moons, Sabbaths, and calling of assemblies, when he disrelished or detested them, on account of the wickedness of the observers, and the carnal, hypocritical, and wicked manner of observation. Isa. i. 13.

**AWE**; reverential impression of fear. Ps. xxxiii. 8. An awe of God's greatness, power, justice, holiness, and mercy, and of eternal things, deters and dissuades one from sinning. Ps. iv. 4.

**AWL**, a small boring instrument used by shoemakers and others. Exod. xxi. 6.

**AXE**, a sharp instrument for cutting or hewing of wood. Deut. xix. 5. The Assyrians and Chaldeans are likened to *an axe*; by them God cut down, destroyed, and scattered the nations around. Isa. x. 15. Jer. i. 21. The *axe was laid to the root of the tree* with the Jews. In Christ's time the destructive judgments of God were ready to be executed on their church and state, if they did not speedily receive Christ, repent of their sin, and bring forth good works. Matt. xiii. 10.

**AZARIAH**. See ARAZIAH.

2. **AZARIAH**, or Uzziah, king of Judah. At 16 years of age, he succeeded his father Amaziah, A. M. 3194, and reigned 52 years; his mother's name was Jecholiah. His personal behaviour was right before God, but he neglected to demolish the high places, or restrain the people from sacrificing thereon. In the first part of his reign he was extremely successful: terribly harassed the Philistines, broke down the walls of Gath, Jabneh, and Ashdod, and built forts for himself in their country: he routed the Arabs of Gurbaal, and the Meunims, both which, I suppose, dwelt on the south-west of Canaan; and spread his terror to the entrance of Egypt. The Ammonites, though at a considerable distance eastward, were glad to court his favour with presents. His army amounted to 310,000, 2,600 of which were valiant commanders; and Jelel, Masseiah, and Hananiah were chief generals. He built a vast many forts; he fortified his cities; and furnished his army with shields, spears, helmets, habergeons, bows, and slings. He caused his artificers to make for him curious engines, to throw huge stones to a great distance, and to shoot arrows with uncommon force. Meanwhile, by his example, he encouraged every kind of husbandry.

While the pious ZECHARIAH continued his counsellor, Uzziah's conduct was regular: but after his death, his prosperity rendering him proud, he rushed into the temple to burn incense. Azariah the high-priest boldly checked him, and told him that his unallowed attempt to burn incense should issue to his shame. While Uzziah stood enraged hereat, the leprosy began to appear in his forehead: the priests thrust him directly from the temple: nay, himself hastened to get out. He continued a leper till he died, dwelling in a separate house, and his son Jotham managed the affairs of the kingdom. 2 Kings xv. 2 Chron. xxvi.

Josephus will have the great earthquake to have happened that moment in which Uzziah was struck with the leprosy: nothing can be more evidently false. The earthquake happened two years after Amos began to prophesy, and consequently during the reign of Jeroboam, and in or before the 15th year of Uzziah, 12 years at least before Jotham was born, and about 36 before he was capable to govern the state; compare Amos i. 1. 2 Kings xiv. 23, and xv. 33.

AZARIAH, the son of Oded, a prophet; who, after the defeat of the Cushites, remonstrated to Asa on the low state of religion; and that happiness was only to be expected in the way of serving God; and encouraged him to proceed further in reforming the kingdom; his admonition was obeyed. 2 Chron. xv. JEHOSHAPHAT had two sons of this name; they and their brethren, Jehiel, Zechariah, Michael, and Shephatiah, were portioned out before their father's death; but soon after murdered by JEHORAM, their elder brother. 2 Chron. xxi. 2-4, 13. We find four other princes of this name; two under Solomon, the one the son of Nathan the prophet. 1 Kings iv. 2, 5, 15. Another, who, along with Berechiah, Jehizkiah, and Amasa the son of Hadlai, at the instigation of Obed the prophet, opposed the bringing of the Jewish captives taken from ABAZ into Samaria; they represented the guilt of the ten tribes to be already too great; and that the retaining of these captives of their brethren would add to it. They got such of them as needed, to be clothed and shod, and all of them sufficiently supplied with victuals; for such as were weak they provided asses; and thus in the most

generous manner carried them back to Jericho. 2 Chron. xxviii. 11-15. Another prince of this name, and son of Hushai, along with Johanan the son of Kareah, accused Jeremiah of dissembling; and, contrary to the warning of God, went down into Egypt, and carried Jeremiah along with them. Jer. xlii. 2. We find six priests of this name,—a son and a grandson of Zadok; which last is by some thought the same with Amariah the high-priest under Jehoshaphat, 1 Kings iv. 2. 1 Chron. vi. 9. 2 Chron. xix. 11; the third, a grandson of the last mentioned; the next withstood UZZIAH in the manner related; the fifth was high-priest under Hezekiah; and the sixth under Josiah. 1 Chron. vi. 1-14. 2 Chron. xxxi. 10. There were others of this name after the captivity; one of whom attended Ezra from Babylon; another repaired part of the wall of Jerusalem, under Nehemiah. Ezra vii. 3. Neh. iii. 23.

The frequency of this name, which signifies the *help of the Lord*, tempts me to think that the pious Hebrews lived much under a sense of their dependence on God, and the favours which he showed them.

AZAZEL. Our version rightly renders it the *scape-goat*, led to the wilderness on the great day of *PAST OF EXPIATION*. Some think it denotes a horrid precipice; over which the she-goat was thrown headlong. Witius, Cocceius, and others, will have it to signify Satan, to whom, they say, this goat was abandoned in the wilderness; as a type of Christ led by the Spirit into the desert, to be tempted of the Devil; or led by Pilate and the Jews, to have his heel bruised, his life taken without the gate. Lev. xvi. 10.

## B

**BAAL**, which signifies *lord* or *husband*, did perhaps in the earliest ages signify the true God. It is certain that it was a very common name of the principal male idols of the East, as Ashteroth was a pretty common one for their female deities. The Moabites, Phenicians, Assyrians, Chaldeans, and oft the Hebrews had their Baal; and which from his place of worship, or supposed office, had often distinguishing epithets annexed: as Baal-berith; Baal-peor; Baal-zebub, &c. Often this name Baal was a part of the names of persons and cities, perhaps to signify that the most of them were dedicated to his service. This the pious Hebrews sometimes turned into *Bosheth*, which signifies *shame*: thus Jerubbaal is turned into Jerubbosheth, Eshbaal into Ishbosheth, Meribaal into Mephibosheth. Judg. vi. 32. 2 Sam. xi. 21. 1 Chron. viii. 32, 34. 2 Sam. ii. 12, ix. 6. This idol is sometimes represented as a female deity. Rom. x. 4, *Gr.*: and on the other hand, Ashteroth is sometimes represented as a male: Baal is oft named *Baalim* in the plural, perhaps because there were many Baals, at least many images of him.

Who the first Baal was, whether the Chaldean Nimrod, or Belus, or the Tyrian Hercules, &c., is not so evident as that the Phenicians adored the sun under that name; though perhaps their idolatry, described to us by profane writers, is not the most ancient, but a more recent form introduced by the Assyrians. Every sort of abomination was committed on the festivals of this idol, and of Ashteroth his mate. In his chaminim, or temple, was kept a perpetual fire; altars were erected to him in groves, high places, and on the tops of houses. Jer. xxxii. 35. 2 Kings xvii. 16, and xxiii. 4-12. Hos. iv. 14.

The Moabites had begun their worship of Baal before the days of Moses; and the Hebrews began theirs in his time. Num. xxii. 41. Ps. cvi. 28. They relapsed into that idolatry after the death of Joshua; and under the judges, Ehud, Gideon, and Jephthah. Judg. ii. 13, iii. 7, vi. 25, x. 6. Samuel seems to have quite abolished the worship of this idol from Israel, 1 Sam. vii. 4; but Ahab and Jezebel, above 200 years afterward, reimported it from Zidon, in all the abominations thereof: 350 priests were appointed to attend his service; and nearly as many for Ashteroth. These priests of Baal were extremely disgraced at mount Carmel; their god appeared quite regardless of their cries and slashing of their flesh to move his pity. Nay, the impotence of

their idol being discovered, they were by Elijah's orders apprehended and slain. Jehoram the son of Ahab did not worship Baal himself; but his subjects continued to do so. After his death, Jehu, pretending a superlative regard for Baal, convened his prophets and priests into his temple, and there put them all to the sword. Not long after Jehoiah abolished the worship of Baal from Judah: but Ahaz and Manasseh reintroduced it. Josiah reabolished it; but it was restored by his sons. 1 Kings xvi. 31, xviii. 2 Kings iii. 1, x. xi. xvii. 16, xxi. 3, xxiii. 3, 5. Jer. xix. 5.

BAAL'AR; (1.) Kirjath-Baal, or Kirjath-jearim. Josh. xv. 9. (2.) Baalah, or Balah, a city transferred from the tribe of Judah to the Simeonites. Josh. xv. 29, xix. 3. These cities appear to be denominated from Baal as well as the following.

BAAL'ATH, a city of the tribe of Dan. Josh. xx. 44. Whether it was this, or Balbec at the head of the Abana, that Solomon built, we know not. 1 Kings ix. 18. See AVEN.

BA'ALATH-BEER, BAAL, a city of the Simeonites, probably on the south-west border. If it be the same as south Ramah, or Ramoth, David sent to the inhabitants part of the spoil which he took from the Amalekites. Josh. xix. 6. 1 Chron. iv. 33. 1 Sam. xxx. 27.

BAAL-BERITH, the idol worshipped in his temple at Shechem, and by the rest of the Israelites, after the death of Gideon. Judg. viii. 33. Perhaps it was the same as the Phenician Beryth and Beroc, the daughter of their Venus and Adonis: or rather it is Baal as the *guardian of covenants*; the same with the *Horkios* of the Greeks, and the Jupiter Sponsor or Fidius Ultor of the Romans.

BA'AL-GAD, a city at the north-west foot of mount Hermon, in the valley of Lebanon, at the north-east point of the promised land; or perhaps a top of Hermon. Josh. xi. 7, and xii. 7.

BA'AL-HANAN, the son of Achbor, and 7th king of the Edomites: his name, which signifies the *grace and pity of Baal*, tempts me to think the worship of Baal then prevailed among the Edomites, as well as the Canaanites. Gen. xxxvi. 38.

BA'AL-HAZOR, a city near Ephraim, about 8 miles north-east of Jerusalem, between Bethel and Jericho.—It is commonly thought to be the same as Hazer-Haddath, in the lot of Judah. Josh. xv. 25; but if it is



so, its situation ought to be placed more to the south. Here Absalom had his shearing-feast, and murdered his brother. 2 Sam. xiii. 23.

**BA'AL-HER-MON**, a part of mount Hermon. Judg. iii. 3.

**BAA'LIS**, king of the Ammonites; he sent Ishmael the son of Nethaniah to murder Gedaliah, Nebuchadnezzar's deputy over the Jews, who were left in the land; but he paid dear for his conduct, when the Chaldeans soon after invaded his country and reduced it to a desert. Jer. xl. 17.

**BA'AL-ME'ON**, **BETHBA'AL-ME'ON**, **BE'ON**. Perhaps Sihon took it from the Moabites; the Hebrews took it from him, and it was given to the Reubenites; but the Moabites recovered it, and at last it was destroyed by the Chaldeans. Num. xxxii. 38. Ezek. xxv. 9. It however seems to have been rebuilt, and to have been a city in the time of the Maccabees.

**BAAI-PE'OR**, an idol of the Moabites and Midianites. Some think him the same with Misraim' or Osiris of the Egyptians, or with Priapus of the Greeks. It is said that the filthiest rites were used in his worship, as discovering of nakedness, and emission of excrements before him; but perhaps all this is fable; and he had the name of *Peor* from the place of his temple, as Jupiter was called Olympius from his being worshipped on mount Olympus. Some will have him the same with *Chemosh*, whom they suppose the sun, or the Comus, or Apollo Chomius, the god of drunkards; and for whom Solomon built a high place on mount Olivet, 1 Kings xi. 7; and who was carried off by the Chaldeans, Jer. xlviii. 7; but we see no reason to unite these idols. In the worship of this dead deity the Hebrews joined themselves and did eat his sacrifices, and were punished with the death of 24,000. Num. xxv. Ps. cvi. 28.

**BAAI-PER'AZIM**, a place in the valley of Rephaim. I suppose about three miles south-west from Jerusalem. Here David routed the Philistines. 2 Sam. v. 20.

**BAAI-TA'MAR**, a place near Gibeah. It seems the Canaanites had here worshipped Baal, in a grove of palm-trees. Here the other tribes almost utterly destroyed the Benjamites. Judg. xx. 33.

**BAAI-ZE'NUB**, the idol god of Ekron. This name, signifying *lord of flies*, does not seem to be given him in contempt, since Ahaziah, his adorer, called him by it; but either because he was painted as a fly, though others say he was figured as a king on his throne; or because he was supposed to chase off the hurtful swarms of flies; and might be the same as the god Achor at Cyrene, who was reckoned a preserver from flies. As the prince of devils is in the New Testament called by this name *Beelzebub*, one is tempted to suspect he might be the Pluto, or god of hell, of the Greeks. 2 Kings i. Matt. xii. 24, x. 25.

**BAAI-ZE'PHON**; whether this was an idol erected at the north point of the Red Sea to watch the frontier of Egypt; or if it was a fortified place, we know not. Exod. xiv. 2.

**BAA'NAH** and **RECHAB**, the sons of Rimmon, of Beeroth, Benjamites. Being officers of the army to king Ishbosheth, they entered his house at noon; cut off his head as he slept, and carried it to David, expecting some valuable reward. After representing to them the horrid nature of this treacherous murder, he ordered their hands and feet to be cut off, and these or their bodies to be hanged over the pool at Hebron. 2 Sam. iv. v. David had a Netophathite hero of this name; and Solomon two noted governors; the one the son of Ahitub, David's secretary, and the other the son of Hushai. 2 Sam. xxiii. 29. 1 Kings iv. 12, 16.

**BAA'SHA**, the son of Ahijah, not the Shilonite, was commander in chief of the forces belonging to Nadab, the son of Jeroboam, the son of Nebat. In A. M. 3051, he treacherously murdered his master and family, and usurped his crown. He continued in the idolatrous and other wicked courses of his predecessors on the throne. Jehu, the son of Hanani, a prophet, was divinely ordered to tell him, that by the concurring, though not approving, providence of God, he had got the crown; but since he continued in the wicked ways of the family which God had been provoked to deliver into his hand, he and his house should by-and-by be extirpated in like manner, and their unburied carcases given to the beasts to eat. Regardless of this heavenly warning, Baasha made war on Asa and his kingdom of Judah, took Ramah, a place situated in a

noted passage between their kingdoms, and began to fortify it, that none of his pious subjects might transport themselves out of his dominions to enjoy the pure worship of God. An invasion of Benhadad and his Syrian troops from the north diverted him from accomplishing his project; they smote Ijon, Dan, Abel-beth-maachah, Cinneroth, and all the land of Naphtali. After some years' war with Asa, Baasha died a natural death, and was buried in Tirzah, his capital, and succeeded by Elah his son. 1 Kings xv. and xvi.

**BABE**, a young infant. Luke i. 41. Weak and insignificant persons are called *babes* because of their ignorance, folly, frowardness, rashness, stupidity. Matt. xi. 25. Isa. iii. 4. Rom. ii. 20. In commendation, believers are called *babes* because they live on the pure milk of gospel truth, and for their innocence, meekness, and humble sincerity in faith, love, profession, obedience. 1 Pet. ii. 2. In disparage some saints are called *babes*, because of their weakness in spiritual knowledge, power, and experience; and for their stupidity, unteachableness, and readiness to be seduced by Satan. 1 Cor. iii. Heb. v. 13.

**BA'BEL**, (1.) A famous tower. About the time of Peleg's birth, in A. M. 1758, and 102 years after the flood, or perhaps later, the whole race of mankind, having gradually removed to the south-west of Ararat, came to the plain of Shinar. Here, being all of one language and religion, they, perhaps at Nimrod's motion, agreed to erect a tower of prodigious extent and height. Their design was not to secure themselves against a second deluge; otherwise they had built their tower on a high mountain, not in a low valley; but to get themselves a famous character, and prevent their dispersion to replenish the earth. No quarries they knew of at hand in that rich soil; they therefore burnt bricks for stone, and slime had they for mortar. Three years it is said they prepared their materials, and 22 years they carried on their building. Their haughty and rebellious attempt displeased the Lord; wherefore he, by a miracle, confounded their language, that but few of them understood one another. This effectually stopped the building, procured it the name of *BABEL*, or *CONFUSION*; and obliged the offspring of Noah to disperse themselves, and replenish the world. It is pretended that the family of Shem did not concur in erecting this structure; but of this we have no certain evidence. What became of this tower we cannot determine; about 1700 years after its erection, Herodotus saw a structure at Babylon, consisting of 8 towers, raised one above another, and each 75 feet high; above the highest of which was built the temple of Belus, the way to which wound about on the outside, and was so broad that carts could have passed each other: but whether this was that mentioned by Moses or one built on its foundation we know not. Modern travellers, who pretend to have seen the ruins of this structure, differ so widely among themselves with respect to the situation and description thereof, that we can hardly say that any of them have seen the genuine ruins of the famed tower.

2. **BA'BEL** or **BAB'YLON**, the capital of Chaldaea, was one of the most splendid cities that ever existed.—Its form was an exact square, built in a large plain; its circumference 480 furlongs or 60 miles, 15 on each side. The walls were in thickness 87 feet, in height 350; on which were built 316 towers, or according to others 250, three between each gate, and seven at each corner; at least where the adjacent morass reached not almost to the wall. These walls and towers were constructed of large bricks cemented with bitumen, a glutinous slime, which in that country issues out of the earth, and in a short time grows harder than the very bricks or stones which it cements. Without the wall the city was surrounded by a ditch, filled with water, and lined with bricks on both sides. This must have been extremely deep and large, as the whole earth of which the bricks for building the walls were formed was dug out of it. The gates were 100 in all, 25 on each side, and all of them of solid brass. From these ran 15 streets crossing one another at right angles, each 150 feet wide, and 15 miles in length. A row of houses faced the wall on every side, with a street of 300 feet between them and it. Thus the whole city was divided into 676 squares, each whereof was four furlongs' and a half on every side. All around these squares stood the houses fronting the streets, and the empty space within served for gardens and other neces-



sary purposes: but it doth not appear that all these squares were ever wholly built and inhabited; though from Curtius's account of it, when Alexander was there, we cannot safely infer what part might be inhabited in its meridian lustre, before Cyrus took it.

A branch, if not the whole current, of the Euphrates, running through the city from north to south, divided it into two parts. On each side of the river was a quay and high wall of the same thickness with that of the city. In this, over-against every street, were brazen gates, and from them a descent by steps to the river. A magnificent bridge, of a furlong or more in length, and 30 feet wide, joined the two parts of the city in the middle. To lay its foundation and raise banks, they turned off the river westward into a prodigious lake which they had dug, of about 52 miles square, and 35, or according to Megasthenes, 75 feet deep. To prevent the Euphrates from endangering the city when the melting of the Armenian snows swelled it into a yearly overflow of its banks, part of the current was then diverted into this lake, and afterward on proper occasions drawn forth to moisten the fields that lay below the level thereof.—At the east end of this stately bridge stood the old palace, which took up four squares, and was about four miles in circumference. Next to it stood the magnificent temple of the god Bel or Belus, on the top of the tower above mentioned, and which took up one square. The riches of this temple, we read of, amounted to above 21 millions sterling. Its statues and vessels were of massy gold. The statue of Jupiter Belus, probably that which Nebuchadnezzar erected in the plain of Dura (Dan. iii.), was 40 feet high, and weighed 1000 Babylonian talents, or about three millions and a half of our money; two other statues of female deities were not much inferior in magnitude or value. They had a golden table before them of 40 feet long and 15 broad. Here Nebuchadnezzar deposited the sacred furniture of the Jewish temple, and a great part of his other precious spoils. At the west end of the bridge stood the new palace, which took up about 9 squares, and was 7 or 8 miles in circumference. On the walls of these palaces an infinity of animals were represented to the life; and you entered by magnificent gates of brass. A vault below the channel of the river afforded a secret communication between the two palaces.

But nothing was more stupendous than the hanging-gardens. To gratify his queen Amyte with a resemblance of her native mountains of Media, or to have a commanding prospect of the whole city, Nebuchadnezzar built them in his new palace. They contained a square of 400 feet on each side, and consisted of terraces one above another, carried up to the height of the walls of the city; the ascent from terrace to terrace being by steps 10 feet wide. The whole pile consisted of substantial arches upon arches, and was strengthened by a surrounding wall of 22 feet thick. The floors on each terrace were laid in this order: first, on the top of the arches was laid a bed or pavement of stones, each 16 feet long and four broad; over this, a layer of reed, mixed with a great quantity of bitumen; over this, two courses of brick closely cemented with plaster; over all these were thick sheets of lead; and on these the earth or mould of the garden, so deep as to give sufficient root to the largest trees, with a variety of other vegetables pleasing to the eye. Upon the uppermost terrace was a reservoir, supplied by a certain engine with water from the river, and from which the gardens on the other terraces were supplied with moisture.

Nimrod, the first king of Babylon, and perhaps in the world, is generally allowed to have founded this city. Belus, who by some is made contemporary with SHAMGAR, Judge of Israel, and queen Semiramis, are said to have further enlarged and adorned it; but Nebuchadnezzar, or he and Nitocris his daughter-in-law, finished it, and made it one of the wonders of the world. The inhabitants of Babylon and places adjacent were excessively credulous, superstitious, lewd, and debauched; parents and husbands exposed to sale the chastity of their daughters and wives: their women scarcely retained the least shadow of modesty, exposing themselves quite naked in companies. They were bound once in life to prostitute themselves to strangers, in honour of their goddess Semeoth-benoth. The other idols of the Babylonians were Bel, Nebo, Sheshach, Nergal, Merodach, and the fire, and hence the idolatry so prevalent in every place appears to have had its

origin. The Babylonians pretended to great skill in astrology, soothsaying, and magic. Dan. ii. Isa. xlvii. From hence this pretended science spread into Canaan, Isa. ii. 6, if not into Egypt. After the death of Nimrod, Amraphel, the ally if not the tributary of Chedorlaomer, was king of Shinar, where Babylon stood. Long after reigned Belus, whom we take to be the same with Pul, king of Assyria. He appears to have left Babylon to Baladan or Nabonassar, his younger son; and hence his son Merodach and other successors enjoyed their dominion with the connivance of the elder branch of that family, who reigned in Assyria, and extended their conquests. Some, however, think that Baladan was not the brother, but a revolter from Tiglath-pileser. About A. M. 3323, Esarhaddon, king of Assyria, either for its want of male heirs, or by force, seized on the kingdom of Babylon. After he and his posterity had retained it about 60 years, Nebopolassar, perhaps a descendant of Baladan, revolted and set up for himself. He, along with Cyaxares the Mede, began the overthrow of the Assyrian empire, and his son Nebuchadnezzar completed it. This last carried the Babylonian empire to its summit of glory. His conquests extended from Media on the north-east to Ethiopia beyond Egypt on the south-west, comprehending the kingdoms of Assyria, Persia, Syria, Phenicia, Canaan, North Arabia, Idumea, Egypt, &c. Jer. xxv. xxvii. xvi. xlvii. xlviii. and xlix. After his death the empire of Babylon began to dwindle into ruin. Evil-merodach, his son, succeeded him. Neriglissor, a son-in-law of Nebuchadnezzar, murdered him; and he and his infant son Laboroschard reigned a few years; the last being murdered, Belshazzar, the grandson of Nebuchadnezzar, mounted the throne; under whom, after a long war with the Medes and Persians, Babylon was artfully taken by Cyrus; terrible ravage and murder committed therein; and the whole royal family ignominiously cut off, A. M. 3468.

About 15 years after, the Babylonians, enraged that the royal residence was transferred to Shushan, in Persia, and for other grievances pretended or real, prepared to revolt; and after four years' preparation, avowed their rebellion. Darius Hystaspes, king of Persia, with a mighty army, marched to reduce them. Trusting to their walls, they shut themselves up in their city, where they had amassed great stores of provision; and that this might not be consumed by useless mouths, they assembled their old people, their wives and children, and strangled every one unfit for arms, except one beloved wife and a maid for every family. After Darius had without success invested the city almost two years, Zopyrus, one of his generals, cut off his own nose, and mangled his face; pretending this had been done to him by Darius's orders for speaking in favour of the Babylonians, he fled over to them, and was readily admitted: he so bitterly inveighed against the cruelty of Darius, that they made him captain of some troops, and at last governor of their city. This, on the first opportunity, he treacherously surrendered to his master, who, to reward his successful stratagem, loaded him with honour and wealth. Three thousand of the principal revolters were severely punished with impalement; the walls of the city reduced to one-third or one-fourth of the former height, and the brazen gates carried off. About 40 years after, Xerxes pillaged the temples, and destroyed the idols of Babylon. When Alexander was here about A. M. 3672, Babylon was still large and wealthy, and he intended to restore it to its former splendour, and make it the seat of his empire; but soon after, Seleucus Nicator having drained about 500,000 persons from it to people his new city of Seleucia, 40 miles northward, it gradually dwindled into a desert. About A. M. 3870, one of the Parthian kings cruelly ravaged it, and demolished part of it. In Curtius's time it was reduced to a fourth part. The river Euphrates, changing its course, turned part of it into a fen, or standing pool of water. About the time of our Saviour's death, it was quite desolate; not 400 years after it was a hunting-park for the Persian kings. From the accounts of Rawolf, De la Valle, and Hanway, we are informed that now, and for ages past, it is so desert that it is hard to say where it stood; and that the place assigned for it is so haunted with venomous and other noxious creatures, that one dare scarcely go near it, except during the two cold winter months. Isa. xlii. xiv. xxi. xvi. and xlvii. Jer. i. and li.

3. **BABYLON**, or **Babylonia**, was also the name of the country about this famed city; and sometimes also of Chaldaea. Ps. cxxxvii. 1. Here Christianity was very early received by the Jews and others. Here the apostle Peter wrote one, if not both his epistles to his dispersed brethren of Judah: here the Jews, since the destruction of their capital, have had famous synagogues, by one of whose rabbins their large Talmud was framed. Ps. lxxxvii. 4. 1 Pet. v. 13. This province contained the cities of Babylon, Vologescerta, Borsippa, Idiccar, Coche, Sura, and Pumbeditha.

4. **Rome** is called **BABYLON**, to mark the idolatry, superstition, lewdness, abused wealth, and bloody persecution of the people of God that take place in the Antichristian state. Rev. xiv. 8. xvi. xvii. and xviii.

**BABBLE**, to utter a vast deal of senseless and unprofitable talk. Prov. xxiii. 29. Acts xvii. 18. A *babbler* is no better than a serpent that bites, except it be enchanted. Unless restrained by fear or favour, he will do mischief to men's characters or interests with the multitude of his unadvised words. Eccl. x. 11. *The vain babbling* which ministers ought to shun is all empty noise about words, sentiments, and customs, not allowed by Christ, nor calculated to the edification of men. 1 Tim. vi. 20.

**BA'CA**, a place on the way to Jerusalem; so called from the abundance of *mulberry-trees*. The valley of *Baca* may denote any valley abounding with these trees through which the Hebrews in their journey to their solemn feasts had to travel, and where they digged wells to receive the rain for their refreshment; or it may denote the valley of *Rephaim* in particular. Ps. lxxxiv. 6.\*

**BACH'UTH-AL'LOH**, the *oak of weeping*, probably thus denominated because here *Deborah*, Rebekah's nurse, died and was buried. Gen. xxxv. 8. Here also *Deborah* the prophetess judged Israel. Judg. iv. 5.

**BACK**, the hinder and strongest part of our body. God's *back parts* denote the less glorious manifestations of his presence. Exod. xxxiii. 23. He casts our sins *behind his back* when he fully forgives them, so as to place them no more in the light of his countenance to punish them. Isa. xxxviii. 17, Ps. xc. 8. Jer. xvi. 17. *He shows men the back and not the face* when he disregards them, and refuseth to smile on or show favour to them. Jer. xviii. 17. Christ's giving his *back to the smiters*, and his *cheeks to them that plucked off the hair*, imports his ready and cheerful exposure of himself to suffering for our sake. Isa. l. 6. Men *turn the back* when they flee from a field of battle. Jer. xlviii. 39. Their turning *their back* on God, or his temple, their *looking back, going back, drawing back, turning back, sliding back*, from him, import their contempt of him; their gradual and often insensible revolt from the knowledge, love, profession, and practice of his truth. Jer. ii. 27, and xxxii. 33. Their *casting him*, or his *laws, behind their back*, imports their utmost contempt and abhorrence of both. Ezek. xxiii. 35. Neh. ix. 26. The church has her *back ploughed* on when her members are cruelly oppressed and persecuted. Ps. cxxix. 3. The Jews, since their crucifixion of Christ, have their *back bowed down always*. The strength of their nation, their government, and great men are gone; and they are laden and grievously oppressed with slavery, oppression, and sorrow. Ps. lxxix. 23. Rom. xi. 10.

**BACK**, or **BACKWARD**. In the metaphorical language, to go or turn back or backward denotes wilful rebellion, and active apostasy from God. Isa. i. 4. Jer. vii. 24, and xv. 6. To be *driven, turned, or fall backwards*, imports disappointment, and sudden, unexpected, and fearful destruction. Ps. xl. 14, and lxx. 2. Isa. xxviii. 13, and xlv. 25. To *turn judgment backwards*, is violently to pervert good laws and their sanctions, in order to promote and maintain wickedness. Isa. lix. 14.

**BACKBITE**; to speak evil of one in his absence. The Hebrew word for it signifies to go to and fro, to gather and spread calumny. Prov. xxv. 23. A *back-biter* is a hater of God; is excluded from fellowship with him; and ought to be excommunicated from the church. Rom. i. 30. Ps. xv. 3.

**BACKSLIDE**, is gradually, voluntarily, and insensibly

\* This text may be rendered, "Who passing through the valley of *Baca*, make him a well;" and nothing can be more beautifully descriptive of the consolation, refreshment, and support which "the man whose strength is the Lord" will find in the God of Jacob.

to turn from the knowledge, faith, love, profession and practice of God's truths, which we once solemnly avowed or attained. Jer. iii. 6-14. Hos. iv. 16. *Backslidings reprove one; and he is filled with them* when the punishment due to them is laid upon him, till he is convinced of his guilt, or is terribly oppressed with the weight thereof. Jer. ii. 10. Prov. xiv. 14. *Backslidings are healed* when they are freely forgiven, and one is recovered from them to a course of holiness. Hos. xiv. 4. A *backslider in heart* is one who, however secretly, allows himself in a deliberate course of revolting from God. Prov. xiv. 14. *To be bent to backsliding* is to be strongly set on revolting from God, and disposed to take all opportunities of doing it. Hos. xi. 7.

**BAD**, evil, useless, disagreeable, hurtful. Matt. xxii. 10.

**BADGER**, a four-footed beast that burrows in the earth; perhaps it includes the civet cat.—Some authors, perhaps from their mere fancy, describe a dog-badger; but that which is best known is the hog-badger or brock. Its body is short; its hair long, and stiff as bristles; that on the back is grayish; that on the side yellowish; that on the legs black. Its legs are short, and have sharp claws on the two fore-feet. Its face is triangular, as that of a fox, but oddly marked with white and black. Its eyes are small, and its teeth and snout like those of a dog. It feeds on small animals and roots of vegetables, and bites very hard. Its flesh is not disagreeable to eat, and is said to be a remedy for the sciatica, and the disorders of the kidneys. The hair is useful in pencils for painters and gilders; and the skins being an excellent though coarse preservative against rain, the uppermost covering of the sacred tabernacle consisted thereof; and might signify the outwardly mean appearance of Christ and his church. Exod. xxvi. 14, xxxvi. 19. Badger skins were also used for shoes. Ezek. xvi. 10. But perhaps these skins in both cases pertained to an animal different from our badger; and some render the Heb. *TABASH*, by *blue, purple, or scarlet*. Manner thinks that leather made of them was very fine grained and red, and that our red morocco leather is but an imitation of them, as well as of the red skins of rams, wherewith the tabernacle was covered.

**BAG**, a sack or pouch. Deut. xxv. 13. 1 Sam. xvii. 40. Treasures of heavenly blessings, that cannot be scattered, lost, or fade away, are called *bags that was not old*. Luke xii. 33. Riches blasted by the curse of God, are *wages put into a bag with holes*: they profit not the owner, but are secretly, and insensibly, and unexpectedly consumed. Hag. i. 6. God *seals and sews up men's iniquity in a bag* when he exactly remembers every act and circumstance thereof, in order to charge it on them, and punish them for it. Job xiv. 17.

**BAHU'RIM**, a city of the Benjamites, about a mile, or perhaps considerably more, to the north-east of Jerusalem. It is said to be the same as *ALMON*: but it is certain that thus far Phaltiel attended his wife Michal in her return to David her first husband. 2 Sam. iii. 16.—Here David passed in his flight, just as the rebellious Absalom entered Jerusalem, and was grievously cursed by Shimei, one of the inhabitants; and here *AHIMAAZ* and Jonathan hid themselves in a well as they carried information to David, 2 Sam. xvi. 5, and xvii. 18.

**BA'JITH**, a temple, or a city where one was, in the country of *MOAB*, whither the king unsuccessfully went up to bewail the state of his nation, and supplicate his idol's assistance against the Assyrian invaders. Isa. xv. 2. It is possibly the same as *BAAL-MEON*.

**BAKE**. Anciently the Asiatics appear to have baked their bread very thin, and to have fired it on a convex iron plate, or by laying it on a clean part of the hearth, and covering it with hot embers and ashes. Now they commonly have ovens digged into the ground, of four or five feet deep, and three in diameter, well plastered with mortar, against the sides of which, when heated, they placed their oblong thin cakes. The Arabs make a fire in a large stone pitcher, and when it is sufficiently heated, they apply soft paste to the outside, which, spreading itself on it, is fired in an instant, and forms a cake as thin as our wafers. They also bake in tajens, or frying-pans. The meat-offerings seem to have been baked on such convex iron plates, stone pitchers, or frying-pans. Lev. ii. 4, 5, 7. At present, the eastern nations generally bake their bread in their own families: but there are some public bakers, Jer.

xxxvii. 21; and these now receive a cake or piece of bread for their labour. Ezek. xiii. 19. The baking of bread with human or cows' dung, signified the firing it with such dung burnt above, below, or at the side of it. Such a custom still remains in Barbary and Arabia. Ezek. iv. Ten women *baking the bread of a nation in one oven*, imports great scarcity of provision. Lev. xxvi. 26. The baker of the Israelites, who *sleepeth all night*, might signify their secure and indolent kings, who did not attend to the danger the state was then in, of being inflamed with contentions, and destroyed by the Assyrian invasion; and may represent Satan and men's lust, which, having inflamed the heart with temptation, restfully wait for its breaking forth into open wickedness on the very first occasion. Hos. vii. 6.

BA'LAAM, the son of Beor or Bosor, was a noted prophet or diviner of the city of Pethor, on the Euphrates. Observing the vast numbers of the Hebrew nation, as they passed his territories, in their way to Canaan, and fearing they might fall on his country and forcibly wrest it from him, as he had done that of the Amorites, Balak the son of Zippor, king of Moab, in conjunction with the princes of Midian, sent messengers to this famed enchanter, promising him a valuable reward if he came and cursed the Hebrews; which they hoped would render them easy to be conquered. Readily the noble messengers executed their commission: greedy of the unhalloved reward, Balaam earnestly desired to comply; but, for some divine impression on his mind, durst not give them an answer, till in the night God (he possibly meant a devil) should direct him; but that night the true God discharged him to curse the Israelites. Vexed herewith, he informed the messengers that he was divinely forbid to go with them. Upon their return, Balak, supposing his messengers, presents, or promised reward had not answered the taste of the enchanter, sent other princes more honourable, with very large presents, and promises of the highest advancement. To their message Balaam replied, that he could not for a house full of gold and silver go a whit beyond the commandment of the Lord.—Fond to earn the wages of unrighteousness, he desired the messengers to tarry till he consulted whether the Deity had changed his mind. In the night God appeared, and permitted him to go if the messengers insisted; but assured him, that it behoved him to curse or bless that people, just as he should direct him.

Without waiting any further solicitation, Balaam next morning rose early, and rode off with the messengers. To punish his raging avarice, the Angel Яков placed himself in his way with a drawn sword in his hand. The enchanter perceived not the angel, but the ass did, and turned aside; Balaam beat her back again into the road. The angel removing into a place between two vineyards, the ass, for fear, ran against the wall and crushed her master's foot. The angel next posted himself in a still narrower passage: the ass fell down for fear, and durst not go forward. Enraged herewith, the enchanter unmercifully beat her.—Meanwhile, the Lord miraculously qualified the ass to reprove him for his madness and cruelty, when he might easily have guessed she had some uncommon reason for her conduct. Accustomed to converse with devils in form of beasts, or maddened with rage, Balaam, unafrighted, talked with the ass. Яков immediately discovered himself with his drawn sword; rebuked him for his abuse of his beast; and assured him, that had it not been for her turning aside, he should have now perished in his wicked course. Balaam confessed his guilt, and unwillingly offered to return. He was permitted to proceed in his journey, provided he took heed to say nothing but as God directed him.

Informed of his approach, Balak met him on the frontiers of his kingdom; and kindly blamed him for not coming on the first invitation.—The enchanter excused himself from the divine restraint he was under. Balak conducted him to Kirjath-hazoth, his capital, and entertained him with a splendid feast. Next day he conducted him to an adjacent hill sacred to the idol Baal, that he might thence view the Hebrew camp. To obtain the divine permission to curse them, Balaam desired seven altars to be reared, and a bullock and ram offered on each. His orders were directly obeyed. While Balak stood by his sacrifices, Balaam retired to meet with enchantments, or perhaps with serpents, as instruments of divination. He was divinely inspired

with this unwelcome message, that in vain he had been brought from the east to curse the Israelites, whom God had not cursed; and that they should be the numerous and peculiar favourites of Heaven. In delivering this he wished his death and posterity might resemble that of Jacob.

Balak was heartily vexed, but hoped that change of place and alteration of prospect might produce better luck. He carried Balaam to the top of Pisgah, where he saw but a part of the Hebrew camp. Seven altars being erected, and a bullock and a ram offered on each, he again retired to procure some enchantment against them. God met him, and ordered him back to tell Balak, that the unchangeable and almighty Яков had blessed the Hebrews; had forgiven their iniquities; took delight in them; had by miracles brought them from Egypt, and would enable them as lions to devour the nations, and seize on their property. Offended herewith, Balak begged he would at least refrain from blessing them. The enchanter assured him he was divinely constrained to act as he did.

Still intent to have Israel cursed, both agreed to make a third trial. On the top of Peor seven other altars were reared, and a bullock and a ram offered on each: Determined of God, Balaam forbore to seek for enchantments, but turning his face to the Hebrew tents, he, after a haughty preface, extolled the comely order of their encampments: he foretold they would become a flourishing and mighty nation, far superior to every foe;—that such as blessed and favoured them should be blessed, and such as cursed and hated them be cursed and ruined. Transported with rage, Balak charged him to get him home to his country, since by adherence to divine suggestions he had abused him, and deprived himself of honour and wealth.—Balaam replied, that from the very first he had told his messengers he could do nothing but as God permitted. He added, that in after-times a Hebrew prince should subdue the country of Moab; a Hebrew Messiah, marked in birth by a star, subdue the world to the obedience of faith;—that Idumea and Seir should be ruined, while the Hebrews did valiantly;—that Amalek, however powerful at present, should, for their injuries to that people, perish for ever;—that the Kenites, notwithstanding their advantageous habitation among rocks, should, after a variety of distresses, be carried captive to Assyria;—that the Greeks from Macedonia, and the Romans from Italy, should seize on Assyria and its conquests, and at last perish themselves.

Some have thought Balak, in his earnestness to have Israel cursed, asked Balaam whether by offering thousands of rams, and ten thousand rivers of oil, or sacrificing his first-born, he might obtain his desire; and that he replied, the only way to find favour with God was to do justly, and love mercy, and walk humbly with God; but that question and its answer seem plainly to refer to the Jews and the prophet Micah. Chapter vi. 7, 8. It is certain Balaam advised Balak to cause the finest women of his country to frequent the Hebrew camp, and entice the people to whoredom and idolatry, and thereby deprive them of the favour of God. This infernal suggestion, issued in the death of 1000 Hebrews by public execution, and 23,000 more by a plague. Not long after, God appointed Israel to resent these enticements on the Midianites: Balaam was killed in that war, and fell into the pit he had digged for others. Num. xxii. xxiii. xxiv. xxv. and xxxi. Deut. xxiii. 4, 5. Josh. xiii. 22, xxiv. 9. Neh. xiii. 2. Mic. vi. 5. Balaam is called a prophet, not merely because he pretended to foretell things by enchantments, but because God inspired him against his will, to foresee and declare a variety of future events. 2 Pet. iii. 5. Some false teachers of the apostolic age are compared to Balaam, as they, like him, loved the wages of unrighteousness, and taught the doctrine of whoredom and idolatry. Jude 11. Rev. ii. 14.\*

\* The history of Balaam has occasioned much controversy, and the question, Whether he was a prophet of the Lord, or merely an enchanter, whose powers originated from Satan? remains yet undecided among the learned. On the one hand, it is observed, that he is called a *prophet*, 2 Pet. ii. 14; and that he calls the God of Israel *The Lord my God*. Num. xxii. 18. Those who were prophets in the apostolic age, and were seduced from the truth by covetousness and ambition, are represented as his followers, "cursed children who

**BAL'ADAN.** His name is compounded of the names of the idols Baal and Adan or Adonis. He is the same with Belesis, Belessus, Nanybrus, or Nabonassar, the first king of Babylon in Ptolemy's canon. According to Diodorus, he and Arbaces the Mede revolted from Sardanapalus king of Assyria, levied an army of 400,000, and therewith ruined Nineveh and the Assyrian empire. We, with Sir Isaac Newton, believe him the son of Pul king of Assyria, who had the kingdom of Babylon assigned for his portion; he was succeeded by his son Berodach: and his kingdom seems to have enjoyed peace with Assyria till the reign of Esarhaddon. Isa. xxxix. 1. 2 Kings xx. 12.

**BALANCE,** an instrument for weighing. To weigh with an unjust one is *abomination* to the Lord. Prov. xi. 1. Men are weighed in the balances, when they are tried by the law, word, or judgments of God, and their goodness or badness clearly discovered. Dan. v. 27. Job xxxi. 6. Ps. lxii. 9. The balances in the hand of him that sat on the black horse which appeared under the third seal, may denote the strict equity of divine Providence; the famed equity of Severus and other persecutors then living; and such scarcity of provision, temporal and spiritual, as obliged men to eat bread as by weight. Rev. vi. 5. The balancing of the clouds, is the manner how they are poised and supported in the air, and formed for their proper purpose. Job xxxvii. 16.

**BALD,** wanting hair on the fore or hind head. Lev. xiii. 40. Baldness, and polling or cutting off the hair, imported mourning or terrible distress. Isa. iii. 24, and xv. 2, and xxii. 12. The children of Bethel's mocking Elisha, crying, *Go up, thou bald head*, implied contempt of his prophetic character, ridicule of his master's translation to heaven, and of God's providence towards his body; and so justly deserved their being torn to pieces. 2 Kings ii. 23.

**BALM,** a precious, sweet-smelling, and medicinal resin or gum, extracted from the balm-tree, which is cultivated in the manner of the vine, and grows in various places of Arabia the Rocky; but that of Canaan near Engedi, and in Gilead, was reckoned the best. The Arabs sold it to the Egyptians, and the Jews to the Tyrians. Gen. xxxvii. 25. Ezek. xxvii. 17. It is very light when fresh, and swims above the water wherein it is dissolved. Its colour at first is whitish, and afterward green; but when old it becomes yellowish, and of a honey colour. Its taste is very bitter, and it is of a binding quality. It is held useful in bringing forth dead births, preserving dead bodies, and healing venomous bites, and other dangerous wounds; but true and genuine balm is rarely found. The balm of Brazil and New Spain, and especially of Peru, is reckoned not much inferior to that of Gilead. Effectual deliverance from national distress is called *balm*, or *balm of Gilead*. Jer. li. 8, and viii. 22, and xlvii. 11.

have forsaken the right way;" which seems to imply that he, like them, had once assumed the character of a prophet of the Lord. That he was not an Israelite, can be no solid objection to this; for it is evident that the knowledge of the true God was not confined to the Jews; he revealed himself to Abimelech, Gen. xx; to Pharaoh, Gen. xli; and to Nebuchadnezzar. Dan. ii. And in what striking language do Job and his friends speak of the true God!—On the other hand, it is remarked, that he came from Aram or Mesopotamia, out of the mountains of the East, a country famous for soothsayers and diviners, Isa. ii. 6; that his mode of worship was contrary to the law of Moses, Num. xxiii. 1, 2; that he went after enchantments, Num. xxiv. 1; and that he is expressly called a *soothsayer*. Josh. xii. 22. Let the reader judge for himself. It may, however, be proper to add, that if Balaam was merely an *enchanter*, how did God speak by him? The magicians did their utmost in Egypt and in Babylon, but Heaven never employed them to prophesy; and if merely an *enchanter*, how does his love of the wages of unrighteousness become a beacon to the church of God?—The speaking of the ass has been a fund of railery for infidels; we have a solid reply: "Balaam was rebuked for his iniquity; the dumb ass, speaking with man's mouth, forbade the madness of the prophet." "The miracle was not superfluous," says Bishop Newton, "it evidenced that the same divine power which caused the dumb ass to speak, compelled Balaam to utter blessings contrary to his inclinations."

Blessed Jesus, are not thy blood and grace the choicest balm? Proceeding from the pierced, the wounded tree of life, how precious, sweet-smelling, and medicinal! How they heal the spiritual diseases of nations and churches! cure the envenomed bite of the old serpent! bring forth the dead in sin, to be children to God! and preserve his chosen from the unpardonable and final course of wickedness!

**BA MAH,** a high place, where the Jews shamelessly worshipped their idols. Ezek. xx. 29.

**BA'MOTH,** a place in the borders of Moab; but whether a city near the river Arnon, and the same with Bamoth-baal, which was conquered from Sihon, and given to the Reubenites, we know not. Num. xxi. 10, 20. Josh. xiii. 7. Here the Hebrews had their 42d encampment, and perhaps the name *Bamoth* imports no more than some rising grounds in that chain of mountains north of the river Arnon.

**BAND;** (1.) A chain or cord. Luke viii. 29. Acts xvi. 26. (2.) A company of men, warriors, cattle, locusts; so called, because chained together in society, or the resemblance thereof. Acts x. i. Gen. xxxii. 10. Prov. xxx. 27. A band of Roman soldiers consisted of about 1000. Acts xxi. 31, xxvii. 1. Arguments, instances, and influences of divine love are called *bands of a man*, because, in a way suited to our reasonable natures, they draw, and engage us to follow and obey the Lord. Hos. xi. 4. Government and laws are *bands* that restrain from sin, and draw to duty. Ps. ii. 3. Jer. v. 5. Faith and love are called *bands*; they unite and fasten the saints to Christ and his people. Col. ii. 19. Slavery, distress, fear, perplexity, are called *bands*; they restrain men's liberty, and render them uneasy. Lev. xxvi. 13. Ezek. xxxiv. 27. Isa. xxviii. 22; and to have no *bands in death* is to die without eminent pain, and without fear and terror of future misery. Ps. lxxiii. 4. Sinful lusts and customs, or the heart of a whore, are *bands*; they weaken our inward strength, obstruct our holy obedience, and powerfully draw and constrain us to work wickedness; nor is it easy to get rid of them. Isa. lviii. 6. Eccl. vii. 26. The *band of iron and brass* securing the root of Nebuchadnezzar's visionary tree, is the fixed purpose and almighty providence of God securing his kingdom to him after his madness. Dan. iv. 15, 23.

**BANISHMENT.** To be banished, is to be driven and excluded from one's country. Ezra vii. 26. God's banished are poor outcast sinners, who for their crimes are deprived of original happiness, and reduced to a most shameful, helpless, and destitute condition; or saints deprived of his sensible presence and comfort, and laid under temptation and affliction. 2 Sam. xiv. 14.

**BANK;** (1.) The side or brink of a river or sea. Gen. xli. 17. (2.) A mount or heap of earth thrown up in the siege of a city, to shoot from, or for defence to the besiegers. 2 Sam. xx. 15. (3.) A treasury for exchanging, receiving, or giving out money on interest. Luke xix. 23.

**BANNER, ENSIGN, STANDARD;** colours borne in times of war, for assembling, directing, distinguishing, and encouraging the troops. In the wilderness, every tribe of Israel had its particular standard; and they were again marshalled by three tribes apiece, under the standards of Judah, Reuben, Ephraim, and Dan. The Saracens reckoned the giving of a banner, even by a furious and conquering enemy, a sure pledge of safe protection. God's setting up an ensign to the Assyrians, or others, imports his providential leading them forth to chastise his people, and punish his enemies, by war and ravage. Isa. v. 26, and xviii. 3. The setting up standards in a country imports approaching war and ravage. Jer. xli. 21, and i. 2. Christ is a *standard or ensign*; preached to Jews and gentiles, he is the great means of assembling them to himself, and distinguishing them from others: he directs and animates them to their spiritual journey, and their warfare with sin, Satan, and the world; and enables them to oppose corruption and error: and for the same reason he is called a *standard-bearer*. Isa. lix. 19, and xi. 10, and xlix. 22, and lxi. 12. Song v. 10. Heb. Christ's love is called a *banner*; it, when displayed, excites and draws men to him; and directs, encourages, and protects them in their spiritual warfare. Song ii. 4. God gives a banner to his people to be displayed because of truth, when he accomplishes his promise, signally protects and delivers them, or affords them a valiant arm to conquer their foes.—Or may it not import

Christ the promised Messiah, as the great security of the Jewish nation; Ps. lx. 4. The destruction of Sennacherib's army was like the *fainting of a standard-bearer*: it was very sudden, and so universal among the commanders, that scarce one remained to bear the colours. Isa. x. 18. The Jews in these times were as an *ensign on a high hill*: they were reduced to a small number, and obliged to flee to mountains and hills for safety. Isa. xxx. 17.

**BANQUET**, a splendid feast, where is abundance of wine and fine eatables. Esth. v. 5. Amos vi. 7. Christ's word, covenant, church, and intimate fellowship with him are called the *banqueting-house*, or *house of wine*: thereby the saints are largely refreshed, satisfied, strengthened, exhilarated, encouraged, and comforted against all their fears and griefs. Song ii. 4.

**BAPTISM** denotes washing in general. Mark vii. 8. *Gr.*; but the washing of persons in token of dedication to God is peculiarly so called. Possibly this rite commenced immediately after the flood. Jacob and his family washed themselves before they approached to God at Bethel. Gen. xxxv. 2. The Hebrews washed themselves before they entered into covenant with God at Sinai. Exod. xix. 14. Aaron and his sons washed themselves before their consecration to the priesthood. Exod. xxix. 4. After the Jews circumcised their proselytes, they washed them in water. In the ministry of John, baptism commenced a seal of the new covenant. His baptism comprehended the whole substance of what afterward obtained, though it did not so clearly represent the Trinity of the persons in the Godhead, and the actual incarnation of Christ. Nor is there any evidence that any baptized by John were rebaptized by the disciples of Christ. Our Saviour, and perhaps most of his apostles, had no other but the baptism of John. Christ *baptized none* himself, that none might have occasion to imagine that ordinance derived virtue from the administrator; and perhaps for this reason Paul shunned baptizing as much as he could. John iv. 1. Cor. i. Before his death, Christ had empowered his apostles to baptize in Judea: after his resurrection he empowered them to teach and disciple all nations, baptizing them in the name of the Father, Son, and Holy Ghost. John iii. 26, and iv. 1, 2. Matt. xxviii. 19. Paul's being sent *not to baptize*, imports no more, but that the preaching of the gospel, and not baptizing, was his principal work. 1 Cor. i. 17.

*Israel's baptism unto Moses* in the pillar of cloud and Red sea, signified that their dwelling under the cloud, and passing through the Red Sea, represented and confirmed their obligation to follow Moses as a leader, and to receive, profess, and obey his laws. 1 Cor. x. 2.\* Our washing with water in the name of the Father, Son, and Holy Ghost signifies and seals our spiritual union to Christ, and partaking of the benefits of the covenant of grace, through his blood and spirit, *viz.* justification, adoption, regeneration, and resurrection to eternal life, and our engagement to be the Lord's. It is *baptism into Christ and his death*, as it signifies and

\* There appears a striking resemblance between the baptism of Israel into Moses and the baptism of the church of God into Christ. Baptism in the name of Christ confessedly sets before us completely the doctrine of Christ; and by it we are introduced into the church of Christ. In like manner, the pillar of cloud and passage through the sea exhibited a grand display of the whole doctrine of Moses, and by this baptism the whole church of Israel were initiated. As *faith* is inseparable from baptism in the name of Christ, so by *faith* Israel passed through the Red Sea, which the Egyptians essaying to do were drowned. The same truths set before us in baptism were set before Israel when they passed through the Red Sea. They were all baptized, young and old, male and female, infants and adults. The youngest child among them partook of the beneficial effects of the cloud and the glorious salvation through the sea; the parents, in bringing them along with them, trusted them into the bed of the Red Sea; believing what the Lord had said to them by Moses; hoping for the same salvation for them that they expected for themselves. And guilty sinners who look for deliverance in Christ bring their children under the cloud in the ordinance of baptism, knowing that the same Almighty power which carries themselves through every danger and death can also carry their children.

seals our ingrafting into him, and partaking of the benefits purchased by his death. Rom. vi. 3. Gal. iii. 27. It is *baptism into one body*, as it signifies and seals our being members of Christ's one mystical body, the church. 1 Cor. xii. 13. It is called *baptism for forgiveness*, and *washing away of sin*, as it solemnly represents and seals the remission of all their sins, to such as receive it in faith. Acts ii. 38, and xxii. 16. And it is perhaps called the *washing* or *laver of regeneration*, as it represents and seals the change of our nature. Tit. iii. 5. It is the *baptism of repentance*, as therein we profess and engage to hate and mourn over our sin, and turn from it to God. Acts xiii. 24. It is called *baptism for the dead*, because sometimes received in the view of an immediate death, natural or violent; and chiefly as it is a baptism into the faith and profession of Christ being risen from the dead, and that we shall be in due time raised up in our order. 1 Cor. xv. 29. It is called *baptisms*, as it relates both to the outward and inward man; or as the outward signifies the inward baptism of the Holy Ghost, whereby our soul is really washed and regenerated. Heb. vi. 1. *Baptism saves*: it is a means of salvation, when it is conscientiously received and improved, to lead men to apply the blood and resurrection of Jesus Christ, 1 Pet. iii. 21: but it does not remove all corruption out of the soul, Gal. v. 17. Rom. vii. 14; nor does it effectually implant any principle of grace in the heart, Acts vii. 13, 23; nor does the receiving of baptism, but believing on Christ, secure our salvation, John iii. 16; nor the want of baptism, but of faith, expose to damnation. Mark xvi. 16. John iii. 18. None but ministers of the gospel have any warrant from Christ to baptize. Matt. xxviii. 19. 1 Cor. iv. 1. Nor have they any warrant to add to the simple washing prescribed by him exorcisms, crossing, oil, spittle, &c. No adult person is to be baptized till he understand the Christian faith, and solemnly profess his belief of, and obedience thereto. Matt. xxviii. 19. Acts viii. 37. Matt. iii. 6. Luke iii. 8. But those infants who are descended from one or both parents, members of Christ's mystical body ought to be baptized. It is certain the children of believers are called holy, 1 Cor. vii. 14; and members of the kingdom of God, Mark x. 14: why then refuse them the seals! The promise of God's being their God is as much to them as to the offspring of Abraham, who received circumcision on the eighth day. Acts ii. 39. Gen. xvii. 7. The apostles baptized sundry whole families without any exception. Acts xvi. 15, 23. 1 Cor. i. 16. Nor, indeed, can we, without horrid guilt, imagine the blessed Jesus came to straiten the privileges of the New Testament, and put Christians into a worse state than the Jews were under the Old. John x. 10. Nor, whatever Tertullian, and some others equally giddy in their notions, pretend, can any, without the most effronted imposition, allege that infant baptism was not commonly allowed in the primitive ages of Christianity, as well as ever since to this day; nor, without allowing infant baptism, know we how to esteem the most, if not the whole, of the Christian world for ages past, from the state of heathens: they either had no baptism at all, or had it only from such as had none.

There is a twofold metaphorical baptism; (1.) The *baptism of the Holy Ghost*, and of *fire*, which denotes not only the miraculous collation of the influences of the blessed Spirit, whereby the New Testament church was solemnly consecrated to the service of God; but chiefly his gracious influences, which, like fire, purify, soften, and inflame our heart with love to Jesus and wash away our sin, and enable us to join ourselves to him and his people. Matt. iii. 11. 1 Cor. xii. 13. (2.) The sufferings of Christ and his people are called *baptism*; they are means of purging away iniquity, and thereby Christ and his people solemnly dedicate themselves to the service of God, and avouch him to be their only Lord. Matt. xx. 22. Luke xii. 50.

**BAPTIST**, one that baptizeth. John the son of Zacharias is so called, because he first administered baptism as an ordinance of God. Matt. iii. 1.

**BAR**; (1.) that whereby a door is bolted and made fast. Neh. iii. 3, 6. (2.) A narrow cross-board, or rafter, to fasten other boards to. Exod. xxvi. 26. (3.) A rock in the sea that runs across its bottom. Jonah ii. 6. (4.) The bank or shore of the sea, which as a bar shuts up its waves in their own place. Job xxxviii. 10. (5.) Strong fortifications and powerful impediments are called *bars*, or *bars of iron*. Amos i. 5. Isa. xlv. 2.

**BARAB'BAS**, a notorious robber, guilty of sedition and murder. He happened to be imprisoned for his felony when Christ's process was carried on. As it had been usual to release some prisoner to the Jews at their passover-feast, Pilate put Jesus and Barabbas in the lot, that the Jews might choose one of them to be released. Contrary to his expectation and wish, they warmly begged the release of the noted malefactor, and the crucifixion of the blessed Jesus. Matt. xxvii. 17. Mark xiv. 7-15. John xviii. 40.

**BAR'AK**, *lightning*. See **DEBORAH**.

**BARACHEL**, *blessing, or bowing the knee to God*, the father of Elihu. Job xxii. 6.

**BARACHI'AH**, the same with *Barachel*, the father of Zechariah. Zech. i. 1, 7.

**BARBARIAN**, a rude unlearned person, or whose speech we understand not. 1 Cor. xiv. 11. The Greeks called all besides themselves *barbarous, or Barbarians*, because they reckoned their language coarse, and their manner of life rude and savage. Rom. i. 14. Acts xxviii. 2, 4. Col. iii. 11.

**BARBED**, having points like hooks or prickles of thorn. Job xli. 7.

**BARÉ**; (1.) Stripped; destitute of covering. Lev. xiii. 45. (2.) Pure; mere; *so bare grain* is grain of corn without any bud, straw, ear, or chaff. 1 Cor. xv. 37. To have the legs, thighs, heels, feet, head, or body, *bare or naked*, imports want of outward comforts, and mourning and grief on account thereof. Isa. xlvii. 2, and xx. 2, and xxxii. 11. Jer. xlii. 22. Ezek. xvi. 7. But the arm being *bare, revealed*, or seen, denotes a great exertion of power. Isa. lii. 10. liii. 1. Ps. xcvi. 1. lxxiv. 11.

**BAR'AH**, a *fugitive*; the son of Shemaiah. 1 Chron. iii. 22.

**BAR-JE'SUS**. In the Arabic language his name was Elymas, or the sorcerer. He was a noted Jewish magician in the isle of Cyprus.—When Sergius Paulus, the prudent deputy or proconsul of that place, under the Roman emperor, sent for Paul and Barnabas, to hear from them the doctrines of Christianity, this sorcerer endeavoured to hinder the deputy's conversion. With holy indignation, Paul looked at him, pronounced him full of all subtlety and mischief, an enemy of all righteousness, an unceasing perverter of the right ways of the Lord; he foretold that his opposition to the light of gospel truth should quickly be punished with the loss of his natural sight. The threatening immediately took effect, and the sorcerer was obliged to seek one to lead him by the way. The view of this miracle determined the deputy to an immediate embracement of the Christian faith: and it is likely he conferred his name Paul on the honoured instrument of his conversion. Acts xiii. 8-12.

**BARJO'NA**, a designation of **PETER**, importing that he was the *son of one Jona*, or Jonas. Matt. xvi. 17. John i. 42, xxi. 17.

**BARK**; (1.) to yelp; make a noise as a dog. But ministers, that as *dumb dogs cannot bark*, are such as have neither conscience nor courage to reprove men's sin, and publish the alarming truths of Christ. Isa. lvi. 10. (2.) To peel the bark or rind off a tree. Joel i. 7.

**BARLEY**, a well-known kind of the triandria dignia class of plants: its calyx is a partial wrapper, composed of six leaves, and containing six flowers: the leaves are erect, linear, sharp-pointed, and two under each flower: it has no glume: the corolla consists of two valves, the utmost and largest of which terminates in a long awn or beard: the stamina are three hairy filaments, shorter than the flower: the anthers are oblong: the bud of the pistil is of a top-formed oval figure: the styles are two, reflex and hairy: the stigma are similar: the corolla surrounds the seed, and keeps it from falling out: the seed is oblong, belled, sharp-pointed, and marked lengthwise with a furrow.

In Palestine the barley was sown about October, and reaped in the end of March, just after the passover. In Egypt, the barley harvest was later, for when the hail fell there, a few days before the passover, the flax was ripe, and the barley in the ear, and the wheat only in the blade. Exod. ix. 30-32. Barley was anciently held a contemptible grain, proper only for servants, poor people, and beasts. But when parched, its grains, and especially its flower, mingled with water, is excellent for persons fatigued, and is much used in Barbary. The Moors boil wheat, and then take off the husk of it in mills, and afterward dry it to make burtle of it for

ready use. 2 Sam. xvii. 19. In David's flight from Achish, his friends brought him wheat, *barley-meal*, pease, beans, and pulse. 2 Sam. xvii. 28. Solomon had *barley* for his horses; and sent *barley* along with wine, oil, and wheat to his Tyrian servants. 1 Kings iv. 28. 2 Chron. ii. 15. One that came from Baal-shalisha presented Elisha with 20 loaves of *barley-meal*, and corn in the husk. 2 Kings iv. 42. Christ and his disciples seem to have lived on *barley-bread*, and with five loaves of it and a few small fishes he feasted above 5000 men. John vi. 9-14. The jealousy-offering was to be of *barley-meal*, without oil or frankincense, to signify the base condition of one who had given occasion to suspect her chastity. Num. v. 15. Sometimes *barley* is put for a low contemptible reward or price. So the false prophets are charged with seducing God's people, for *handfuls of barley and morsels of bread*. Ezek. xiii. 19. Hosea bought his visionary bride for fifteen pieces of silver and an homer and half of *barley*. Hos. iii. 2.

**BARN**, a repository for grain. Prov. 3. 10. The blessing or filling one's *barns*, or his enlarging them, imports great plenty and prosperity. Deut. xxviii. 8. Luke xii. 18. Breaking them down, imports great scarcity and want. Joel i. 1.

**BARNABAS**. His ancestors were Levites, and had retired to Cyprus, perhaps to shun the ravages of the Syrians, Romans, or others in Judea. Here he was born, and was at first called Joses; but after his conversion to the Christian faith was called **BARNABAS**, *the son of prophecy*, from his eminent gifts and foresight of future things; or *the son of consolation*, because his large estate and affectionate preaching much comforted the primitive believers. Acts iv. 36, 37. That he was one of the seventy disciples of our Saviour, or was educated by Gamaliel along with Paul, we have no certain evidence: but it was he who introduced Paul to the Christians of Jerusalem, and assured them of his conversion. Acts ix. 26, 27. He was sent to order the affairs of the church newly planted at Antioch in Syria; and finding the work too heavy for him, he went to Tarsus, and engaged Paul to be his companion: some time after, he and Paul carried a large contribution from Antioch to their furnished brethren at Judea. Acts xi. 22-30. Not long after, he and Paul were divinely appointed to leave Antioch, and plant new churches among the gentiles. After three years, they returned to Antioch. In their second journey into Lesser Asia, Barnabas at Lystra was taken for **JUPITER**, probably because of the comeliness of his person, and his grave deportment. Some time after, he and Paul were delegates from the Syrian church to the synod at Jerusalem: and were then appointed to carry the decrees to the gentile churches. At Antioch, Barnabas was led into dissimulation by Peter. In their return to Lesser Asia, he and Paul having had a sharp contest about taking Mark, Barnabas's nephew, along with them, they separated; and Barnabas and Mark went to Cyprus. Acts xiii. xiv, and xv. Gal. ii. 13. What became of him afterward, whether, as some pretend, he preached in Italy, and was stoned to death at Salamis, near Athens, we know not. A spurious gospel and letter are ascribed to him.

**BARREL**, a vessel. 1 Kings xvii. 12, xviii. 33.

**BARREN**, without proper issue or fruit. Gen. xi. 30. 2 Kings ii. 19, 21. Professors are *barren*, when they want those gracious qualities and exercises, which God's law and providence do call for at their hand. 2 Pet. i. 8. Luke xiii. 6-9. Song iv. 2. Jude 12.\* The gentile nations under the Old Testament, or rather the church during Christ's public ministry, are called *barren*; because so few converts, or good works, were

\* Barrenness was considered, under the old covenant, as a parental judgment from heaven; while, on the other hand, the mother of a numerous family, like the plants of a fruitful vine around the table, was descriptive of the highest felicity. Ps. cxxviii. 2. The great cause of the high value in which fruitfulness was then held seems to have been, that as the hopes of guilty man, from the promulgation of the first promise, all hinged in the seed of the woman, a mother in Israel was a character the most respectable; for of Israel, according to the flesh, Messiah was to come, who is God over all, blessed for ever. Without attention to this, many circumstances in the histories of Sarah, Rebekah, Rachel, Hannah, &c. cannot be understood.

brought forth among them to the glory of God. Isa. liv. 1. Gal. iv. 27.\*

**BAR'SABAS.** (1.) Joseph Justus, was perhaps one of Christ's seventy disciples; it is certain he was an eyewitness of Christ's public work of the ministry. He stood candidate alone with MATTHIAS; for the apostleship, instead of Judas, but was not chosen of God. Acts i. 21-26. (2.) **BAR'SABAS** Judas. He was a member of the synod at Jerusalem; and was sent along with Paul, Barnabas, and Silas to publish the decrees thereof among the gentile churches. After preaching a while at Antioch, he returned to Jerusalem. Acts xv. 22-34.

**BARTHOLOMEW**, one of our Lord's twelve apostles. As John never mentions Bartholomew, but Nathanael; and the other evangelists, never Nathanael, but Bartholomew; as John classes Philip and Nathanael as the others do Philip and Bartholomew: as Nathanael is mentioned with the other apostles that met with their risen Saviour at the sea of Tiberias; as Bartholomew is not a proper name, but only signifies one to be the son of Tolmai; as Peter is called BARJONA; we suppose Bartholomew and Nathanael one and the same person. Informed by Philip concerning our Saviour as the true Messiah, Nathanael doubted how any good thing could come out of a place so notoriously wicked as Nazareth. Philip desired him to satisfy himself concerning Jesus's excellence by conversing with him: he complied. On sight of him, Jesus declared him an Israelite indeed, without allowed fraud and dissimulation. Nathanael asked how he knew him? Jesus replied, that he knew what had passed under a certain fig-tree, whither he retired to his most secret devotion. Struck with this discovery of his omniscience, Nathanael, all in raptures, acknowledged him the Son of God, and the promised Messiah or king of Israel. Jesus assured him that his ready faith should be quickly rewarded with further proof of his messiahship; he should see the angels of God attend on and serve him as their high and sovereign Lord.—Some time after, he was sent along with Philip to preach and work miracles in the land of Israel; and, with the other apostles, had repeated visits from his risen Redeemer. John i. 45-51, and xx. and xxi. Matt. x. 3. Mark iii. 13. Luke vi. 14.

After teaching about 18 years at Jerusalem, he is said to have preached to the East Indians, and committed to them the gospel according to Matthew. Thence, it is said, he travelled to Lycaonia; and at last by the Albanians, on the Cæspian Sea, was flayed alive, and crucified with his head downwards. A spurious gospel is ascribed to him.

**BARTIMEUS**, son of Timeus, a blind man, who sat begging by the wayside, as Jesus passed with a great multitude from Jericho to Jerusalem. Informed that Jesus was among this crowd, he cried out, "Jesus, thou Son of David, have mercy on me." Jesus stopped, and ordered him to be brought near. It was done. Jesus asked him what he desired at his hand. He begged the recovery of his sight. Jesus bade him go his way; his faith had saved him. Immediately he received his sight, and followed his divine Physician. Mark x. 46-52. Matthew mentions two blind men cured on this occasion, chap. xx. 30-34; but as Bartimeus was most noted, or expressed the greatest earnestness and strongest faith, Mark mentions him and omits the other.—Luke relates the cure of another blind man, performed by Christ in his going to Jericho. Luke xviii. 35-43.—*O how fast, how cheerfully would our Redeemer heal our spiritual maladies, if applied to!*

**BA'RUCH**, a Jewish prince, son of Neriah, grandson of Maaseiah, and brother of Seraiah, one of Zedekiah's courtiers, attached himself to the prophet Jeremiah, and was sometimes his secretary or scribe. When king Jehoiakim had imprisoned that prophet, Baruch, according to the direction of God, wrote his prophecies from his mouth, and read them to the people, as they were assembled at some extraordinary fast. The courtiers, informed hereof by Michaiah one of his hearers, sent for him, and he read them again in their hearing. Affected with what they had heard, the courtiers advised Baruch and Jeremiah to hide themselves; for it behooved them to lay the matter before the king. Having laid up

the writing in the chamber of Elishama the scribe, they waited on the king, and informed him of its contents. By his order, Jehudi fetched and read it before him and his princes. Scarcely were four or five pages read, when Jehoiakim, in a rage, and contrary to the intercession of several princes, took it, cut it to pieces, and cast it into the fire. He gave orders to apprehend Jeremiah and Baruch; but they could not be found. Soon after, Baruch wrote another copy, more enlarged, from the mouth of the prophet. Baruch, having lost all probable access to honour and wealth, and being in danger of his life, was extremely dejected. Inspired of God, Jeremiah chid him for his ambition after great things, when the ruin of Judah was at hand; and assured him of divine protection in every case. Jer. xxxvi. and xlv.

In the 10th year of Zedekiah, Baruch, by Jeremiah's direction, carried his charter of the field of Hanameel, and put it in an earthen vessel, that it might remain safe till after the captivity.—After Jerusalem was taken, Nebuzar-adan allowed Jeremiah and Baruch to remain in Judea with Gedaliah.—After the murder of that good deputy, Johanan and other principal men falsely blamed Baruch, for enviously exciting Jeremiah to forbid their going to Egypt; and carried them both to that country. Whether Baruch, after the death of Jeremiah, removed from Egypt to Babylon we know not. An APOCRYPHAL book is falsely ascribed to him. Jer. xxxii. 12, 13, xliii. 3, 6.

**BA'RUCH**, the son of Zabbai, under the direction of Nehemiah, earnestly repaired a part of the wall of Jerusalem. Perhaps, too, he sealed the covenant of reformation, and was the father of Maaseiah. Neh. iii. 20, and x. 6, and xi. 5.

**BARZILAI**, *as hard as iron.* (1.) A Simeonite of Meholah, and father to Adriel the husband of Merab the daughter of Saul. 2 Sam. xxi. 8. 1 Sam. xviii. 19. (2.) A Gileadite of Rogelim, who plentifully supplied David and his small host with provisions as they lay at Mahanaim, during the usurpation of Absalom. On David's return to his capital, and to take possession of his royal dignity, Barzillai attended him to the passage of Jordan. David insisted that he should go and dwell with him at Jerusalem. Barzillai pleaded his old age and unfitness for court. His excuse was sustained, and king David dismissed him home with the kindest embraces; but, with his permission, retained Chimham his son at court. 2 Sam. xvii. 27-29, xix. 31, 40. (3.) A priest descended from the daughter of the former Barzillai, and head of a number of priests who returned from the Babylonian captivity. Neh. vii. 63.

**BASE**, a foundation or settle for pillars or the like to stand on. The bases of the altar and lavers might represent the perfections and purposes of God, whereby Christ is set up for our surety and purification; or the dispensation of the gospel that lifts up and bears his name before the gentiles. 1 Kings vii. 27. Ezra iii. 3. The visionary ephah, and woman in it, being established on her own base, in the land of Shinar, may signify that the judgments of God should, in a just and proper manner, fall aid, from age to age, rest on Chaldaea, where his people had been abused, and himself so dishonoured; or rather, that the wicked Jews, in their present dispersion, should not be favourably supported by the promises and kindness of God, but for a multitude of ages be fixed in misery and loaded with punishment. Zech. v. 11.

**BASE**, mean, contemptible; of the vile and rascal sort. Job xxx. 8. Acts xvii. 5. Many of God's chosen are so in their outward condition, or before conversion. 1 Cor. i. 28. Paul was represented by the false teachers as such to those that saw him. 2 Cor. x. 1. Since the time of Ezekiel, Egypt has been a base kingdom, and the basest of all kingdoms; being almost always subject to the most grievous oppression, under the Chaldeans, Persians, Greeks, Romans, Saracens, Turks, and even Mamluke slaves. Ezek. xxxi. 14, 15.

**BA'SHAN** (*confusion or slander*), or **BAT'ANEA**, one of the most fruitful countries in the world, lying eastward of Jordan and the sea of Tiberias, northward of the river Jabbok, westward of the mountains of Gilead, and south of Hermon and the kingdom of Geshuri. Besides villages, it contained sixty fenced cities. It was peculiarly famous for its rich pasture, excellent flocks and herds, and stately oaks. Moses took it from Og, and gave it to the half-tribe of Manasseh. Num. xxxii. Josh. xvii. 1. 1 Chron. vi. 21-23. Deut. xxxii. 14. Amos iv. 1. Ezek. xxvii. 6. *Bashan and Carmel* are used to represent fertile countries, or the flourishing

\* Psalm cxlii. 9, seems to contain a remarkable prophecy of the gentiles' conversion to God. They resembled a mother long barren, but now become, through the blessing of God, the joyful mother of an innumerable and honourable race.



condition of a nation or church. Nah. i. 4. Jer. i. 19. Mic. vii. 14. God's bringing his people from *Bashan* hill on the east, and the depths of the sea on the west, imports his recovering the Jews from their captivity and dispersion, into which they were driven by the Assyrians and Chaldeans and others, on the east, and by the Romans and others on the west; and his redeeming his chosen from distress on every hand. Ps. lxxviii. 22. The Jews lifting up the voice in *Bashan* imported their mourning as the Chaldeans made their noisy march through that country to ruin their kingdom. Jer. xxii. 20.\*

**BASKET**, a light vessel for carrying victuals or the like. Exod. xxix. 23. Probably Gideon brought out the bread and flesh to the angel in a basket, and the broth in a pot, that he might not only refresh himself for the present, but carry the rest along with him for a future refreshment. Judg. vi. 19. In a *basket* Paul was let down over the wall of Damascus, that he might flee for his life. 2 Cor. xi. 33. In *baskets* the noblemen of Samaria sent 70 heads of Ahab's children to Jehu at Jezreel. 2 Kings x. 7. The three *baskets* seen by the Egyptian baker in his dream represented three days of life. Gen. xl. 16, 18. *Basket* is put for the provision in it, or *basket* and *store* may mean their baskets and leather bags, in which they carried about provision with them when they travelled up to Jerusalem with their first-fruits, &c. Deut. xxviii. 5, 17, xxvi. 2. Exod. xii. 34. When our Saviour feasted 5000 with five loaves, there remained twelve *baskets* full of fragments; when he fed four thousand with seven loaves, there remained seven *baskets* full. On both occasions much more bread was left than was at the beginning, as a reward to the disciples for their liberality. Matt. xiv. 20, and xv. 37.

**BASIN**, a small vessel for holding water, or other liquids, to wash or sprinkle with. John xiii. 5. The ceremonial *basins* which received the blood of sacrifices, or holy water for washing, might represent the ordinances of the gospel, that bring near to us the blood and spirit of Christ, in their cleansing and sanctifying virtue. Exod. xl. 22, and xxiv. 6. 1 Kings vii. 40.

**BASTARD**, a child begot out of the state of marriage. Perhaps the bastards excluded from rule in the congregation of Israel were such as had an accursed Canaanite for father or mother. Deut. xxiii. 2. Jephthah, a bastard of extraordinary character, was deliverer and judge of Israel. Judg. xi. The *bastard that dwelt in Ashdod*, might be Alexander the Great, whom his mother declared such; or rather any foreigners who had no right to the place. Zech. ix. 6. *Bastards, or mother's children*, in the family of God, are those who, in respect of external profession, have the church for their mother, but were never savingly adopted and begotten of God. Heb. xii. 8. Song i. 6.

**BAT**, a four-footed beast of the ravenous kind. In its upper jaw it has six fore-teeth, acute and distant from each other; in the lower six, acute, but contiguous. It has eight tusks, two above and two below, on each side. Every foot has five toes, and those of the fore-feet are connected with a membrane, and expand into a sort of wings. This animal has often been ranked with birds; but it has the mouth of a quadruped, not the beak of a bird; it is covered with hair, not feathers; it produces its young alive, not from eggs; and in general much resembles a mouse. The female has two paps, and brings forth two young ones at a birth. While these are incapable to provide for themselves, she flies about with them clinging to her paps, and sometimes hangs them on a wall. During the winter, bats cover themselves with their wings, and hang asleep in dry caves or old buildings. During the summer, they hide themselves in the day, and flutter about in the evening, catching moths and other insects. Some

bats have tails, and others have none: they can hardly be tamed, but feed on insects, oil, cheese, tallow, &c. Some bats in China are said to be as large as pullets, and some in Golconda larger than hens, and are eaten by the inhabitants. The large bats in Brazil, Madagascar, and the Maldives fasten upon persons whom they find sleeping with any member uncovered, suck their blood, and leave them bleeding to death. Bats being unclean under the law might represent persons fearful, unbelieving, ignorant, and hypocritically wicked. But some render the word *HATALAPH* a swallow.

**BATH**, a measure for liquids, the same as the ephah for corn; it contained almost 1748 solid inches, was equal to above 17 Scotch pints, or three pecks, three pints, and some more than 12 inches of the Winchester measure; or seven gallons, four and above a half-pint English wine measure. Some think there was a common and sacred *bath*; the last containing a third more than the former, because in one place Solomon's brazen sea is said to contain 3000 *baths*, and in another 2000; but without supposing this, that vessel might ordinarily hold 2000, and at a stretch, when filled to the brim, 3000; or its foot might contain the third thousand. 1 Kings vii. 26. 2 Chron. iv. 5.

**BATHE**, to steep in water or other moisture. Lev. xv. 5. God's sword is bathed in heaven when his judgments are prepared for a terrible infliction, as swords are hardened for slaughter, being steeped in liquor. Isa. xxxiv. 5.

**BATH'SHEBA**, the seventh daughter, or *BATH'SHEVA*, the daughter of Elian or Ammiel, perhaps granddaughter of Abithophel, and wife of Uriah the Hittite. While her husband was employed in the siege of RABBAH, she happened to bathe herself, it seems, in her garden; David espied her from the top of his adjacent palace, and being informed who she was, sent for her, and lay with her. Falling with child, she informed king David thereof, that he might devise how to conceal their guilt. He sent directly for Uriah, as if he had intended to learn the affairs of the siege; but the real design was to give him an opportunity of being with his wife, and so be reputed the father of the child. Uriah came, and after a few trifling questions concerning the state and progress of the army, David ordered him home to his house, and sent a collation from his own table after him. Determined by Providence, and his own continence and bravery, Uriah thought it below him to riot in pleasure while his fellow-soldiers encamped in the field; and so slept with the guards at the palace gate. Informed hereof, David next day called him to his table, and to inflame his appetite made him drink heartily, and then ordered him home. Uriah again slept with the guards, and excused himself to the king by alleging it was improper to enjoy the embraces of his wife while Joab and the army, nay, the ark of God, were encamped in the open field. Vexed with this disappointment, David sent him back to the army with a letter directing Joab how to accomplish his murder. Bathsheba quickly hearing of her husband's death, and having mourned in the ordinary manner, David sent for and married her. The child begotten in adultery was scarcely born when it sickened, and, notwithstanding David's repentance and fasting, died, as had been threatened by Nathan in the name of the Lord. Bathsheba was however honoured to bear David other four sons; one Solomon, another Nathan, both ancestors of Jesus Christ. 2 Sam. xi. and xii. 1 Chron. iii. 5. Matt. i. 6. Luke iii. 31.

Bathsheba, it seems, was extremely careful in the education of her children, particularly of Solomon, concerning whom many promises had been made. The last chapter of Proverbs perhaps, contains part of her instruction. Prov. iv. 3, and xxxi. David having promised to her that Solomon her son should be his successor, a warm remonstrance from her and Nathan the prophet prevented Adonijah, and procured the coronation of Solomon. When, by Adonijah's instigation, she petitioned for his being allowed to marry Abishag, his father's concubine, Solomon, however honourably he received her, did, with no small spirit, and with marks of displeasure, reject her petition. 1 Kings i. and ii. 13-25.

**BATTLE**, a warlike contest or engagement. Deut. xx. 3. The Jewish wars are called the *battles of the Lord*, because fought by his people against his enemies; and he often expressly directed, and gave signal victory therein. 1 Sam. xviii. 17. 2 Chron. xxxii. 8. To turn the battle to the gate is to fight valiantly, and drive back the enemy who has got, as it were, into the heart of the

\* The mountain of *Bashan* is mentioned in a very remarkable manner, Pa. lxxviii. 15, 16; which is considered as descriptive of the towering height of Mount Zion, even above *Bashan* and *Salmon*. But it is the glory of the church of God rather than the height of Zion which is here celebrated. "Why leap ye?" Bishop Horn justly translates, *Why look ye askance with envy?* The worshippers of *Bashan* were idolaters, foes to Zion, and looked with envy at her glory. In like manner, bringing back from *Bashan*, and the sea's devouring depths, is delivering from the bondage of Antichrist, yea from the grave itself.



city. Isa. xxviii. 6. The battle is not to the strong; is not always gained by the most powerful. Eccl. ix. 11. The Lord fought with Sennacherib's army in battles of shaking; by the shaking of his hand, an easy display of power, he cut them off with a terrible and alarming destruction. Isa. xxx. 32, and xxxvii. 36.

**BATTLE-AXE**, a heavy axe to cut down trees, houses, &c. in the way of an army, or to hew down whatever stood in the way of victory. The Chaldeans are called God's battle-axe and weapons of war; by them he destroyed the nations around. Jer. ii. 20.

**BATTLE-BOW**, either a bow to shoot with in war, or an army of archers and excellent warriors. Zech. ix. 10, and x. 4.

**BATTLEMENT**, a wall around the top of flat-roofed houses to prevent falling from them, or to fight from with an enemy; or it may signify the towers, walls, and fortifications of cities. Jer. v. 10. Whatever Jew had not a battlement on his roof was held guilty of the death of him who fell from it. Deut. xxi. 8.\*

**BATTER**, to beat down. 2 Sam. xx. 15.

**BAY**; (1.) A reddish colour, inclining to chestnut; but some render *amutzrim*, strong; startling-coloured; speckled with black and white. Zech. vi. 3. (2.) **BAY-TREE** is of that kind of plants which have nine stamina, and one style in the flower. It has no calyx, but the corolla consists of six hollow, erect, and oval-pointed petals. Its fruit is a drupe of an oval-pointed figure: the seed is a single oval-pointed nut, and its kernel of the same shape. This tree propagates by seed in most countries which are moderately warm. It spreads wide, and has a most beautiful flourish. Unless the winter be severe it retains its verdure, but quickly grows old, and decays. Tournefort mentions five kinds of it. Wicked men are likened to it; their power and influence are often extensive; their victories, honour, and prosperity make a glorious appearance; but how soon matters are changed, and they are reduced to wretchedness and contempt! Ps. xxxvii. 35, 36.

**BDELLIUM**, a gum or resin somewhat resembling myrrh. It is found in single drops of a very irregular size, some of which are as big as a hazel-nut. Its colour is dusky, and its taste bitterish. It powerfully softens and cleanses when it is new and fresh. There was plenty of it near the river Pison, Gen. ii. 12; and the manna resembled it in colour. Num. xi. 7. After all, the learned exceedingly disagree about the nature of *bdellium*, and the manner of its production; nor do we know if the modern be the same with the ancient. Some will have *bdellum* in Scripture to signify a precious stone, fine crystal, or steel; and the great Borchart contends that it denotes pearls, plenty of which are fished not far from the mouth of the Pison in the Persian Gulf.

**BE, AM, IS, ARE**; (1.) To exist; have a being. Rom. iv. 17. (2.) To exist in and of one's self, independently of all others. Hence God's name, I AM THAT I AM, or I WILL BE THAT I WILL BE, denotes his eternal independent self-existence, and his free, unchangeable, liberal, and everlasting communication of his goodness. Exod. iii. 14. (3.) To be made; become. Jer. xxxii. 38. (4.) To be openly manifested; appear to be. Rom. xiv. 9. Luke vi. 35. John xii. 36. (5.) To be set apart to. Judg. xi. 31. To be the Lord's, or for him, is to be espoused to his Son, dedicated to his service, aim at his glory, and obey his commandments. Hos. iii. 3. Zech. ix. 7. The Lord's being with us, or for us, imports his favouring us with his love, assisting us by his power, and satisfying us with his goodness. Judg. vi. 14. Rom. viii. 31. 1 Chron. xxii. 16. (6.) To be reputed; judged; esteemed. 1 Cor. vii. 14. (7.) To be highly esteemed among men; and hence what is condemned is represented as *not being*. 1 Cor. i. 28. (8.) To be like unto: so Christ is called a rose and lily. Song ii. 1. John xv. 1. (9.) To represent; signify: so circumcision is called God's covenant, because a sign and seal of it, Gen. xvii. 10; the paschal lamb—the passover, because a sign to commemorate the angel's passing over the houses of the Hebrews, Exod. xii. 11, and xiii. 9; the kine and ears of corn in Pharaoh's dream were years of plenty and famine; that is, they signified them. Gen. xli. 26, 27; so the Sabbath was the covenant of the Lord, Exod. xxxi. 13, 16; the rock which supplied the

Hebrews with water was Christ, 1 Cor. x. 4; the candlesticks, churches, and stars, ministers. Rev. i. 20. Baptism is the washing away of sins. Acts xxii. 16; the bread and wine in the Lord's Supper are Christ's body and blood, because they signified these things. Matt. xxvi. 27. 1 Cor. x. 16, 17. (10.) To comprehend and bring forth. Thus to be carnally-minded is death: it implies our lying under the power of spiritual, and brings forth eternal death. Rom. viii. 6. To do to others as we wish they should do to us, is the law and the prophets; it comprehends whatever duty to man is required by them. Matt. vii. 12. (11.) Ought to be: so marriage is honourable in all, that is, ought to be so. Heb. xiii. 4. Ministers are the salt of the earth, the light of the world, that is, ought to be so. Matt. v. 13, 14.

**GOD IS, WAS, AND IS TO COME**. He is absolutely eternal and unchangeable. Rev. i. 4, 8. God is *all and in all* in the eternal state: the full enjoyment of him shall render the man Christ and all his people fully happy in the highest degree: this enjoyment shall supersede the necessity and use of all outward enjoyments, and all instituted ordinances. 1 Cor. xv. 28. Christ is *all and in all* to his people. He is the all of their hope, confidence, esteem, and comforts: he is all in every privilege of acceptance, preservation, sanctification, and security for eternal life: he is the all in every operation of the Holy Ghost, here, and in that fulness of joy at God's right-hand for evermore. Col. iii. 11.—*Be ye as I am, for I am as ye are*: have the same affection for me as I have for you: embrace the same sentiments of justification as I now have, for I once had the same as you. Gal. iv. 12. The Romish beast was, and is not, and yet is. It was, when the Romans had for many ages a large and flourishing empire: it was not, when the emperors ceased to be heathen, and became Christian; or when the Goths destroyed the empire: and yet is, continues to exercise much the same power, idolatry, and cruelty under the pope and his agents. Rev. xvii. 11.

**BEACON**, a long piece of wood erected on a rising ground or top of a hill, to give warning of the approach of an enemy; or on a place of danger, to warn passengers to avoid it. The Jews were like a beacon, and ensign on a hill, when the judgments of God had rendered them few in number, and laid on them such alarming distress as loudly warned others to avoid the like sins. Isa. xxx. 17.

**BEAM**, a large and strong plank of wood, such as those on which weavers roll their webs in the loom. 1 Sam. xvii. 7; or which are used to support the walls, roofs, or galleries of a house. 2 Kings vi. 2. The foundations of the earth are called God's beams, because of the strength, stability, and duration he gives them. Ps. civ. 3. Christ's word, promises, ordinances, are called beams and rafters of his and his people's house: they support, establish, and adorn his church; and by means thereof we have union and fellowship with him and with one another. Song i. 17. Scandalous and more heinous crimes are called beams in the eye; they greatly hurt, and, unless it be seared, terribly torment the conscience, and hinder men to see the light of life, or discern good from evil. Matt. vii. 3.

**BEAR**; (1.) To carry. Jer. xvii. 21. 2 Chron. ii. 18. (2.) To bring forth. Gen. xviii. 13. Jam. iii. 12. Song iv. 2. (3.) To uphold. Isa. xli. 4. Ps. lxxv. 3. (4.) To undergo the fatigue of ruling. Deut. i. 9. (5.) To endure, suffer. 2 Cor. xi. 1. Rev. ii. 2. To bear witness is to declare our testimony concerning a point. Deut. v. 20. To bear tribute is quietly to pay it. 2 Kings xviii. 14. To bear the infirmities of the weak; bear one another's burdens, is to assist them under distress, sympathize with their weakness, avoid offending them in points of indifference; avoid condemning or despising them for their inadvertent slips. Rom. xv. 1. Gal. vi. 2. To bear sin, is to be charged with it in law, and suffer the punishment due to it. Num. v. 31, and xiv. 34; but children bearing the iniquities or whoredoms of their fathers, imports their being punished on account of them. Num. xiv. 33. Ezek. xxiii. 33. The priests and the scape-goat bearing the iniquities of the Israelites, imports the typical imputation of them to them, and their enduring labour and travail ceremonially to expiate them, as they were figures of Jesus Christ, on whom the Lord laid the iniquities of his chosen people, that he might make real and full satisfaction for them. Exod. xxviii. 38, 43. God's bearing and carrying his

\* It was a custom of the Jews to walk on the roofs of their houses, and to retire thither for the purposes of devotion. 2 Sam. xi. 2. Acts x. 9.

people imports his care of them, his supporting, assisting, protecting, and comforting them, by his providence, power, and grace. Deut. vi. 11. Isa. xli. 4.

**BEAR**, a four-footed beast of prey. It is a large unsightly animal; in some places about the size of a mastiff; in others as large as a small heifer. It is covered with a thick shaggy fur, so as to appear like a shapeless lump. Bears are mostly of a black brownish colour; but in cold countries some of them are found white. Their skull is thin, but firm, and a great deal of brain in it; whence perhaps they are so sagacious. Their eyes are small; their fore-teeth are six on every side, and longer than the rest. They have no tail, but a lengthened os coccygis. Their feet are so formed that in walking they always tread on the heel: they have five toes on each, but the biggest answer to the smallest in the human hands and feet. Their claws are very hooked and strong, proper for climbing. It is said when they are littered they are no bigger than mice, and are without eyes and hair. Their dams go with them about 30 days, and generally bring forth five at a time. Bears feed on fruits, honey, bees, and flesh, and are very ravenous, resentful, subtle, and skilful in climbing trees, extremely kind to their young, and rage and roar dreadfully when they are taken from them. During the winter they hide themselves, and sleep, the males about 40 days, and the females about four months; at the end of which the males are exceedingly fat. Bears are found in most countries where there are woods: they were common in Palestine.—David had one to attack, as he attended his father's flock: two she-bears tore to pieces 42 of the children of Bethel, who had mocked Elisha the prophet. 1 Sam. xvii. 34. 2 Kings ii. 23, 24.

God compares himself to a bear bereaved of her whelps, to mark his wrathful, unrelenting, and destructive judgments against his enemies. Hos. xiii. 8. Lam. iii. 10. Angry men are likened to bears robbed of their young; their reason is weakened and disturbed; they are disposed to tear the characters, properties, and persons of such as they are disgusted with. 2 Sam. xvii. 8. Prov. xvii. 12. Wicked men, chiefly tyrannic rulers, are likened to bears, because of their malice, revenge, fierceness, terrible, and murderous influence. Prov. xxviii. 15. Isa. xi. 7. Desperate grief and sorrow are likened to the roaring of bears. Isa. li. 11. The Persian monarchy is figured as a bear raising up itself on one side, having three ribs between its teeth, and invited to devour much flesh: less active and glorious than the lion-like empire of the Chaldeans, but no less cruel and bloody, it raised up itself on the east of the Chaldean. Invited by the providence of God, by the Hyrcanians, by Cyaxares the Mede, and Gobrias, a noble Chaldean deserter, Cyrus, with small craft, courage, labour, and bloodshed, destroyed the empire of Chaldea, and added to that conquest the wealthy and potent kingdoms of Lydia on the north, and Egypt on the south. Dan. vii. 5.—Antichrist is said to have the feet of a bear: he and his agents are qualified to climb to the highest in their ambition: his supporters and emissaries are active and unwearied in his service, and hold fast, and tear whatever they can. Rev. xli. 2.

**BEARD**. In various countries different parts of the beard have been cultivated. The ancient Hebrews wore a beard on the chin, but not on the upper lip; and were divinely forbid to cut off the angles and extremities of their beard, in the manner of the heathen, Egyptians, or others, who wore only a tuft of hair on the chin. The modern Jews cherish a fillet of hair, all along from their ear, and the whole of it on their chin. *Men shaving their own heads and beards, or clipping or plucking the hair thereof, or neglecting to trim the hair of the beard*, was expressive of great mourning and grief. Isa. xv. 2. Jer. xli. 5, and xlviii. 37. Ezra ix. 3. 2 Sam. xix. 24. To shave the whole or half of the beard to one was accounted the most horrid insult and contempt. 2 Sam. x. 4, 5. With the Lacedæmonians, the punishment of fugitives from the field of battle was to have their beards half shaved. With some Indians, the shaving of the beard was the highest punishment. How terribly Aureangzeb, the emperor of the Moguls, in the last century, revenged the shaving of his ambassador's beard on the Sophi of Persia is no secret: nor how exceedingly the Turks themselves affronted if one threaten to shave their beards. As beards were thus esteemed by the Jews, God by likening them to the hairs of Ezekiel's head or beard, hints,

that however dear they were to him, he would destroy them in different forms. God's shaving a people's head, beard, or the hair of their feet, imports his easy cutting off in vast numbers their principal men and commons, and exposing them to the utmost ignominy, for the purging of them from their sinful leprosy. Isa. vii. 20.

**BEAST**, a living creature devoid of rational consciousness, appointed for the service of man, and the ornamenting of the universe. Beasts possess sagacity in very different degrees. Oysters, and some other shellfishes, have but a small sensation. Some animals have a far sharper sensation than men. Horses, dogs, beavers, foxes, ants, bees, apes, especially the satyric orang-outang, have surprising sagacity, or approach towards reason. It is not, however, the want of speech that hinders them from reasoning, as some pretend.—Parrots can easily enough be taught to speak, but not to reason, perform operations of arithmetic, &c. In some climates, beasts, as well as men, are more dull and insagacious than in others.\* The difference between us and these animals is, we have immortal souls capable of religion, capable of knowing and enjoying God, and of acting by supernatural and eternal views; all their knowledge, designs, and cares are confined to temporal happiness, the preservation of their bodies, and propagation of their species; and all die with their bodies. They have sense, imagination, passions, and memory; we have also understanding and reason.—Yet as to actual knowledge and exercise, how like to beasts have most men made themselves!

Beasts may be distinguished into cattle, fishes, fowls, creeping things; to which may be reduced insects and animalcules. Buffon reckons about 200 kinds of four-footed beasts, and 1500 or 2000 fowls; but perhaps not a few of these may be the same kinds diversified by their different climates, nourishment, or usage by men. It is, however, probable, that not only the number, but even the kinds of fishes and creeping things exceed both. On the fifth day of the creation God formed out of the waters, or mingled mud, fishes and fowls. On the sixth he formed of dust cattle and creeping things. To begin the exercise of man's lordship over the creatures, God assembled the fowls and beasts of the earth, both wild and tame, to the number of perhaps about 300 kinds, before Adam, that he might impose names on them. Gen. i. and ii. Probably it was not till after the flood that men were allowed to eat the flesh of beasts. We read of herbs and fruits assigned Adam for his food, but nowhere of flesh. Gen. i. 29, 30. The grant of their flesh to Noah and his posterity is conceived in such terms as inclines one to think it was new; and even then men were forbid to eat them with the blood mixed with the flesh. Gen. ix. 3. Beasts which had killed a person, or had been used for unnatural purposes, were divinely appointed to death. Exod. xxi. 28. Lev. xx. 15. As beasts are the property of sinful man, they are subjected to much distress on account of his sin: the most part of land animals perished by the flood, the cattle of Hebrew cities apostatizing to idolatry, as well as of the Amalekites, were to be entirely cut off, and in instances innumerable, God threatens and distresses beasts, as well as men. Gen. vi. 17, vii. 21. Deut. xiii. 15. 1 Sam. xv. 3. Jer. xii. 3. Ezek. xiv. 13-21. Zeph. i. Hos. iv. 3. How far the sufferings of the innocent animals may be balanced, when at last the creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God, we know not. Rom. viii. 20-22. God entered into a covenant with Noah, extending to the beasts of the field, that a general flood should no more destroy them.

\* A dog in Newfoundland is very different from a spaniel in England. The soul or spirit of man is that which constitutes the essential difference between him and all the lower animals: and this consists of that life which lies in God's favour, the life which was breathed into him by his almighty and gracious Creator. This life discovers itself by the exercise of conscience, the knowledge of good and evil, the love and obedience of God, the hope of eternal life, and the fear of eternal death. When man therefore embraces infidel sentiments, which root out the natural language of an informed conscience, and the certainty of the resurrection and the judgment, he becomes like the beasts which perish, and answers the description given by Solomon. Eccles. iii. 18, 19.

Gen. ix. 10. He enjoins that they partake of the rest of his Sabbath. Exod. xx. 10, and xxiii. 12. He warns against every semblance of cruelty to them. Exod. xxiii. 5, 19. Deut. xxii. 6, 7. Prov. xii. 10. Partly from regard to the cattle, he spared Nineveh. Jonah iv. 11. As sometimes he makes beasts his instruments to punish guilty nations, the Egyptians, Israelites, and others; so he makes a covenant of peace with them, in behalf of his people. Exod. viii. x. Ezek. xiv. xxxiv. 25. No beasts naturally speak. It was Satan in the serpent that spoke to Eve. It was by a miracle Balaam's ass rebuked his master. Gen. iii. 1-14. Num. xxii. 28-30. The ancient Egyptians and others, it seems, imagined beasts superior to men, and therefore worshipped not a few of them; and sundry of them are still worshipped in Africa, &c. The doctrine of human souls departed entering into beasts was common through all the East; nor were the Jews in the days of our Saviour free of it. An article in the French Encyclopedia pretends to prove that beasts are inhabited by devils, who render them mischievous.

Under the law beasts were classed into three divisions. (1.) Some were *most pure*. These were such as were most profitable to men, easy to be had, fit to represent our Redeemer, and so allowed to be sacrificed; they were oxen, sheep, goats, turtles, pigeons: none were allowed to eat the fat of any of these, even though they were not sacrificed. And these perhaps were all that were reckoned clean at Noah's entrance into the ark. Lev. i. 3, and xxii. 18, 19, xxvii. 3. Gen. vii. 8. and viii. 20. (2.) Some were *simply clean*, and might be eaten as common food, but not sacrificed. This kind included a variety of such four-footed beasts, as both chewed the cud and divided the hoof; a variety of fowls; and all fishes that had fins and scales, together with four sorts of the locust kind of insects; but if any of these died of their own accord, or had been torn, and so perhaps touched by an unclean beast, they became unclean. Exod. xxii. 31. Lev. xi. 9, 22. Deut. xiv. 4-6, 9, 20. (3.) The rest of the animals were *unclean*, particularly such as were ravenous, unsocial, nightly, &c., as the eagle, ossifrage, osprey, vulture, kite, raven, owls, night-hawks, cuckoo, cormorant, swan, pelican, stork, heron, lapwing, and bat. And among creeping things, the weasel, mouse, tortoise, ferret, chameleon, lizard, snail, and the mole. Lev. xi. Deut. xiv.—Were not the animals of the first class chiefly figures of Jesus, our meek, ready, and all-profitable Redeemer and sacrifice? Were not those of the second emblems of the saints, who live on wholesome food, meditate on God's word, essay to render every one his due, are children of the light, and have fellowship with Christ and his people, and covered with his righteousness, do by faith and love swim against the tides of corruption? Were not those of the third class emblems of wicked men, heathens, superstitious, covetous, cruel, self-seekers, sensual, not having the Spirit? Thus by God's fixing the point of the uncleanness of animals, he at once dissuaded the Hebrews from the idolatry of Egypt; restrained them from hurtful food; marked them out his peculiar people: signified their duty to avoid wicked persons and courses, similar to the bad qualities of the prohibited animals. Acts x. 12, and xi. 6.\* We have but a very imperfect knowledge of the Hebrew names of many animals mentioned in Scripture, though no doubt the ancient Jews understood them; and from what we know, the wisdom of Adam in naming them so agreeable to their nature plainly appears. No commentator has handled this point with equal sagacity and learning as the great Bochart in his *Hierozoicon*; and yet it would not be safe to trust implicitly to this incomparable guide. The uncertainty for about 1700 years past, what animals are intended by several of the Hebrew names in the Mosaic rules, relative to clean animals, plainly manifests that the ceremonial dispensation hath been long abolished. *Beasts of the earth* sometimes denote ravenous beasts. Jer. xv. 3. Wild beasts of the desert and islands, or *Tzirim* and *Iyim*, are wild cats, and a kind of wolves that make a terrible howling. Isa. xlii. 21, 22. Jer. i. 39. Ministers are called beasts, Rev. iv. v. and vi.; but the word ought everywhere to be rendered *living crea-*

\* Peter's remarkable vision, Acts x., discovers to us the great distinction under the law, between clean and unclean beasts. This distinction was understood before the law by Moses. Gen. vii. 8, viii. 20.

tures, as in Ezek. i. Saints call themselves *beasts* because of their sinful vileness, ignorance, stupidity, unreason, carnality. Prov. xxx. 3. Ps. lxxiii. 22. Men in general are called *beasts* for their carnality, earthiness, ignorance, unteachableness, contention, hurtfulness to one another. Eccl. iii. 18. And the mildest animals, as oxen, cows, calves, sheep, lambs, doves, are emblems of the saints; while lions, bears, wolves, serpents, are made emblems of the outrageously wicked. Isa. xl. 6, 7, 8. The most powerful animals, as eagles, lions, bullocks, he-goats, rams, leviathan, &c., are made emblems of kings and others, powerful and wealthy. The subjects of the kings of Assyria, Chaldea, and Egypt are represented as *beasts lodged d under the shadow* of their protection, as animals under a tree. Ezek. xxxi. 6. Dan. iv. 14. Wicked men are called *beasts* for their unreasonableness, earthly-mindedness, neglect of eternal things, and rage against God and his people. 1 Cor. xv. 32. 2 Pet. ii. 12. The gentiles and others are called *beasts of the field*, because of their distance from God; their want of fellowship with his people; their bloody, malicious, and murderous principles. Isa. xliii. 20. The Chaldean, Persian, Grecian, Roman, and antichristian empires are likened to *beasts*, because by methods carnal, cruel, and unjust they were erected and maintained. Dan. vii. 11, and viii. 4. Rev. xii. xiii. xvii. and xviii. The *scarlet-coloured* beast that carries the Romish Antichrist, is the bloody empire of Rome, parted among persecuting princes enslaved to popery. Rev. xvii. 3. The beasts that devour Antichrist's slaughtered troops are not only those literally so called, but the Protestants who seize on their spoils. Rev. xix. 17-23. The Hebrews' passage through the Red Sea and wilderness is likened to a *beast going down into or along a valley*; it was easy and safe under the protecting influence of God. Isa. lxiii. 14.

BEAT; (1.) To smite, strike. Deut. xxv. 3. (2.) To bruise, bray. Num. xi. 8. (4.) To thrash. Ruth ii. 17. Isa. xxviii. 27. (1.) To change, turn one thing into another. Isa. ii. 4. Joel iii. 10. (5.) To overcome in battle. 2 Kings xiii. 25. (6.) To batter, demolish. Judges viii. 17.

BEAUTY; (1.) COMELINESS, fineness of appearance, 2 Sam. xiv. 25; but in Dan. x. 8, it may signify *vigour, strength*. (2.) A chief person or city, which is comely, and adds an air of glory to its fellows; so Saul and Jonathan were the *beauty* of Israel, Babylon the *beauty* of the Chaldees, Jerusalem and the temple the *beauty* of Israel. 2 Sam. i. 19. Isa. xli. 19. Lam. ii. 1. (3.) Splendour, glory, dignity. Lam. i. 6. The *beauty of the Lord* is the shining forth of his excellences in Christ, and in his word and works. Ps. xxvii. 4. (4.) Comfort and joy. Isa. lxi. 3. God is called the *beauty of holiness*, his holiness and moral purity infinitely surpass that of angels and men, and is the bright ornament of his nature. 2 Chron. xx. 21.† The *beauty of the Lord* is on his people when he displays his glory, grants them his presence and honouring favours, imputes Jesus's righteousness to them, and renders them holy in heart and life. Ps. xc. 17. To worship the Lord in the *beauties of holiness* is to worship him in Christ his holy One, and in whom his purity is fully displayed; in the beautiful and sacred temple or ordinances; and in the exercise of holiness in heart and life. 1 Chron. xvi. 29. Ps. xxix. 2, and xvi. 9, and ex. 3. The *perfect beauty* of the Hebrew state was their excellent order of government, their peace, prosperity, and wealth, with the truth, holiness, and benevolent tendency of their religion. Ezek. xvi. 14. Zech. xi. 7. The *beauty of God's ornament set in majesty* was the magnificent temple of Jerusalem. Ezek. vii. 20. Isa. lxiv. 11. Jer. vi. 12. Ps. lxxviii. 2, 1, 2. Lam. ii. 1. The *glorious beauty on the head of the fat valleys* was the fruitful crops, the wealth and prosperity of the ten tribes; chiefly of Samaria, which stood on a hill adjacent to fat valleys. Isa. xxviii. 4.

BEAUTIFUL, having much comeliness. Gen. xxix. 17. Christ the Branch of the Lord is *beautiful and glorious*.

† According to others, the Hebrew word in this and various other passages rendered *beauty* denotes some external splendour or glory, and such as belongs only to the supreme object of worship. It is thought to allude to the Shechinah, the visible glory of Jehovah, in which he appeared to the Old Testament church. See *Leigh's Critica Sacra*, on the word.

In his person, office, and work brightly shine forth, to his people's wonder and satisfaction, all the glorious excellences of God. Isa. iv. 2. The saints are a *beautiful flock, beautiful as Tirzah, comely as Jerusalem*; they are adorned with Jesus's righteousness and grace; and with a holy conversation; and the church is adorned with divine ordinances, influences, and holy persons. Jer. xiii. 20. Song i. 5, and vi. 4. The *beautiful garments* of the church, and God's *comeliness* put on her, are the glory, wealth, comfort, and ordinances he bestowed on the Jews; the ordinances he gave his church in every age; and his saints' imputed righteousness, imparted grace, holy conversation, and spiritual comfort. Isa. lii. 1. Ezek. xvi. 14. The *feet* of the church are *beautiful with shoes*, when ministers, with great zeal and purity, faithfully preach the gospel, and spread abroad the knowledge of Christ; and when church members have their *affections and conversation* well ordered, and powerfully influenced by gospel principles and motives. Song vii. 1. The feet of ministers are *beautiful*; \* their labour and diligence in publishing salvation to men through Jesus Christ is very agreeable and comely; their message ought to be much more acceptable than the news of the Assyrian ruin, or of the deliverance from Babylon, were to the ancient Jews. Nah. i. 15. Isa. lii. 7. Rom. x. 15.

BEAUTIFY, to render comely. *God beautifies the meek with salvation*; his clothing them with the righteousness, grace, and glorious redemption, privileges, honours, and comforts of his Son renders them comely before God, angels, and men. Ps. cxlix. 4.

BECKON, to give a sign with the hand. Luke i. 22.

BECOME; (1.) To be made; to grow. Gen. iii. 22.

(2.) To suit; agree with. Ps. xciii. 5. Phil. i. 27. 1 Tim. ii. 10.

BED; (1.) A place to sleep or rest on. 2 Sam. iv. 5. In Canaan and places about, each person had a distinct bed. Some of their beds on the floor were richly ornamented with silver and gold. Esth. i. 6. The covering was the most honourable seat. Amos iii. 12. They fitted them for the reception of company. Acts ix. 34. (2.) A small piece of ground raised for flowers or plants. Song vi. 2. The *bed undefiled*, is the lawful use of the married state. Heb. xiii. 4. The *bed too short* to stretch one's self on, and the *covering too narrow* to wrap one's self in, are the Jews' carnal schemes of alliance with the Egyptians, and the like, that would procure them no solid rest, no complete safety; and the carnal and self-righteous methods which sinners use to obtain happiness, and that can yield no real comfort, ease, or safety to their souls. Isa. xxviii. 20. *Sore distress* is called a *bed*; therein men are confined amid disquiet and uneasiness, and rendered inactive. Rev. ii. 22. The grave, chiefly of the righteous, is called a *bed*: there our bodies continue at ease, and insensibly pass the time. Isa. lvi. 2. The saints' afflictions, or rather their frames of spiritual sloth and security, are *their bed*. How inactive and useless are they in this case! how void of vigorous concern! how often their mind filled with unsubstantial fancies! Song iii. 1. Christ's *bed*, wherein he refreshes his people, and renders them vigorous and fruitful in good works, is his church, his word, his covenant, his ordinances, and special fellowship with him;—it is *green*, comely, refreshing, and ever productive of saints, saving influences, good works, and glorious rewards. The *threescore valiant men* about it—are divine perfections, ministering angels, and faithful church rulers. Song i. 16, and iii. 7, 8. Christ's *cheeks*, his word wherein his beauty is seen, his display of his presence, his humble state, are as a *bed of spices*; there we see every delightful, unwasting, and soul-refreshing and perfuming grace beautifully connected. Song v. 13. Christ's church and people are as a *bed of spices*. In the church, what blessed variety of delightful ordinances and saints! In every saint, what variety of delightful graces! and what pleasure Jesus takes in them all! Song ii. 6.

As anciently persons sat or lay on beds at their feasts, the Jews lying on *beds of ivory*, and *stretching themselves on couches*, imported luxury and carnal ease. Amos vi. 4. Their *enlarging of their bed* signifies

\* The allusion here is to messengers who travelled in a hot country, through rough and dusty roads; their feet present a spectacle naturally offensive to the beholder, but the consideration that they bring joyful tidings, instantly converts their deformity into beauty.

their increase of their spiritual whoredom or idolatry and their sinful leagues with the nations around. Isa. lviii. 8.

BE'DAD, *solitary*, the father of Hadad. Gen. xxxvi. 5. BEDAI'AH, *the only Lord*, the son of Bani. Ezra x. 35.

BE DAN, *in a judge*, a deliverer or judge of the Hebrews; but who he was is not agreed. Some will have him Barak; others Samson, who was Ben-dan, a son of Dan. Perhaps he was rather Jair, and called Bedan, after his ancestor the great-grandson of Machir.

BEE, a small insect bred from a worm, and very remarkable for skill and industry in gathering honey and wax from flowers. Bees have four wings; they have their tail pointed with a sting, through which they emit a poisonous juice; and which, being hooked, is often left in the wound. There are eight or nine kinds of wild bees that lodge in the woods and fields; but the common bee has most attracted the consideration of mankind; their sagacity in collecting and bearing their honey and wax, in forming their combs, in distributing their labours, and in punishing the idlers, and in following the directing hiss of their leaders, is quite astonishing. They seldom hurt any with their sting till once they are provoked. Among these common bees are observable, (1.) The *queen mother*, who is somewhat longer and redder than the rest. She deposits eggs into the combs, and so brings forth a new swarm, perhaps to the number of ten or twenty thousand in a year. There is but one, two, or three queens in a hive. (2.) The *drones*, which lurk about the combs, doing little or nothing, and often suffer death as the reward of their laziness. (3.) The labouring bees, which collect the wax and honey, and rear the combs; and which are by far the most numerous. Assyria, Canaan, &c. were exceedingly noted for the multitudes of bees; which animals were legally unclean, though their honey was not. Lev. xi. 23. In Canaan, and places about, their beehives are made of clay, about four feet long, and half a foot diameter; they lay ten or twelve of them over another, and cover them with a little roof. As in Egypt the herbs on which they feed, particularly the sainfoin, grows sooner in the south parts, and later as one advances towards the north; according as the overflowing of the Nile abates, all the beehives in the country are carried to the south parts, heaped in pyramids in boats, and are gradually removed northward, as they have extracted the honey, till in about six or seven weeks they arrive at the Mediterranean Sea; amid all which migrations the numerous millions continue exactly mindful of their respective hives.

The armies of the Amorites, Assyrians, and David's enemies are likened to *bees*. How vast their numbers! how readily they followed the hiss, the call of Divine Providence! how hastily they marched! and how grievously they distressed the objects of their hatred! Deut. i. 44. Isa. vii. 18. Ps. cxviii. 12. Might not the swarm of bees which, contrary to nature, took up their residence in the carcass of Samson's slain lion, figure out the saints' resting in and feeding on Jesus's bloody victory over Satan, the roaring lion? Judg. xiv. 8.

BEER, a well, a city 12 miles northward of Jerusalem on the way to Shechem. Here Jotham the son of Gideon concealed himself from ANIMLECH. Judg. ix. 21.

BEER, or BEER-ELIM, a place in the country of Moab. As the name signifies *the well of the princes*, it was probably hereabouts that the Hebrew princes digged the well to supply their thirsty tribes: and here the howling of the distressed Moabites was heard during the Assyrian invasion. Num. xxi. 18. Isa. xv. 8.

BEER-LAHA'I-ROI, *the well of him that liveth and seeth me*; a well between Kadesh and Shur, south of Canaan, so called by HAGAR, because there the living God appeared to and provided for her and her son. Gen. xvi. 14.

BEE'ROTH, *wells declaring*. (1.) A city of the Gibeonites, given to the tribe of Benjamin, and where the two murderers of Ishbosheth were born. Josh. ix. 17. 2 Sam. iv. 2. The inhabitants of this place, or of some place near Abel-beth-maachab, are called Berites. 2 Sam. xx. 14. (2.) BEE'ROTH of the children of Jaakin, or Bene-jaakin, or the wells of the children of Jaakin, the 28th encampment of the Hebrews in the Arabian desert, a little to the northward of Ezion-geber. It seems they marched from Mosera or Moseroth to this place, and then again southward to Mosera. Num. xxxiii. 31, 32. Deut. x. 6.

**BEER-SHEBA**, *the well of the oath, or of seven*; a place so called, because here Abraham *swore a covenant* with Abimelech king of Gerar, and gave *seven* ewe-lambs as a ratification thereof. In the adjacent wilderness of Arabia, Hagar wandered. Gen. xxi. 14. At Beersheba Abraham planted a grove for his retired devotion: here he and the patriarchs Isaac and Jacob dwelt. From hence Jacob took his journey into Egypt. Gen. xxi. 14-33, xxii. 19, xxviii. 10, and xlv. 1. Here a city was afterward built, which fell to the lot of the Simeonites. Josh. x. 2. It stood about 20 miles south-west from Hebron, and 42 from Jerusalem, and was on the southern border of the Israelites, as Dan was on the northern. Between the two were computed 156 or 160 Roman miles. 2 Sam. xvii. 11, xxiv. 2. 1 Kings iv. 25. Judg. x. 1.

**BETLE**, a kind of insects extremely numerous, and distinguishable into more than 20 different sorts: but as common beetles are not eatable, nor have they legs to leap with, the Hebrew word *CHARGOL*, which denotes an eatable animal, must either denote a kind of locust or cockchafer; which, as they are great devourers of provision, are not unwholesome food. Lev. xi. 22.

**BEVES**, oxen, cows. Num. xxxi. 28.

**BEFORE**; (1.) In sight of. Gen. xliii. 14. (2.) Free to one's view and choice. Gen. xx. 15. (3.) Rather than. 2 Sam. vi. 21. (4.) At. Rev. iii. 9. (5.) Without commission from. John x. 8. (6.) Sooner than; first in order of time, place, dignity. Isa. xliii. 13. Josh. vii. 10. John i. 15, 27. (7.) On the east side, as that was before him who looked to the rising sun, and the west was behind. Isa. ix. 12. To be *before God* is to enjoy his favour, and the smiles of his providence. Ps. xxxi. 22. To *come before him* is to come to his temple and ordinances, and worship him, and have familiar fellowship with him. Ps. c. 2, lxxv. 4, xlii. 2. To *walk before him* is to behave as under his eye, depending on his strength, and aiming at his glory as our chief end. Gen. xvii. 1. To *sin before him* is to do it in his view, and with a bold and open contempt of him. Gen. xiii. 13. To *have other gods before him* is to have them in his sight, and in opposition to him. Exod. xx. 3. To *set the Lord before us* is to make him the object of our trust, the pattern of our conduct; and to intend his glory, and consider him as our witness and judge in all we do. Ps. xvi. 8.

**BEFOREHAND**, ere the time come. Mark xiii. 11. Some men's sins and good works are *open and manifest beforehand*, before they have opportunity of entrance into office in the church, and so it is easy to know whether to choose or refuse them; and some men's sins or good works *follow after*, are not known till they be in office. 1 Tim. v. 24, 25. *Beforetime*, in former times. Josh. xx. 5.

**BEG**, to ask alms, or free favours. David, in his time, never saw the children of any godly man *begging* for want; and had the divine laws been observed, it is likely few or no Hebrews had ever been heggars. Ps. xxxvii. 25. Deut. xv. 4, 7; but their disobedience introduced poverty; and many, particularly in the time of Christ, were beggars. A little before his death he cured three near Jericho, Matt. xx. 30-34. Luke xviii. 35-43; as he had before cured one at the pool of Bethesda. John v. 1-13. Peter and John cured a lame man at the gate of the temple. Acts iii.

**BEGET**; (1.) To bring into existence, or form from animal seed; thus fathers beget their children. Gen. v. 3. Matt. i. (2.) To produce, form; so God begets the rain and dew. Job xxxviii. 28. God the Father begat his divine Son, our Lord Jesus Christ, by an eternal, necessary, and natural generation, which imports no production of essence or personality, no posteriority, inferiority, or dependence in the Son: but the manner *hereof* is conceivable only to infinite wisdom. Ps. ii. 7. \* God *begets* us spiritually when he powerfully applies the seed of his word to our heart, and thereby forms spiritual life, gracious qualities, and dispositions in our nature. 1 Pet. i. 3. Ministers spiritually *beget* others when, by earnest prayer, serious preaching, and other

endeavours, they become means of their spiritual regeneration and change of heart. 1 Cor. iv. 15.

**BEGIN**; (1.) To be at first. Luke xxi. 28. (2.) To give first rise to. Neh. xi. 17.

**BEGINNING** denotes, (1.) The first part of time in general. Gen. i. 1. (2.) The first part of a particular period: as of the year; of the duration of the state or kingdom of the Hebrews. Exod. xii. 2. Isa. i. 16. (3.) The first actor, or the cause of a thing. Num. x. 10. Micah i. 13. (4.) That which is most excellent. Prov. i. 7, and ix. 10. *From the beginning is*, (1.) From eternity, ere any creature was made. 2 Thess. ii. 13. Prov. viii. 23. (2.) From the very first part of time. 1 John iii. 8. (3.) From the beginning of a particular period; as of Christ's public ministry. John viii. 25. Christ is called *the beginning*, and *the beginning of the creation of God*; he is from eternity, and gave being to time and every creature. Rev. i. 8, and iii. 14. Col. i. 18.

**BEHALF**; to do or speak in one's *behalf*, is to do it for his honour or advantage. Exod. xxvii. 21; or upon one's account, for his sake. Phil. i. 29.

**BEHAVE**; to carry or conduct one's self, and order actions. Ps. ci. 2. Men's *behaviour* is either holy, just, wise, blameless; or strange, proud, uncomely; unseemly; valiant, &c. 1 Thess. 2. 10. 1 Cor. vii. 36.

**BEHEAD**, to cut off the head. Matt. xiv. 10. It is put for the suffering of death in general. Rev. xx. 4.

**BEHEMOTH**, one of the most noted foot-footed beasts. To convince Job of his insignificance before him, God requires him to consider this animal. He represents it as made together with him, or near to his abode; as harmlessly feeding on the grass of mountains, lying among lotus-trees, willows, reeds, and fens; as extremely fierce and courageous, indifferent though a river should burst forth upon him; as having a tail or trunk strong as a cedar-tree, or able to rend one; as having his strength in his loins, and in the warped sinews of his belly; as having the sinews of his thighs wrapped together; as having bones strong as bars of iron, and pipes of brass. Job xl. 15-24. It seems agreed that this animal is either the elephant or the river-horse.

At full growth, an **ELEPHANT** is from 17 to 20 feet high, with a belly reaching almost to the ground. Its head is large and of an ovated figure, growing smaller towards the mouth. It has no fore-teeth, but its two upper tusks are very long, and are of ivory: the two often weigh between three and four hundred pounds weight. In each jaw it has four grinders of scarcely less surprising bigness, or structure, each composed of several teeth joined together. Its eyes are small in proportion, but its ears are large, and full of membranes. Its nose, trunk, or proboscis will extend from one to five feet, or more: with this, which consists of firm flesh with three orders of fibres, it fetches its food to its mouth, and violently tosses whatever it takes from an opposer. It has two paps on its breast. Its legs are very thick, and each foot has five toes, but so joined and covered with a common skin, that their distinction is scarcely discernible, except towards the end, where they are pointed with claws or nails. Its tail is short and small. Its whole body is covered with a warted skin, exceeding strong and thick, and almost of the colour of a mouse, with a few long and stiff hairs growing at equal distances. The longevity, strength, sagacity, docility, fidelity, prudence, agility, and even modesty of this animal are highly extolled. It is very gentle and harmless, if unprovoked: but if provoked, it tears with its teeth, and tosses with its trunk, and even oversets trees, houses, and walls: one blow of it will kill a horse. When elephants fight with one another, they push with their teeth, as bulls do with their horns. Anciently they were commonly used in war; and it is said, towers of wood, containing above thirty warriors, were built on their backs; but we doubt if above four or five could fight from off them. This animal now breeds in Asia and Africa; but perhaps it was anciently a native of Russia in Europe. Wild elephants are caught by frightening them with fire and noise, till, running away, they fall into deep ditches, covered with hurdles and a little earth; or by means of a female barricaded in some narrow place.\*

The river-horse, or **HIPPOPOTAMUS**, is another singular four-footed beast, resembling partly the buffalo, or wild bull, and partly the bear. It is larger than the buffalo. Its length from head to tail is about 13 feet; its circumference about the waist as much; its thick-

\* In the judgment of other intelligent and pious writers, the Father *begat* his divine Son, 1. When the Holy Spirit overshadowing the virgin, she conceived that holy thing which was called the Son of God. Luke i. 35. This is the great mystery of godliness, God manifest in the flesh. This was a *new* thing in the earth. 2. When God raised our Lord from the dead, and set him on his own right-hand, as the First-born among many brethren. Ps. ii. 7. Acts xiii. 39.

ness four feet and a half. As it is usually very fat, its belly is flattish. Its head is very large in proportion; its mouth can open to the width of a foot; its eyes are small; its ears small and thin; its upper jaws are moveable; in the lower jaw it has two tusks about a foot long, and somewhat crooked; it has four grinders on each side of its mouth; its teeth are hard as flint, and will give fire with steel. Its legs resemble those of a bear, are about three feet round, and three feet and a half in length: each foot has a black hoof, divided into four claws at the end. Its tail is very thick and short, tapering away to the end, and cannot be twisted. Its skin is black, hard, and tough, and without hair, except whiskers at the nose. Could we believe Maillet's Nubian servants, the skin of one of them, preserved as a rarity at Sennar, weighs above 140 stone avoirdupois weight, which is about twice as much as that of the royal elephant of Naples, which died in 1755. This animal is found about the rivers Nile, Niger, and others, in Africa, &c. As it is not formed for swimming, it walks on the bottom of the river, and thence comes to feed on rice, herbs, and roots, of the adjacent shores and hills; and often lies among the reeds and bushes on the banks. It is extremely voracious, and in a short time destroys a whole field of corn or clover; and is extremely pernicious to the productions of the earth, desolating and eating up the ears of corn wherever it goes, especially the Turkey wheat. It especially delights in the little eminences on islands that are in these rivers. The sea-horse of Russia and Greenland, which leaves the sea, and feeds on the adjacent mountains, seems to be a kind of river-horse.

**BEHIND;** (1.) After, at one's back. 2 Sam. iii. 16. (2.) Backward. Judg. xx. 40. (3.) Inferior to. 2 Cor. xi. 5. (4.) Done, or attained already. Phil. iii. 13. (5.) Remaining to be undergone or done. Col. i. 24. (6.) Out of one's notice or charge. Neh. ix. 26. Isa. xxxviii. 17. (7.) Near to, on the other side of. Isa. xxx. 21. Song ii. 9. (8.) On the west side. Isa. ix. 12.

**BEHOLD,** imports excitement; attention; wonder; joy; certainty; suddenness. Isa. vii. 14. John i. 29. Matt. xxi. 5. Rev. xvi. 15. Luke xxiv. 39. *To behold* is, (1.) To look on; see. Gen. xxxi. 51. (2.) To consider; know; care for. Lam. i. 12. John xix. 5, 26, 27. *God beheld not iniquity in Jacob, nor perverseness in Israel:* though his omniscient eye discerns sin in his people on earth, he observes it not as an angry judge, wrathfully to punish them for it. But the word may be rendered, *He hath not beheld injury against Jacob, nor vexation against Israel;* that is, he will not suffer them to be hurt. Num. xxiii. 21. *To behold* Christ is, with wonder and attention to know, believe in, and receive him. Isa. lxx. 1.

**BEHOOVE,** to be necessary, just, and becoming. As it *became* God, for the honour of his nature, counsels, word, and work, to expose Christ to suffering; so it *behooved* Christ to suffer, and be in all things like unto his brethren of mankind, that he might display his Father's perfections, fulfil his purposes, promises, and types, destroy the works of the Devil, and sympathize with and save us. Heb. ii. 10, 17.

**BEKAH,** half a shekel. Exod. xxxviii. 26. **BEL,** the Chaldean idol Baal. Whether under this name they worshipped Nimrod their first Baal or *Lord*, or Pul king of Assyria, or some other monarch, the sun, or all in one, we know not. When Cyrus and Darius took Babylon, this idol and his monstrous image was ruined, and brought into absolute contempt. Isa. xli. 1. Jer. 1. 2, and li. 44.

**BELCH.** *They belch out with their mouth;* they with great vehemence utter reviling, malicious, and wicked words, as a fountain bubbleth up its waters. Ps. lxx. 7.

**-BELIAL,** a name given to Satan, representing him without yoke, profit, or ascent. To mark persons most worthless, wicked, and unruly, or things most horrid and abominable, they were called children, men, or things of Belial. 2 Cor. vi. 14. 2 Sam. xx. 1, xxii. 6, xxiii. 6. 1 Sam. ii. 12, xxv. 17, xxx. 22, i. 16 Deut. xiii. 13.

**BELIEVE;** (1.) To be persuaded of, and give credit to a report. Gen. xlv. 26. (2.) To give a bare assent to gospel truth, at least such assent as implies no reception of Christ into the heart. Acts viii. 13. (3.) Heartily to receive and rest upon Jesus Christ alone for salvation as offered by God to us in the gospel. John iii. 15, 16. Acts xvi. 31. It is this that unites us with Christ, and

interests us in his finished righteousness and full salvation; and for thus acting are the saints called *believers*. 1 Tim. iv. 12. (4.) To depend on God for the fulfilment of some particular promise and grant of deliverance. Ps. xxvii. 13. 2 Chron. xx. 20. (5.) Sometimes it denotes a firm persuasion, whether grounded on report, or other certain evidence. Jam. ii. 19. *If he had answered my voice, yet would I not believe;* while such trouble continues on me, I could never be persuaded he regarded me or my prayers. Job ix. 16. See the article **FAITH**.

**BELL.** The lower border of the high-priest's blue robe was hung round alternately with bells and pomegranates. The sound of these informed of his passing by, and of his living in the sanctuary, and was a kind of typical intercession with God for his preservation; but he had not on his robe when he entered into the holy of holies. Might not these bells signify the intercession and gospel administration of our Redeemer, which are connected with and dependent on his robe of righteousness; and by their powerful and pleasant sound manifest his continuance in life, and his state of high favour with God? Exod. xxviii. 33-35. Bells were anciently hung to the necks of horses. *The horse bells,* being inscribed *Holiness to the Lord*, may import, that in the apostolic and millennial period, men, in trading and warring with horses, did or shall eye the glory of God, and study holiness in all manner of conversation. Zech. xiv. 20.

**BELLOW;** to cry and make a threatening noise, as bulls; but the word rather signifies to neigh as horses for wantonness. Jer. i. 11.

**BELLOWS;** a well-known wind instrument for blowing of fires in iron-works, smiths' forges, &c. *The bellows are burnt, the lead is consumed of the fire; the founder melteth in vain:* the lungs and labour of the prophets, and the judgments of God, are, as it were, wasted to no purpose as wickedness and wicked persons are not purged away from church or state. Jer. vi. 29.

**BELLY;** (1.) That part of animal bodies which contains the entrails; or the entrails themselves. Matt. xv. 17. Rev. x. 9, 10. (2.) The womb. Jer. 1. 5. (3.) The heart or soul, which is deep, hidden, and hard to be searched. Prov. xviii. 8, and xx. 30, and xxii. 18. *Men's belly prepares deceit* when their heart deviseth how to speak or act it. Job xiii. 35. *Christ's belly, or bowels, as bright ivory overlaid with sapphires,* is his pure, constant, and durable compassion and sympathy. Song v. 14. *The church's belly, as a heap of wheat set about with lilies,* is her divine ordinances, whereby vast numbers are begotten to God, and nourished, till their glorious birth at death or the last day. Song vii. 2. *The brazen belly and thighs* of Nebuchadnezzar's visionary image signified the valiantly erected and bulky empire of the brass-armed Greeks, under Alexander, quickly filled with disorder, and after several contentions, formed into the two powerful kingdoms of Egypt on the south, and Syria on the north. Dan. ii. 32, and xi. *The belly* which multitudes serve and make their god is carnal lusts and sensual pleasures, which render them beastly, and daily crave new satisfaction. Rom. xvi. 18. Phil. iii. 19. The inhabitants of Crete are called *slow bellies*, for their gluttony, drunkenness, sloth, and idleness. Tit. i. 12. Jonah calls the belly of the whale *the belly of hell*, because of his great darkness, perplexity, and disquiet of mind therein. Jonah ii. 2.

**BELONG;** a person or thing is said to *belong* to one, as he is the cause, author, proprietor, dispenser, or end thereof. Gen. xl. 8. Lev. xxvii. 24. Dan. ix. 9. Luke xix. 42.

**BELoved,** much valued, desired, and delighted in. Deut. xxi. 15. Christ is the *beloved* of God; God infinitely esteems, loves, and delights in him as his Son and mediatorial servant. Matt. iii. 17. He is the *beloved* of saints, is highly esteemed, desired, praised, and delighted in, with their whole heart, mind, and strength. Song iv. 16. Saints are the *beloved* of God and Christ; and the church a *beloved* city. In infinite love to them God devised their salvation, Jesus laid down his life and intercedes for them, and all the divine persons concur to save and delight in them. Song v. 1. Rev. x. 9.

**BELIE,** to give one the lie. To *belie* the Lord is falsely to ascribe our prosperity or distress to some other principal cause, rather than God. Jer. v. 12. Prov. xxx. 9.

**BELSHAZ'ZAR**, **NABONEDUS**, or **LABYINITUS**, the son of Evil-merodach and Nitocris, and the grandson of Nebuchadnezzar, and king of Babylon. He was a most worthless and inactive wretch; but his famed mother exerted herself exceedingly for the support of the kingdom. About the 17th year of his reign, A. M. 3466, and just when Cyrus the famed conqueror laid siege to his capital, Belshazzar, probably on a festival sacred to the idol Sheshach, made a splendid feast for a thousand of his lords. Heated with wine, he ordered the sacred vessels taken from the temple of God at Jerusalem to be brought: in these he, his wives, concubines, and lords drank in an intemperate and idolatrous manner, singing songs in honour of their idols. An angel's forming the appearance of a hand, and writing the king's condemnation on the wall, checked their mirth and filled them with terror. Belshazzar was struck into such a panic, that the joints of his thighs loosed, and he trembled exceedingly. None present could either read or explain the writing. The magicians, astrologers, and others famed for wisdom were called, and a scarlet suit of apparel, a golden chain for his neck, and the office of third ruler in the kingdom was the reward promised to him who should read and interpret it. Ignorant of the characters, or struck with a panic, none of them could pretend to read or interpret the writing. The sagacious Nitocris, hearing of the perplexity of her son and his courtiers, desired that Daniel, who, it seems, had been long a stranger to the court, should be sent for, who she hoped would read and interpret it. He was immediately brought, and the reward offered him, which he modestly refused. After a faithful reproof of the king for his idolatry and ungrateful abuse of the sacred vessels of the Jewish temple, he read the writing, which was *Mene, Tekel, Upharsin*. *MENE*, said he to the king, imports that God hath numbered the days of thy royalty, and is just finishing it: *TEKEL*, thou art weighed in the balances of God's purpose and law, and art found wanting in goodness, and suddenly to be cut off: *PERES*, thy kingdom is divided, wrested from thee, and given to the Medes and Persians. Daniel immediately received the promised reward; and it seems the king and his courtiers returned to their cups. Cyrus, the general of the Persian troops, and his uncle, Darius the Mede, had already besieged Babylon two years without success. Foreseeing this feast, he diverted the Euphrates from its channel. That very night he marched his troops along the channel: the brazen gates on the river being left open by the drunken Chaldeans, they rushed in and filled the city with terrible bloodshed and confusion. Gobrias and Gadata, two Babylonian deserters, with some choice Persian warriors, rushed into the palace, killed the guards, plunged their swords into the bowels of king Belshazzar and his nobles, while they were scarce awaked from their sleep and drunkenness. It seems the king's corpse had not so much as a decent burial.

Christian historians sufficiently agree that by the Persians, Medes, and Armenians Babylon was taken, and the empire translated to the Medes, and thence to the Persians. All agree that after Belshazzar no Chaldean reigned at Babylon; but as Herodotus relates the affair so differently from Scripture, they are not agreed that Belshazzar was Nabonedus, or whether he was Nebuchadnezzar's grandson. Scaliger will have him the infant Laboroschard, the son of Neriglissar by Nebuchadnezzar's daughter. Marcham will have him Evil-merodach. But it is certain that God promised the service of the nations to Nebuchadnezzar and his son and son's son. It is plain, therefore, Belshazzar could not be Evil-merodach, who was but the son of Nebuchadnezzar. Nor could he be Laboroschard, who was but Nebuchadnezzar's daughter's son, and besides, reigned but a few months, and died an infant; whereas Belshazzar reigned several years, and had wives and concubines. Jer. i. and li. Isa. xlii. and xiv. Dan. v. and viii. 1.

**BELTESHAZ'ZAR**, *keeping Bel's treasures*; the name given to Daniel. Dan. i. 7.

**BEMOAN**, to mourn over. Jer. xv. 5.

**BENAI'AH** (*the son of Jah*), the son of Jehoiada, was one of David's valiant men, and captain of his guards. He killed the two famed Ariels of Moab. He killed a lion that had slipped into a pit in the time of snow. Armed with a staff, he attacked an Egyptian champion armed with a spear, plucked his spear out of his hand,

and slew him therewith. Having adhered to Solomon against Adonijah, and assisted at his coronation, he was made general instead of Joab; and by Solomon's orders put Joab and Adonijah to death. 2 Sam. xxiii. 20. 1 Kings i. and ii.

**BENAM'MI**, *the son of my people*, the son of Lot by his second daughter. Gen. xix. 38.

**BENCHES**, seats in ships for the rowers. The Tyrians had some of ivory. Ezek. xxvii. 6.

**BEND**; to bow; to yield, or stoop. To bend a bow is to bow it by drawing the string, that the arrow may fly off with great force. Jer. i. 14. God's *bending Judah for himself*, and filling the bow with Ephraim, is his enabling them to defeat the Syro-grecian forces in the time of the Maccabees. Zech. ix. 13. The vine, the royal family of Judah, *bent her roots towards* the king of Egypt, when king Zedekiah entered into a covenant with and depended on him for assistance against the king of Babylon. Ezek. xvii. 7. The gentiles *come bending* to the church, when, in the apostolic or after ages they join themselves members with great readiness, affection, and humility. Isa. lx. 14. *To be bent to backsliding* is to be earnestly set upon it. Hos. xi. 7.

**BENEATH**, under, or lower than some other thing: so earth is below the heavens in respect of place: slaves and servants are *beneath* their masters in power and dignity. Isa. li. 6. Deut. xxviii. 13. Men, especially if wicked, are *from beneath*; they are sprung of the earth, their bodies live on it, and their affections sadly cleave to it, and they are children of hell. John viii. 23.

**BENEFACTORS**, such as do much good to others. Rulers, as Ptolemy Euergetes, king of Egypt, are often so called when they scarcely deserve the name: but their office requires them to be such. Luke xxii. 25.

**BENEFFT**; (1.) The gifts and favours of God. 2 Chron. xxxii. 25. (2.) The favours and useful deeds of men one to another. 2 Cor. i. 15. Philen. 14. Salvation from sin and misery to holiness and happiness is called *the benefit*; it is the greatest display of God's favour to us, and comprehends all kindness. 1 Tim. vi. 2. *To benefit* is to do good to one. Jer. xviii. 10.

**BENEVOLENCE**, kindly affection; the sober use of the marriage bed. 1 Cor. vii. 3.

**BENE-JA'AKAN**, *the son of sorrow*, the name of a place. Num. xxxiii. 31.

**BENHADAD** (*son of noise*), the son of Tabrimon, and king of Syria. Instigated by Asa's presents, he broke his league with Baasha king of Israel, and ravaged the northern parts of his kingdom. In the reign of Omri, or Ahab, he made streets, market-places, or rather citadels for himself in Samaria. 1 Kings xv. 18, and xx. 34.

**BENHADAD**, the son and successor of the former, was a still more terrible scourge to the kingdom of Israel. In the reign of Ahab he ravaged the country, laid siege to Samaria the capital, insolently claimed his wives, children, and wealth, and every thing valuable in the city. The Israelites rejected his absurd conditions, and were miraculously enabled with a few troops to rout his powerful army. Remembering that God gave the law from a mountain, and had his temple on another, his servants persuaded him that the Hebrew God was only *God of the hills*, and that if they had fought them in a plain they should have certainly gained the victory. This stupid fancy he readily believed; and displacing his thirty-two tributary kings from their place in his army, he filled it with captains which he hoped to be more skilful or trusty in war, and next year returned to make a full conquest of the kingdom of Israel. To chastise his wickedness, God by a handful of Israelites gave him a terrible defeat. A hundred thousand of his forces were slain on the spot. An earthquake tumbled the wall of Aphek upon 27,000 more, and crushed them to death. Reduced to the brink of despair, Benhadad, by his servants' advice, threw himself on Ahab's mercy. The insolent blasphemer had not only his life granted him, but liberty to return to his kingdom on the easiest terms. Contrary even to these, he detained Ramoth-gilead, a city of Israel, in his hands: and when Ahab attempted to wrest it from him he most ungratefully ordered his troops to aim their strokes chiefly at him, who by a sinful excess of pity had so lately given him his life and kingdom. 1 Kings xx. and xxii.

Soon after, he made war on Jehoram, Ahab's successor, and carried off a number of Hebrew captives. Informed by one of these that a Hebrew prophet could



cure Naaman his general of his leprosy, he sent him to king Jehoram for that effect. The general had scarcely returned home cured of his loathsome disease, when Benhadad poured his ravaging troops into the kingdom of Israel, chiefly aiming to cut off Jehoram himself. Informed that Elisha revealed his designs to Jehoram, he sent a party to apprehend the prophet. At Elisha's request, God smote them with a partial blindness, and he led them to Samaria, where king Jehoram would have killed them, but, advised by Elisha, gave them a refreshment, and dismissed them in safety. Terrified at Elisha's power, or moved with Jehoram's generosity, Benhadad for about four years withdrew his plundering bands. At last he invaded the country, and besieged Samaria, till the famine was excessive. The head of an ass was sold for almost 10*l.* sterling: and about 3 gills of doves' dung, or coarse pulse, gave 12 shillings: women ate their own infants. Elisha foretold that next day a bushel of fine flour, and two bushels of barley, would be sold for about half a crown. That very night the Lord terrified the Syrian host: they imagined they heard a terrible noise, and concluded Jehoram had hired a prodigious army of Egyptians, Hittites, and others to swallow them up. In great consternation, they fled from their camp, leaving it furnished as it was: by the way they flung off their garments and cast from them what they had taken with them: four lepers whom hunger had forced to cast themselves on the Syrian mercy, finding the camp deserted, informed king Jehoram thereof. After some precautions, taken to try if the Syrians had really fled, the Hebrews plundered the camp, and the plenty answered the prophet's prediction. 2 Kings v. vi. and vii. Next year Benhadad sickened, and being informed that Elisha was somewhere near Damascus, he sent Hazael his general to him, with a present of forty camels' load of the most precious things of Syria, to inquire if he should recover. Elisha replied that there was nothing mortal in his distemper; but, however, he should certainly die. Hazael informed his master that the prophet foretold his recovery; but to prevent it, took a thick cloth, dipped it in water, and spread it on his master's face, and so stifled him to death, and seized on his throne. 2 Kings viii.

**BEN HADAD**, the son of Hazael, was also king of Syria. Under him that kingdom was reduced to the brink of ruin. Jehoash and Jeroboam, kings of Israel, beat his troops in a variety of pitched battles, and forced him to restore to the Israelites whatever his predecessors had seized. 2 Kings xii. 3, and xiii. 25, and xiv. 25.

**BENHA'L**, the son of strength, one of Jehoshaphat's princes. 2 Chron. xvii. 7.

**BENH'ANAN**, the son of grace, the son of Simeon. 1 Chron. iv. 20.

**BENJAMIN**, the youngest son of Jacob and Rachel, born A. M. 2272. His mother dying in childbed, called him **BENONI**, the son of my sorrow: but unwilling to have his name a constant memorial of his beloved Rachel's death, Jacob called him *Benjamin*, the son of the right hand. He married young; and was scarce 32 years of age when he had ten sons, Belah, Becher, Ashbel, Gera, Naaman, Eli or Ahiram, Rosh, Muppim or Shupham, Huppim or Hupham, and Ard, five of whom died childless. Gen. xxxv. 16-18, and xli. 21. When a famine obliged Jacob to send his other ten sons to Egypt for corn, he kept Benjamin at home with himself, reckoning him the only surviving child of his beloved wife. Joseph ordered them to bring him down with them at their return, or they should be held for spies. With no small reluctance Jacob was at last persuaded to let him go. To try his brethren's affection to him, Joseph, after giving him superior honours at his feast, soon brought him into great appearance of danger by the silver cup being found in his sack, as if stolen by him. He soon after gave him five suits of apparel and about 50*l.* sterling in money. In his last benediction, Jacob foretold that this tribe should, in the beginning and end of the Jewish state, be remarkable for valour and ravage; and Moses, that it should have safe residence just by the temple of God. Gen. xlii-xlv., and xlix. 27. Deut. xxxiii. 12. When this tribe came out of Egypt it consisted of five families, the Belaites, Ashbelites, Ahiramites, Shuphamites, and Huphamites: their chief prince was Abidan the son of Gideon: the number of their armed men under him was 35,400. In the wilderness they increased to 45,600. They marched in the camp of Ephraim, and pitched their tents behind the tabernacle. Their spy to search the

promised land was Palti the son of Raphu; their prince to divide it was Elidad the son of Chishon. Their inheritance lay to the north and north-east of the lot of Judah. Num. xxvi. 38-41, and i. 11, 36, 37, and ii. 18-22, and xiii. 9, and xxiv. 21. Josh. xviii. Not long after the death of Joshua, this tribe patronised the lewd wretches of Gibeon, and drew a war upon themselves. They were then famed warriors, especially in using the bow. Twice they, with 25,000, defeated about 365,000 of the other tribes, and slew 40,000. In the third battle they were defeated, and except 600, who fled to the rock Rimmon, their whole tribe was cut off. The extirpation of this tribe exceedingly grieved their brethren, as soon as they had leisure to think; they therefore, from the virgins of Jabesh-gilead and of Shiloh, procured wives to the 600 that remained. Judg. xx. and xxi. It was perhaps scarcely 60 years after, when Elnon, one of this tribe, judged Israel, and delivered them from the Moabites. Saul and Ishbosheth, the first kings of Israel, were of this tribe. About 20 of the most valiant of this tribe came over to David before Saul's death. 1 Chron. xii. 2-7; and 3000 more soon after the death of Ishbosheth. 1 Chron. xii. 1-7, 29. When David numbered them a little before his death, there were of the Belaites 22,034 warriors, of the Becherites 20,200, of the Jeda-elites 17,200, besides others. 1 Chron. vii. 6-12. The captain of their 24,000 trained hands was Abiezer the Anetothite; and their chief prince was Jasiel the son of Auner. 1 Chron. xxvii. 12, 21. When the other ten tribes revolted to Jeroboam, the Benjamites clave to Judah and the house of David; and all along shared in the religion and fate of that tribe. Under Jehoshaphat their militia amounted to 38,000. After the captivity, a vast number of them dwelt at Jerusalem. 2 Chron. xi. and xvii. 1 Chron. viii. and ix. But the great honour of this tribe is the apostle Paul, who in the morning of his life ravaged as a persecutor; and in the latter part converted multitudes to Christ. Phil. iii. 5. Gen. xlix. 27.

**BE'NO**, his son, the son of Jaaziah. 1 Chron. xxiv. 26.

**BENZO' HETH**, the son of separation, the son of Ishi. 1 Chron. iv. 20.

**BE'ON**, in affliction, the name of a place. Num. xxxii. 3.

**BERAI'AH**, the choosing of the Lord, the son of Shimhi. 1 Chron. viii. 21.

**BE RA**, king of Sodom, had his country terribly ravaged by CHEDORLAUMER and his allies. When Abraham defeated the conquerors and recovered the spoil, Bera offered him the whole booty, the persons excepted; but Abraham refused any part of it, lest it should be said that not JEHOVAH, but the king of Sodom, had made him rich. Gen. xiv.

**BER'ACHAH**. See VALLEY, and JEROSHAPHAT.

**BER'ACHAI**, the blessing, the name of a man. 1 Chron. xii. 3.

**BERE A**, a city of Macedonia: it was a little distant from Pella, where Alexander was born. Here Paul preached with great success; and his hearers were exceeding careful to compare what they heard with the Scriptures of the Old Testament. Sopater, one of them, attended him to Asia. Acts xvii. 10-13, and xx. 4.

**BEREAVE**; to cause to want. Deut. xxxii. 25.

**BE'RED**, hail, a city. Gen. xvi. 14. A man's name. 1 Chron. vii. 20.

**BE'RI**, my son, the son of Zophah. 1 Chron. vii. 36.

**BERI'AH**, in fellowship, the son of Ashur. Gen. xli. 17.

**BE'RITES**, chosen men. 2 Sam. xx. 14.

**BE'RITH**, covenant, the idol of the Shechemites. Judg. ix. 46. See BAAL-BERITH.

**BERNICE**, a sage victory, the daughter of Agrippa the Great. She was first betrothed to Mark, the son of ALEXANDER, governor of the Jews at Alexandria. She next married her own uncle, Herod king of Chalcis. After his death she married Polemon, king of Pontus, on condition of his being circumcised. She quickly after abandoned him, and returned to Agrippa her brother, with whom it is supposed she lived in habitual incest. They both appeared with great pomp to hear Paul's defence at Cesarea. Acts xxv. 13, 23, and xxvi.

**BERO'DACH**. See MERODACH.

**BEROTH**, BERO'THIAH, or CHUN, a city of Syria, conquered by David; perhaps it was Berytus in Phoenicia. 2 Sam. viii. 6. 1 Chron. xviii. 8.



**BERRY**, a small fruit growing on trees, bushes, &c. Their kinds and qualities are almost innumerable. Some are poisonous; others most nourishing and medicinal. The few Israelites left in their land by the Assyrians are likened to a few berries left in the uppermost or outmost branch of an olive-tree. Isa. xvii. 6.

**BERYL**, a transparent jewel, of a bluish green colour. It easily loses its colour in a small fire, and is then reckoned of very little value. It never receives any admixture of foreign colour; but its native one is of very different degrees, from a deep dusky to the palest colour of sea-water. It seems to have received its Hebrew name from the resemblance of its colour to the sea. Its size is from that of a small tare to that of a bean or walnut. Its hardness often approaches that of the garnet. It is chiefly found in the East Indies, and about the gold mines of Peru in America. There are beryls found in Silesia, but they are much inferior to the other, and perhaps are but a kind of crystal. The beryl is the eighth foundation of the new Jerusalem, and Christ's body is compared to it, to denote his heavenly beauty, mysterious person, and dignity. Rev. xxi. 20. Dan. x. 6. It was the tenth stone in the high-priest's breastplate; and might denote the saints in their heavenly nature and affection, and the mixture of their case and lot. Exod. xxviii. 10.

**BESECH**, to entreat with great earnestness. Exod. xxxiii. 18.

**BESET**, to assault, as an army making a general attack on a city or fort. Judg. xix. 20. *God besets men behind and before*; he exactly knows, upholds, and governs them, that they can go nowhere but as he permits, and where they are surrounded with his presence. Ps. cxxxix. 5. Men's sinful doings beset them, when they appear charged on them, and with mighty force entangle them in their deserved punishment. Hos. vii. 2. The sin that easily besets men is the sin of their nature, or their predominant lust, which, being so deep rooted in their heart and affections, and so connected with their outward circumstances of life, readily, and without much opposition, instigates, and, as it were, shuts them up to the commission of wicked acts. Heb. xii. 1.

**BESIDE**, *BESIDES*; (1.) More than these. Gen. xix. 12. (2.) Different from. Num. v. 20. (3.) Near to. Judg. vi. 37. To be beside one's self is to be deprived of the ordinary exercise of reason; to be mad. Mark iii. 21. Acts xxvi. 24. Luke xv. 17.

**BESIEGE**, is hostilely to surround a city or fort, in order to take possession of it by force. Deut. xxviii. 52. Jer. xxxix. 1, lii. 5.

**BESOM**, an instrument to sweep with. God's judgments are called a besom of destruction; they make a great stir and confusion; they often cut off multitudes, and as with ease sweep them into the dunghill of contempt or trouble, or pit of endless misery. Isa. xiv. 23.

**BESOR**, a brook in the south-west corner of Canaan. Here 200 of David's men staid behind, being faint, while the other 400 pursued the Amalekites who had burnt Ziklag. 1 Sam. xxx. 9. It is said to fall into the Mediterranean Sea, between Gaza and Rhinocolura, and to be the same with the brook or river in the wilderness. Amos vi. 14. To me Dr. Shaw has given sufficient evidence that the brook Besor can be but a small one, and that it can scarcely deserve the name of a river. It was perhaps in this brook or rivulet that the Ethiopian eunuch was baptized. Acts vii. 26-39.

**BEST**, most excellent, valuable, commodious, comely, righteous. Exod. xxii. 5. Gen. xlii. 11. 1 Sam. xv. 9, &c. Heave-offerings and restitution were to be of the best things answerable thereto. Num. xviii. 29. Exod. xxii. 5. Man's best state is his state of innocence, his chief period of health and strength; and his most fixed circumstances of honour, pleasure, or wealth. Ps. xxxix. 5. The best robe is Christ's imputed righteousness, which in its origin, beauty, duration, and use far exceeds all others. Luke xv. 22. The best gifts are such as are most useful for honouring of God, and doing good to men. 1 Cor. xii. 31.

**BESTEAD**. To be hardly bestead and hungry, is to be sore distressed, and almost famished. Isa. viii. 21.

**BESTIR**; to stir up; to act vigorously. 2 Sam. v. 24. **BESTOW**; (1.) To give out. Exod. xxxii. 29. (2.) To lay up. Luke xii. 17, 18. 2 Kings v. 24.

**BETHAH** (*confidence*), or **BETHATHA**, a city which David took from Hadadezer king of Syria. 2 Sam. viii.

8. 1 Chron. xviii. 8. It is perhaps the same as **BETEN** in the tribe of Asher. Josh. xix. 25.

**BETH-AB'ARA**, a house of passage, a place where John baptized multitudes; and near to which he pointed out Jesus Christ to two of his disciples. John i. 28. As the word **BETH**, in the beginning of names, signifies house, or temple, this signifies the house of passage. Calmet, Jerome, and others place it on the east bank of Jordan, near the place where the Hebrews passed that river under Joshua. Others will have it where Jacob passed the Jordan, a little south of the sea of Tiberias. Lightfoot says a good deal to prove it was situated to the north-east of that sea, in East Galilee. Perhaps more of the places mentioned beginning with *Beth* had temples or idols in them.

**BETH'ANATH**, house of affliction, a city. Josh. xix. 38.

**BETH'ANY**, house of affliction, obedience, a considerable village at the foot of Mount Olivet, almost two miles east from Jerusalem. It was the residence of Lazarus, and his sisters Martha and Mary. Here Mary poured the oil on Christ's head. John xi. and xii. It is now quite inconsiderable; but they still pretend to show you Lazarus's castle and grave, which the Turks use for a place of devotion. About a bow-shot distant, they show you the house of Mary Magdalene; and at the foot of the hill you are shown the well which the apostles used to drink of.

**BETH-ATRAHAN**, the house of sweet smell. Josh. xv. 6.

**BETH-ARAM**, **BETH-HA'RAN**, a city of the Reubenites, to the north-east of the Dead Sea, and afterward called Livia. Num. xxxii. 36. Josh. xiii. 27.

**BETH-A'VEN**, house of vanity, either Bethel, so called because of the idol there set up, or a place very near to it. Hos. iv. 15. Josh. vii. 2. See **AVEN**.

**BETH-BAAL-ME'ON**, the house of Baal's idol. Josh. xiii. 17.

**BETH-BARAH**, a place where Gideon called the Ephraimites to post themselves, to stop the flying Midianites. If this be the same with **BETHABANA**, it seems plain that it was south of the Galilean Sea; as there the Midianites crossed the Jordan; and there the borders of Ephraim were. Judg. vii. 24.

**BETH CAR**, a city of the Danites. Thus far the Hebrews, under Samuel, pursued the Philistines; and near to it he set up his Ebenezer. 1 Sam. vii. 11.

**BETH-DAG'ON**, the house of Dagon, or scaled fish. Josh. xix. 27.

**BETH-EDEN**, the house of pleasure. Amos i. 5.

**BETH'EL**, a city about eight, some say twelve miles northward of Jerusalem, and a mile westward of Ai. The place was originally called Luz, from the almond and hazel bushes that grew here. Here Jacob lodged under the open sky, as he went to Padan-aram. An eminent vision he had, made him call it **BETHEL**, the house of God. Our Lord alludes to this vision. John i. 51. About 30 years after, he pitched his tent here for some time. The Canaanites built a city on the spot, and called it Luz, or Bethel. Joshua took it, along with Ai, and gave it to the Ephraimites. These, after Joshua's death, resolved to expel the Canaanites, who had reformed it. One of the inhabitants showed them a secret passage into it, on condition that he and his family should have their lives spared. This man and his family retired to Arabia, where he built another city called Luz. The other inhabitants were put to the sword. In Bethel Jeroboam set up one of his idolatrous calves, on which account it was called *Aven*, or *Bethaven*, the temple of idols, or wickedness. Bethel was wrested from the Israelites by Abijah, 2 Chron. xiii. 19; but soon after retaken. The Assyrians made terrible slaughter and ravage in it. Hos. x. 8.

**BETH'ER**, *division*; whether this was a distinct place, or the same with Betharam, Beth-horon, or Bithron, I know not; but some mountains near it are represented as abounding with deer; if we may not rather render the words, the mountains of clefts, or divisions. Song ii. 17. A city called Bither, or Bitter, sustained a terrible siege about 100 years after Christ's death. It is said the blood which ran down the river stained the sea four miles from the shore. Eusebius thinks this place stood near Jerusalem; but more probably it stood near Mount Carmel, and at no great distance from Caesarea.

**BETH-ES'DA**, a pool on the east of Jerusalem. The name signifies either a draught-house or house of mercy; so called because a public bath was here erected; or

because God graciously bestowed a healing virtue on the waters of it. As it lay but a little to the north-east of the temple, the sacrifices might be washed in it; but it did not thence derive its healing virtue. Some years before our Saviour and divine healer came in the flesh, an angel, on occasions, descended and troubled the water of this pool. Whoever first after the agitation bathed himself in it was healed of whatever disease he had. Multitudes of distressed persons therefore waited in its five porches till the water was moved. One man attended it 38 years, and was at last cured by our Saviour; the healing virtue of whose blood, Spirit, and word the pool no doubt typified. John v. 1-6. It is said to be now 120 paces long, 40 broad, and 8 deep, but empty of water.

**BETH-E ZEL**, *my neighbour's house*. Micah i. 11.

**BETH-GA MUL**, a city of the Reubenites, but afterward seized by the Moabites, and ravaged by the Chaldeans. Jer. xlviii. 23.

**BETH-HAC CEREM**, *the house of the vineyard*, a city standing on a hill between Jerusalem and Jericho. Hence the alarm of the Chaldean approach was given to the former. Jer. vi. 1. And here Malchiah, a repairer of the wall of Jerusalem, was prince. Neh. iii. 14.

**BETH-HA NAN**, *the house of grace*. 1 Kings iv. 9.

**BETH-HA RAN**, *the house of a hill*. Num. xxxii. 36.

**BETH-HOG LAH**, a city about half-way between Jericho and Jordan; it pertained to the Benjamites. Josh. xviii. 21.

**BETH-HO'RON**. Two cities of this name, the one in a lower situation than the other, pertained to the tribe of Ephraim. 1 Chron. vii. 24. Solomon repaired and fortified Beth-horon the nether. 1 Kings ix. 17.

**BETHINK themselves**; consider, and repent of their sins. 1 Kings viii. 49.

**BETH-JES'HIMOTH**, *the house of solitariness*. Josh. xii. 3.

**BETH-JESHIMOTH**, a city of the Reubenites, about 10 miles east of Jordan. The Moabites seized on it; and at last it was destroyed by the Chaldeans. Josh. xiii. 20. Ezek. xxv. 9.

**BETH LEHEM**, *house of bread*. 1. A city of Judah, about six miles south of Jerusalem, and situated on a declivity of a hill. It is also called Ephrath and Ephrath, and its inhabitants Ephrathites, from its founder. It was never considerable for wealth or extent, but for giving birth to Izban, Elimelech, Boaz, David, and chiefly Jesus the promised Messiah. Gen. xxxv. 16, 19, xlviii. 7. Ruth i. 2. Ps. cxxxii. 6. Mic. v. 2. Micah the prophet no way contradicts Matthew the evangelist with respect to its greatness. It might be *little*, and yet *not the least*. Besides, Matthew but relates the Jews' rehearsal of the text in Micah. Matt. ii. 6. Moreover, *тѣмнѣе*, rendered *little* in Mic. v. 2, may there, and in Jer. xlviii. 4, and xlix. 20. Zech. xiii. 7, be rendered *considerable*, *chief*. Bethlehem is still much visited by pilgrims. Here is a convent of the Latin, another of the Greek, and a third of the Armenian Christians. Here they show you the stable where Christ was born; the manger he had for his cradle; the grotto where he and his mother lay hid from the rage of Herod, before they departed for Egypt. About half a mile to the eastward, you are shown the fields where the angels appeared to the shepherds. Luke ii. 1-12. Matt. ii. 1.

2. **BETHLEHEM**, a city of the Zebulonites. Josh. xix. 15.

**BETH-MA'ACHAH**, *the house of bruising*. 2 Sam. xx. 14.

**BETH-MAR' CABOTH**, *the house of horsemen*. Josh. xix. 5.

**BETH-ME'ON**, the same as Baalmeon.

**BETH-NIM'RAH**, *the house of rebellion*. Num. xxxii. 36.

**BETH'PHAGE**, a small village belonging to the priests. It was hard by Bethany, and near two miles east of Jerusalem. Here our Saviour obtained the ass for his lowly triumph. Matt. xxi. 1.

**BETH'RAPHA**, *the house of health*. 1 Chron. iv. 12.

**BETH-SA'IDA**, a city of Galilee; but whether it lay at the north-west, north-east, or rather south-east side of the sea of Tiberias, is not agreed. Its name imports that it was a place of fishing or hunting; and on which side soever of the Jordan it lay, it was commodious for both. The adjacent country abounded with deer, and the sea with fish. It is said Philip the tetrarch formed it into a magnificent city, called *Julias*, after the name

of Augustus the emperor's daughter. Others will have *Julias* to be the same with *Golan* in Bashan. Peter and Andrew were natives of Bethsaida. John i. 44. Here Christ opened the eyes of a blind man, by anointing them with spittle. Mark viii. 22, 26. Here many of Christ's miracles were performed and contemned; vengeance overtook the despisers, the place being one of the first and most terribly distressed by the Romans. Matt. xi. 21, 22.

**BETH SHAN**, *the house of ivory*, or **BETH-SHE'AN**, a city of the Manassites, on the west of Jordan, and about 75, or rather 60 miles north-east of Jerusalem, and at the east end of the plain of Jezreel. Josh. xvii. 11. The Canaanites' long retained it; and perhaps their being in alliance with the Philistines was the reason why Saul's corpse was hung up on its wall. Judg. i. 27. 1 Sam. xxxi. 10. According to Pliny, it was afterward called Scythopolis, from the encampment of the Scythians, who, about the time of Josiah, made a terrible irruption into Western Asia; but others think it was so called from the *Succoth*, or booths built thereabouts by Jacob, in his return from Padan-aram. Gen. xxxiii. 17, 18.

**BETH'SHEMESH**; 1. A city of the tribe of Judah, given to the priests. Its name inclines one to think that the Canaanites here had a temple to the sun. Josh. xxi. 16. It stood about 30 miles westward of Jerusalem. The king with which the Philistines sent back the captive ark brought it to Beth-shemesh. The inhabitants profanely looked into it, and were destroyed of the Lord, to the number of 70 principal men and 50,000 commons. Bochart and others think the words ought to be rendered, *seventy men, even fifty out of a thousand*. They can hardly think God would so severely punish a mistaken look: they cannot believe Beth-shemesh could afford 50,000 persons capable of offending. This reasoning has no great strength. God alone knows what severity is proper to be exercised on the breakers of his law. Numbers besides the inhabitants of Beth-shemesh might be gathered on that occasion. 1 Sam. vi. 12-19. Near this place Jehoash, king of Israel, defeated and took Amaziah prisoner. 2 Chron. xxv. 21. The Philistines took this city from king Ahaz. 2 Chron. xxviii. 18.

2. **BETHSHEMESH**, a city on the frontiers of Issachar's lot: but whether it be the same that pertained to the tribe of Naphtali, and out of which they expelled not the Canaanites, is uncertain. Josh. xix. 22, 38. Judg. i. 33.

3. **BETHSHEMESH** in Egypt, the same as **AVEN**, or **ON**. Jer. xliii. 13.

**BETH-SHIT'TAH**, *the house of going out of the way*, a place whither the Midianites fled when routed by Gideon. It probably lay to the south-west of the sea of Tiberias, and belonged to the Manassites, and abounded with shittah-trees. Judg. vii. 22.

**BETH-TAPPUAH**, a city or town in the south-west border of Canaan. It is said to have lain 14 miles beyond Raphia; and if so, could be at no great distance from the Nile. Its name denotes it famous for *apples*, or having a temple sacred to the god of that fruit. Josh. xv. 53.

**BETHU'EL**, *a virgin*; (1.) The son of Nahor and Milcah, cousin of Abraham, and father of Laban and Rebekah. Gen. xxii. 20, xxiv. 15, 29, xxviii. 2. (2.) Bethuel or Bethul; perhaps the same with Chesil, a city of the Simeonites. Could we credit the apocryphal history of Judith, here, or rather at another place of this name, a good way northward, Holofernes the Assyrian general was slain by her, and a great deliverance wrought for Israel. Josh. xix. 4. 1 Chron. iv. 29, 30.

**BETH'ZUR**, *the house of the rock*, a noted city on the south of Judah, and confines of Edom, and at no great distance from Hebron. Rehoboam fortified it. Josh. xv. 53. 2 Chron. xi. 17. In the Maccabean war it was extremely strong. Lysias the Syro-grecian general besieged it with an army of 65,000 men. Judas Maccabeus came to succour it, and Lysias was forced to retreat: but next year the Syrians took and retained it for some years, till Jonathan the Maccabee wrested it from them.

**BETIMES**; (1.) Early in the morning. Gen. xxvi. 31. (2.) Seasonably; on every proper occasion. 2 Chron. xxxvi. 15. (3.) Continually, carefully. Job viii. 5.

**BETRAY**; dishonestly to give up one to his enemies. 1 Chron. xii. 17. Matt. xxvi. 2, 16, 21, 48.

**BETROTH**, or **ESPONSE**; to promise, or contract marriage. Deut. xxviii. 30. \* God *betroths* or *espouses* people to himself when he enters them into the relation of a church to him. Jer. ii. 2; chiefly when he unites them to Jesus Christ, that they may have a saving interest in his person, righteousness, grace, and glory, and he and they may rejoice in one another. He *betroths* them *for ever*, by an everlasting covenant, that neither time, sin, nor any thing else can disannul; and in *righteousness*, consistently with his essential righteousness, and clothed with his imputed righteousness; and in *judgment*, with great wisdom and prudence; and in *faithfulness*, in fulfilment of his covenant and promise, and sincerely determined to fulfil the marriage trust towards them; and in *loving-kindness* and *mercies* to their persons, so base, wretched, guilty, vile, and rebellious. Song iii. 11. Hos. ii. 19, 20. Of this ministers, by the preaching of the gospel, are means and instruments. 2 Cor. xi. 2.

**BETTER**; (1.) More valuable: preferable. Eccl. ix. 4, 16, 18. (2.) More acceptable. 1 Sam. xv. 22. (3.) More able and wise. Dan. i. 20. (4.) More convenient. 1 Cor. vii. 38. (5.) More easy. Matt. xviii. 6. (6.) More advantageous. Phil. i. 23. (7.) More holy. 1 Cor. viii. 8. (8.) More safe. Ps. cxviii. 8. (9.) More comfortable. Prov. xv. 16, 17. God's love is *better than life*, is more sweet, pleasant, profitable, sure, and honourable. Ps. lxxiii. 3. Christ's love is *better than wine*; we cannot sinfully exceed in desire of, or delight in it: it is enjoyed without money and without price: it never loses its sweetness and virtue; our living on it by faith renders us active, holy, and zealous for God, content with our lot, happy in ourselves, and a comfort to all around us. Song i. 2. His obedience and suffering are *better sacrifices* than the Jewish, in respect of matter, manner of oblation, efficacy, and fruit. Heb. ix. 23. His blood speaks *better things* than that of Abel: it purchases and procures full remission and eternal salvation to his enemies and murderers; whereas Abel's imprecated vengeance on his murderer. Heb. xii. 24. He, his fruit, word, and saving instruction are *better than gold, than rubies*: are more valuable, delightful, useful, exalting, and durable. Prov. viii. 14, 19, and iii. 14. Ps. cxix. 72. His priesthood, and the promises of the gospel, are a *better hope*, a more clear, sure, honourable, and extensive ground of hope for all the blessings of time and eternity, than the Jewish sacrifices and shadows could be. Heb. vii. 19. The *better covenant*, established on *better promises*, is the covenant of grace, which, in respect of its party contracted with, its freedom, firmness, benefits conferred, honour, and use, is far preferable to the covenant of works:—and is *better* than the national covenant made with the Hebrews at Sinai; it promises far more valuable blessings than the quiet possession of Canaan, and is more sure and permanent;—and the New Testament dispensation of it is far more spiritual, easy, clear, and extensive than the Old. Heb. vii. 22, and viii. 6. Our condition under the gospel is a *better thing* than theirs under the law. Our revelation is more plain, full, and extensive: our ordinances are more clear, spiritual, and easy: we have the substance of their ceremonies with

infinite advantage, in Christ's birth, life, death, resurrection, and ascension; have a more abundant and widespread effusion of the Holy Ghost, and a more eminent freedom from the impression of the broken law on our conscience. Heb. xi. 40.

A day in God's courts is *better than a thousand elsewhere*. Fellowship with him is infinitely more delightful, profitable, and honourable than any earthly advantage. Ps. lxxiv. 10. A little that a righteous man hath, his dinner of herbs, or dry morsel, is *better* than the wealth or delicate provision of the wicked. It springs from God's redeeming love, is blessed of him, is a pledge of glory, and a means of drawing the affections and thoughts to God in Christ. Ps. xxxvii. 16. Prov. xv. 16, 17, and xvi. 8, and xvii. 1. The saints' resurrection is *better*, more glorious, and happy than a recovery from a state of affliction; or a miraculous restoration to natural life; or the resurrection of the wicked to everlasting damnation. Heb. xi. 35. Heaven is a *better country*; its inhabitants, exercises, and enjoyments are far more holy, honoured, and happy than those on earth: and to be with Christ is *far better* than to be with saints and ordinances on earth; as one is freed from every stain of sin, every temptation and trouble, and clearly sees, and fully enjoys and delights in God as *his all in all*. Heb. xi. 16. Phil. i. 23. It is *better* to marry than to burn, under the power of unclean lust; the greatest trouble is to be chosen, rather than sinful desires, however secret. Sorrow and mourning are *better* than laughter and mirth; they tend more to awaken a concern about eternal things. Eccl. vii. 2, 3. Death, or the end of a man, is *better* than his birth or beginning; as in the former he goes out of worldly trouble, whereas in the other he enters into it: and an untimely birth is *better* than either, as it never enters into trouble. Eccl. iv. 2, 3, and vi. 4-6, and vii. 8. *Better is the light of the eye than the wandering of the desire*. It is *better* to enjoy the little that one has, than to indulge anxious desire after more. Eccl. vi. 9. Nothing is *better* than for a man to eat, drink, and be merry, and enjoy his labour. It is both advantageous and honourable for a man to free his mind from anxious care, and take a moderate use of what God brings to his hand. Eccl. ii. 24, and iii. 12, 13, and viii. 15.

**BEU'LAH**, *married*, a name given to the Jewish nation and church of God in the latter days, importing their marriage to Christ as their husband and sovereign Lord. Isa. lxii. 4.

**BEWAIL**, to mourn over with deep sighs. Lev. x. 6.

**BEWARE**; to take heed; be on our guard. Gen. xxiv. 6. To *beware* of Christ, is to have a due and holy awe of him on our spirit, and carefully guard against every thing tending to offend him. Exod. xxiii. 21. To *beware* of men, is to take heed lest they deceive us. Mark xii. 38. To *beware* of sin, is to avoid every appearance of it, and temptation to it; and to the utmost of our power watch against and oppose it. Matt. xvi. 6.

**BEWITCH**, wickedly to deceive and hurt, by juggling tricks and diabolic charms. Acts viii. 9. False teachers *bewitch* men, when by satanic methods of guileful reasoning, specious pretences to holiness or learning, apparent miracles, or proud boasting, they deceive their mind and destroy their soul. Gal. iii. 1.

**BEWRAY**; to show; discover. Prov. xxvii. 16.

**BEYOND**; (1.) On the other side of. Deut. xxx. 13. (2.) Farther than. Num. xxii. 18. To know the signification of *beyond*, on the other side, or on this side, it is necessary to know where the sacred writer was at the time of writing. Thus, beyond or on the other side Jordan, with Moses, who gave his finished books to the Hebrews eastward of Jordan, signifies the west side of that river. While such as lived or wrote on the west of Jordan, call the east side *beyond* or the other side. Deut. iii. 25, and xi. 30. Josh. ix. 10, and xiii. 8. The Hebrew word *Hether* ought sometimes to be rendered on this side, as Josh. xii. 7. Deut. i. 1, and perhaps Gen. i. 10. *Beyond measure*, is exceedingly. Mark vi. 51. To *go beyond and defraud*, is to exceed the conditions of a bargain, and laws of honesty; or to transgress the rules of chastity, and rights of marriage. 1 Thess. iv. 6.

**BEZAL'EEL**, in the shadow of God, the son of Uri of the tribe of Judah, and Aholiah the son of Ahies mach, of the tribe of Dan, were two noted artificers, called of God, and eminently qualified with wisdom and skill: they had the chief direction of framing the various appurtenances of the Mosaic tabernacle, and per-

\* Thus we read of Mary *espoused* to Joseph before they came together. The word *betroth* is but once used in Scripture. *Espouse* is chiefly noticeable. Song iii. 11. 2 Cor. xi. 2. As the marriage covenant is a figure of the everlasting, so that connexion, which took place when, "forasmuch as the children are partakers of flesh and blood, he also himself took part of the same," is the great meaning of betrothing in a spiritual sense. The church is become bone of his bone, and flesh of his flesh. The Bridegroom betrothed himself to his bride in the promises which he gave to his people under the old covenant. These promises he fulfilled in part, when he visited his people in flesh, and redeemed them; and they will be completely fulfilled at the resurrection of the just, at the marriage supper of the Lamb. Then shall be the day of the Great Solomon's espousals, the day of the gladness of his heart. Joining to the Lord in a perpetual covenant, as spoken of by the prophets, is connexion with the church of Christ; hence Paul speaks of the Corinthians as espoused to Christ: and being presented as a *chaste virgin*, is holding the mystery of the faith in a pure conscience: and more particularly when addressed to churches, implies not only purity in doctrine, but in discipline and communion.

formed every thing with the greatest exactness. Were they herein *figures* of Jesus Christ, who, being called of God, and qualified with the spirit of wisdom and understanding, rears up his church in exact agreement to his Father's purpose and will? Exod. xxxi. and xxxv-xxxix.

**BE'ZEK, lightning.** (1.) A city in the lot of Judah, on the east side of a hill, about two miles from Bethzur, and a good way westward of Bethlehem. Here Adonibezek reigned, and was taken prisoner. Judg. i. 4-7. It was a small village about 100 years ago. (2.) A city southward from Bethsham, and on the west of Jordan. Here Saul reviewed his army before he crossed the Jordan, in his march to relieve Jabesh-gilead. 1 Sam. xi. 8.

**BE ZER, munition, or vine branches.** Deut. iv. 43; a man's name. 1 Chron. vii. 27. See **BOZRAH**.

**BIBBER, a great drinker.** Matt. xi. 19.

**BIBLE**, the name commonly given to the collection of the sacred writings, which are the sole standard and rule of our faith and practice. It is called by the Jews the *Mikra* or *Lesson*: the Christians often design it the *sacred books*; the *oracles of God*; the *volumes of inspiration*; the *book of God*, &c. It was always distinguished into books, but not into chapters and verses, as now. It appears from Clemens of Alexandria, Athanasius, and others, that in the early ages of Christianity it was divided into a kind of short paragraphs. The division of it into the present form of chapters is generally ascribed to Ariott, a Tuscan monk, or rather to Hugo Cardinalis, in the 13th century; and perhaps more justly to Langton, archbishop of Canterbury, about 1220. But it is plain from the works of Theophylact on the gospels, that it must have taken place at least 200 years sooner, with respect to some kind of chapters. Such as believe the authenticity of the Hebrew punctuation reckon the Old Testament to have been always divided into verses; but these were not numbered as now, till perhaps Mordecai Nathan published his Hebrew concordance about A. D. 1450. About 1551, Robert Stephen, a French printer, divided the New Testament into verses. It is therefore no wonder this division into chapters and verses is not altogether just, nor is it any crime to correct it. The chapters of the Hebrew Old Testament and of our translation do not always correspond. The Hebrew punctuation divides the verses of the Old Testament: in that language they amount to 23,205. Those of the New amount to 7,956. The division of the New Testament into sections by Doddridge is not injudicious.

At present, our **BIBLE** consists of the Old and New Testaments: the former was written before, and the latter since the incarnation of Christ: the former, except a part of Ezra and Daniel, and a verse of Jeremiah, written in Chaldaic, is in the Hebrew language. The latter is written in Greek, but very different from that of Homer and other celebrated authors. Both were written in the language then best known to the Church: a sure token that every nation whither the gospel comes should have access to read the Scriptures in their own language.

Whether the Old Testament was written in the Chaldaic character, in which it now appears, or in the Samaritan; and whether the vowel and disjunctive points be of divine authority or not, has been warmly debated. In both cases, I incline to the former sentiment; but readily allow, our opponents have produced no inconsiderable appearance of arguments on their side; and that sundry of our learned assistants have unwarily carried the affair of the points too far, and so rendered their cause less defensible. It must be allowed that Boston hath treated of the accents with great care. The many different and sometimes mean shifts of Bishop Walton and other enemies of the divine authority of these points; the tendency of their scheme to found our faith, at least in many texts of the Old Testament, upon mere human authority; the mutual dependence of the accents and verses upon one another, and of the vowels upon the accents, and the consonants upon both, and the signification or sense of the text upon them all, particularly the vowels and consonants, jointly taken, appear to me unanswerable arguments in favour of the divine authority of the points.

About the time of our Saviour, the Jews distinguished their Bible into 22 books, correspondent to the 22 letters of their alphabet, viz. the 5 books of *Moses*; 13 of the *prophets*, Joshua, Judges, and Ruth, Samuel, Kings, and Chronicles, Isaiah, Jeremiah, and Lamentations,

Ezekiel, Daniel; the 12 lesser prophets, Job, Ezra, Nehemiah, and Esther; and 4 *Hagiographs*, or holy writings, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Thus, the *law of Moses*, the *Prophets*, and the *Psalms* were comprehensive of the whole. Luke xxiv. 44. The modern Jews reckon 24 books, which they suppose to have three different degrees of authority. To the five books of *Moses* they ascribe the highest authority. To the former prophets, writers of Joshua, Judges, Samuel, Kings, and the latter, viz. Isaiah, Jeremiah, Ezekiel, and the book of the lesser ones, they ascribe a lower inspiration and authority. To the other eleven books of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, and Chronicles, they scarcely ascribe any proper inspiration, but a mere superintendency of God's Spirit, leaving the writers in a great measure to the direction of their own reason. The Christian division of the Old Testament is far more sensible. The historical books, which are most plain and necessary for the understanding of doctrines and predictions, are placed first, ending with Esther: the doctrinal books, ending with Solomon's Song, are placed in the middle: the prophetic books, to the knowledge of which an acquaintance with both histories and doctrines is necessary, are placed last in order. But in all the three parts, histories, doctrines, and predictions are often mixed.

Several books mentioned in Scripture, as of Jasher, of the wars of the Lord, and the annals of the kings of Israel and Judah, are now lost; but they never had more than human authority. It is a dishonour to Christians, that ever the *Apocrypha* were supposed canonical, or bound up among the oracles of God. Just before Josiah's reign, the canonical books then extant seem to have been mostly destroyed; hence he and his courtiers were so much surprised at the contents of a book of the law, perhaps an authenticated copy, found in the house of the Lord. No doubt a variety of copies were transcribed from it. In vain it is pretended the inspired writings were lost during the Chaldean captivity, and restored by Ezra. Daniel had the book of Jeremiah to peruse, chap. ix. 2. Can we doubt but other godly persons also had copies? or that even the *Samaritans* wanted copies of the law? It is nevertheless probable that Ezra, inspired of God, corrected a copy of the sacred books, and caused others to be transcribed therefrom. To elucidate the history, he added various sentences, and sometimes changed the ancient names of cities or persons into such as were modern. Whether he added the vowel points, and the *keri ketib*, various readings or marginal corrections, to the number of 900 or 1000, at least some of them, we dare not decide. As the book of Nehemiah carries down the genealogy of the high-priests, and that of 1st Chronicles the line of Zerubbabel, to near the time of Alexander the Great; it is probable the books of Malachi, Ezra, Nehemiah, Esther, and Chronicles were admitted into the sacred canon more than 100 years after Ezra's death.

The Jews divided the Pentateuch, or law of *Moses*, into 54 sections, answerable to the number of Sabbaths in their third or intercalated year. In other years, they joined two short sections, on two different Sabbaths, that they might publicly read the whole law every year in their worshipping assemblies. They subdivided it into a number of lesser sections, where, it seems, their readers stopped to give the sense, or hand the book to another. About A. M. 3840, Antiochus prohibited the reading of the law; they therefore substituted 54 sections of the prophets in its stead. After Judas Maccabeus restored their worship, the two were conjoined, and a section of the law, and another of the prophets, were read every Sabbath.

The manuscript Bibles of the Jews in Spain are far more correct than those of Germany; but scarcely any of either is thought above 600 or 700 years old. In the 16th century of the Christian era, Bomberg printed very many Hebrew Bibles, in 4to. and folio. The folio edition of 1548, with the Masora, Chaldee paraphrases, and commentaries of Jarchi, Aben Ezra, and David Kimchi, is the most exact: from this, about 70 years after, Buxtorf and Leo Modena printed their Rabbini Bibles at Basil and Venice. An infinity of Hebrew Bibles, in almost every form, have been printed. Those of Leusden and Athias, in 1667, have a glorious character; but none, in exactness, are equal to those of Me-

nasseh-ben-Israel, in 1639; and especially those of Vander Hooght, in 1705. Nor are those of Proop, Jablonski, Optius, Michaelis, Reineccius, and Simon unexact, especially the former. Houbigant's large Bible abounds too much with pretended ratifications of the text, often upon mere conjecture. Kennicot hath, with infinite labour, and no small itch of novelty, compared about 600 manuscripts of the Old Testament, many of them who knows of how little importance, and collected from them a multitude of *various readings*. But men who dare to found various opinions upon the authority of a bad translation, or on their own fancy that such a word, or in such an order, doth not suit the genius of the Hebrew language, or the divisions into which they choose to hack the verses, are capable, if permitted by God, to pretend to turn our Bible upside down, and leave us at an absolute uncertainty whether our Hebrew and Greek originals be any more than bad translations of the oracles of God.

When the Jews in their captivity learned the language of Chaldee, and forgot part of their own, it behooved the reader of the law to stop at the end of a sentence and give the sense. Neh. viii. 8. This produced a variety of paraphrases or Targums; but no literal translation of the Bible into the Chaldean tongue. That of Onkelos on the Pentateuch, or five books of Moses, composed about the time of our Saviour, is by far the most literal and sensible. The Targum of Jerusalem, on the same books, is written in a very obscure language, and we have no more but shreds of it. Another large paraphrase on the Pentateuch, stuffed with plenty of fables, is ascribed to Jonathan the son of Uzziel, though, if we can judge by the style, it is none of his. Jonathan has indeed a paraphrase on the former and latter prophets, and which is far from contemptible. The author of the paraphrase on the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther is not certainly known. It is pretty large, frequently useful, and not seldom whimsical. There is also a Targum on the two books of Chronicles. Its importance I know not.

The Samaritans, whom the Assyrians placed in the land of Israel, have a double Pentateuch; one in the Hebrew language, but Samaritan character, little different from the Hebrew, except in the years of the patriarchs before Abraham, and in what relates to mount Gerizim; another in their own language, which is a corrupt Hebrew or Chaldaic, and which is not altogether despicable.

According to Aristobolus, the Pentateuch and Joshua, if not other books, must have been translated into Greek before the time of Alexander the Great: and it is supposed the Grecian philosophers borrowed a part of their knowledge therefrom. The Greek version ascribed to *seventy interpreters* was not composed till a considerable time after. Could we believe Aristeas, Josephus, Philo, Justin Martyr, and Epiphanius, it was done by seventy-two Jewish interpreters, at the demand of Ptolemy Philadelphus, king of Egypt, for the use of his library; and with the exactness of miraculous inspiration: but the evident marks of fable interwoven with their account, the vast difference in various parts of that version, the obvious inaccuracy of the greater part of it, do sufficiently refute it. It is more probable the Pentateuch was translated for the use of those renegade Jews who built a temple and established the worship of their country at Heliopolis in Egypt, about 150 years before our Saviour's birth; and that the rest, which is far less exact, was translated by various hands. This version, however, paved the way for the spread of the gospel, and was very much used in the primitive church, as well as among the Hellenist Jews. The principal printed editions of it are, (1.) *The Complutensian*, published by Cardinal Ximenes, A. D. 1515. It was altered in a variety of places to make it correspond with the Hebrew; and so is the best version in Greek, but not the true Septuagint. (2.) *The Venetian*, printed from a manuscript. It has often been reprinted at Strasburg, Basil, &c., and altered in some places to bring it nearer the Hebrew. (3.) *The Vatican*, printed at Rome, 1587, from a fine manuscript in the pope's library. This and the various readings of the excellent Alexandrian manuscript are inserted in Walton's Polyglot. (4.) *Grabe's Alexandrian copy* at Oxford, 1707, but sometimes altered as he thought fit.

Christianity had scarcely spread in the world, when new translations of the Old Testament were published

in Greek. About A. D. 128, Aquila, a Jewish proselyte of Pontus, published one very literal, perhaps out of hatred to the Christians, who had excommunicated him. About A. D. 200, Symmachus, who by turns was a Jew, a Samaritan, a Christian, and Ebionite, published another, adhering to the *sense* rather than to the *letter*. About the same time, or perhaps twenty years sooner, Theodotion, first a Marcionite, and then a Jew, published another, wherein he struck into a medium between the two former, his version being neither quite literal, nor too far distant from it; and so preferable to them both. There were two other Greek versions whose authors are not known. In the fourth century, Lucian Martyr, Hesychius, and Sophronius made each of them a translation.

The New Testament in its original Greek has had an infinity of editions. Those of Alcalá, Erasmus, Stephens, and Beza, have been copied by others. Those of Mill, Kuster, Wetstein, and Bengelius, with the various readings, are the most valuable. Mill has shown a surprising fondness to collect as many as he could, to about 30,000, for which he has been abused by some, severely chastised by Wetstein, and candidly corrected by Bengelius; the two latter have omitted thousands of the most trifling. This vast number of various readings is so far from weakening the authority of Scripture, that it mightily confirms it: they have been collected by the friends of Christianity, which shows their scrupulous exactness in trying their own cause. Not one of the vast multitude tend to overthrow one article of faith, but are versant about accents, letters, syllables, and things of smaller moment; but by comparing a multitude of copies, the genuine reading is easily established. Of the books of the New Testament, the first five are historical, the next twenty-one epistolary, and the last is prophetic. Some heretics have attempted to add spurious gospels, acts, and epistles: but these were always rejected by the Christian church.

The Syrian version of the whole Scripture is considerably ancient and useful. It is pretended Solomon procured for the Syrians a version of the inspired books then extant; and that Abgarus, king of Edessa, soon after the death of our Saviour, procured a version of the rest of the Old Testament. It is far more probable that the Christians of Antioch procured the whole translation about A. D. 100. It is certain the version is ancient. In the Old Testament it too often leaves the original Hebrew, to follow the Samaritan or Septuagint; and leaves out the titles of the Psalms to insert their contents. Nay, there is a Syriac version of the Old Testament done from the Seventy.

In the first ages of Christianity the Romans, and others of the Western church, had a variety of Latin translations. One called the *Vulgate*, and on the Old Testament, translated almost word for word from the Septuagint, was most generally received. Jerome, the only father of the Latin church who seems to have understood the Hebrew language to purpose, formed a new version from the originals. This, being better, was in some churches preferred to the *Vulgate*. Some contention about the two versions happening, the *Vulgate* was corrected by that of Jerome, and so one made of both. This, sufficiently corrupted by the scribes, is used by the Romish church, and received the sanction of authenticity from the council of Trent. Pope Sixtus, however, afterward corrected some thousands of faults in it, and Clement the VIII. his successor, added some thousands more of corrections, some of which are for the worse. Nor is Bellarmine mistaken in avowing that a number of places still need a further amendment. Jerome's own version was published at Paris in 1603, by Martianay and Pouget.

Chrysostom and Theodoret assure us, that the Old and New Testaments were, in their time, found in the Syrian, Indian, Persian, Armenian, Ethiopic, Scythian, and Samaritan languages. About A. D. 900, or later, Saadis Gaon, a Jew, translated the Old Testament into Arabic. Another of Mauritania translated the Pentateuch; and Erpenius printed his work. A bishop of Seville formed an Arabic translation about 719. Risius, a monk of Damascus, also translated the New Testament. Another Christian who lived in Egypt formed another translation. Who were the authors of the Arabic version in the London Polyglot, we know not. It has been generally done from the Alexandrian Greek copy, and is not exact, but nevertheless useful.

The Ethiopians of Abyssinia have a version of the whole Bible, which they ascribe to Frumentius, a bishop of the fourth century. In what of the Old Testament we know, it much corresponds with the Alexandrian copy of the Septuagint, and the New is far from exact: but whether owing to the copy, or to the ignorance of the printer and corrector, we dare not determine. It is certain the Ethiopian who inspected the printing of the Roman edition complains grievously that he understood not the art of printing, and that the workmen understood not the language, and scarcely the letters.

The Copts, or remnant of the ancient Egyptians, have a pretty ancient translation of the Bible: the Old Testament done with considerable exactness, from the Alexandrian Septuagint; but never printed that I know of. The New was printed at Oxford in 1716. But Jablonski and La Croze have a low opinion of this work, especially the Latin translation.

The Persians have some manuscript versions of the Bible: the Pentateuch, by Rabbi Jacob, a Jew, and the Gospels, by Simeon, a Christian, are inserted in the London Polyglot: neither is ancient; and the last is far from being correct.

The Armenians have a translation of the Old Testament, done from the Septuagint by Moses Grammaticus and two others, about 1400 years ago. In 1666, it, corrected or corrupted from the Vulgate, was printed at Amsterdam, under the direction of an Armenian bishop. Theodoros Patreus procured an impression of an Armenian New Testament at Antwerp, 1668, and of the whole Bible in 1670.

The Georgians have the Bible in their ancient language; but that being now almost obsolete, and themselves generally brutishly ignorant, few of them can either read or understand it.

The Russians have the Bible in the Slavonic tongue, done from the Greek by Cyril their apostle. It was published in 1581; but being too obscure, Ernest Glik, a Swedish captive, about 80 years ago, began to form another. He died before he finished it. Peter the emperor ordered a number of his most learned clergy to complete the work. I suppose it was printed, and that the Bibles distributed by royal authority about 1722 were of this translation.

The most ancient German translation is that of Ulphilas bishop of the Goths, about 360; but he left out the books of Kings, lest they should have excited his savage countrymen to war. Towards the end of the 6th century, Junius professed to publish an edition of it, from a manuscript found in the abbey of Verden, written in letters of silver. An anonymous version was printed at Nuremberg in 1477, but Michaelis, La Croze, and Bayer think this was not the Gothic version of Ulphilas, but one about 200 years later. Between 1521 and 1522, Luther composed his translation, and published it in seven parcels, as it was ready. Some persons of quality, masters of the German language, revised it. Two popish versions, the one of Eckius on the Old, and Emzer on the New Testament, and another of Ulembergius, were published, to sink the credit of Luther's; but the Protestants of Germany and Switzerland still use it, a little corrected. About 1660, a project was on foot to have it corrected to purpose; but I suppose the death of the great Hottinger rendered that design abortive. Simon however tells us, that this work was carried through, and that its sense is much the same as that of Leo Juda. About 1604, Piscator turned the Latin translation of Junius and Tremellius into a kind of German; but too much Latinized. About 1529, the Anabaptists published their German translation at Worms. In 1630, John Crellius, a Socinian, published his New Testament at Amsterdam, and Felsing his in 1660. About 1680, Athias published a Hebrew German translation of the Old Testament, for the sake of his Jewish brethren, and Jehuthiel another; but both, especially the latter, distorted several texts relative to the Messiah, &c. Schmidt's German translation appears to have been much more prized.

The first Polish version of Scripture is ascribed to Hadewich, the wife of Jagellon duke of Lithuania, who embraced Christianity, A.D. 1390. In 1536, the Protestants published another, formed on Luther's translation: About three years after, James Wiek, a Jesuit, and some of his brethren, published another more to the popish taste. The Socinians published two versions, to their taste, in 1562 and 1572.

About 1506, the Bohemian Taborites published a Bible in their language, done from the Vulgate. In the end of the 16th century, eight Bohemian divines, after a careful study of the original languages, at Wittenberg and Basil, published a version from the original text.

In 1534, Olaus and Laurence published a Swedish Bible, done from Luther's German translation. About 1617, Gustavus Adolphus ordered some learned men to revise it. Since which time it has been almost universally followed in that kingdom. The translation into the language of Finland I suppose was done from it. In 1550, Peter Palladius and three others published a Danish version, done from the German of Luther. In 1605, Paul Lesennius, bishop of Zealand, published another. In 1624, John Mitchell published his version of the New Testament.

The Flemish or Dutch Bibles, composed by papists, are very numerous; but, except that of Nicholas Vink, in 1548, are, for aught I know, all anonymous. The Calvinists of the Low Countries long used a version done from Luther's; but the synod of Dort appointed some learned men to form a new one from the originals. It was published in 1637. Nor do I know of another translation equally exact.

In 1471, an Italian Bible, done from the Vulgate by Nicolas Malermi, a Benedictine monk, was published at Venice. Anthony Brucioli published another in 1530. The council of Trent prohibited it. The Protestants have two Italian versions: the one by the celebrated Diodati, published in 1607, and with corrections in 1641. He gives us a half paraphrase, rather than a translation. The other by Maximus Theophilus, and dedicated to the Duke of Tuscany, about 1551. By an order of king James of Arragon to burn them, we find there were a number of Bibles in Spanish about 1270; probably the work of the Waldenses. About 1500, a Spanish version was published; but the translator is unknown. In 1543, Driander published his version of the New Testament, and dedicated it to king Charles V. After long private use of it, the Jews published their Spanish version of the Old Testament in 1553, Cassiodore, a learned Calvinist, published his Bible in 1569. Cyprian de Valera corrected and republished it in 1602.

About A.D. 1160, Peter de Vaux, chief of the Waldenses, published the first translation of the Bible in French. About 1290, Guinard les Moulins formed a translation, and which, it is probable, Menard published in 1484. About 1380, Raoul de Presle made another. By order of the emperor Charles V. the doctors of Louvain published another, 1550; but F. Simon says it scarcely differed from that of Le Emperneur, in 1534. Renatis Benoit published his French Bible in 1567, and Corbin his in 1643. The first is said to be pirated, and the other to be harsh in its style, adhering too closely to the Vulgate. In 1672, Isaac le Maître de Sacy published his version, with short notes, to point out the literal and spiritual sense. It was received with great applause. The New Testament of Mons, done from the Vulgate, and published 1665, with the king of Spain and archbishop of Cambray's license, is in a most clear and agreeable style: but Pope Clement the IX. and Innocent the XI., with a number of French bishops, furiously prohibited it. About 1670, Amelotte, pretending to have ransacked the various libraries of Europe, and with great care to have collated the ancient manuscripts, published his New Testament. To his shame, it was found he had scarcely noted any new various readings of consequence: himself was obliged to own he had so boasted to procure a sale for his book. In 1697, Bohours, and other two Jesuits, published their New Testament; but their strict adherence to the Vulgate has rendered their language harsh and obscure. In 1702, F. Simeon published his New Testament, with some literal and critical notes; the bishops of Paris and Meaux quickly condemned it. Martianay published his New Testament in 1712. There is a number of French Bibles translated by Protestants. Faber's version of the New Testament was printed for those of Piedmont, 1534. Next year, Peter Olivetan's Bible was published at Geneva; and being often reprinted, with the corrections of Calvin and others, is now a work of considerable exactness. After some struggling with the French Protestant clergy, Diodati published his in 1644; but, like his Italian and Latin versions, the translation is too free, and near to the nature of a paraphrase. Castalio

published his; but both version and language have too much of a popish levity. Le Clerc published his New Testament at Amsterdam, 1703, with notes mostly borrowed from Grotius and Hammond. The States General prohibited it, as inclining to the Sabellian and Socinian heresies. La Cene published another, which shared much the same fate, on account of its fancies and errors.

About A. D. 709, Adelm translated the Psalms into English Saxon. About the same time, Eadfrid translated other parts of Scripture; and Venerable Bede translated the gospels, if not the whole Bible. About 890, king Alfrid translated a great part of the Scripture. An Anglo-Saxon version of some books by Elfric was published in 1699. A version of the gospels was published by Parker, archbishop of Canterbury, in 1571; but the author is unknown. At the request of Lord Berkeley, John Trevisa translated the Bible into English, and finished his version, A. D. 1357; or, according to others, in 1398. About 1360, John Wickliffe composed his version, which is still extant in several libraries of England. In 1526, Tindal published his New Testament. Most of the copies were bought up for the fire, by Bishop Tonstal and Sir Thomas More. The price enabled Tindal to proceed in the translation of the Old Testament. He was burnt in Flanders, just as he prepared his Bible for a second edition. John Rogers, afterward martyr, finished the correction, and printed it at Hamburg, under the name of Thomas Matthews. Cranmer and Miles Coverdale further corrected it. Cranmer got it printed by public authority in England; and king Henry ordered a copy of it to be set up in every church, to be read by every one that pleased. By advice of the popish bishops, he soon after revoked this order, and prohibited the Bible. When Coverdale, Knox, Samson, Goodman, Gilby, Cole, and Whittingham were exiles, during the Marian persecution, they framed another translation, with short notes, and got it printed at Geneva. It was much valued by the Puritans, and in about thirty years had as many editions. The bishops heartily hated it, and made a new one of their own, which was read in the churches, while the Geneva translation was generally read in families. About 1583, Laurence Thomson published a translation of Beza's New Testament, with annotations. In the end of the 16th and beginning of the 17th century, the English papists at Rheims published a version of the whole Bible. It was crowded with barbarous terms, and attended with notes, calculated to support the papacy, nor durst the popish people read even this bad translation without a license from their superiors.

At the Hampton-court conference, the Puritans suggested unanswerable objections to the bishop's Bible; and king James heartily hated the Geneva translation. He therefore appointed 54 learned persons to translate the Scriptures anew, or, at least, compose a better translation out of many. Forty-seven of them, ranged into six divisions, actually engaged in it, A. D. 1607. After each had translated the portion assigned him, they met together: one read the new version; all the rest, meanwhile, held in their hand either original copies or some valuable version. Whenever they observed any thing, the reader stopped till they considered and agreed on it. In three years they finished their task; and their translation was published in 1610. It is still of public authority in the British dominions, and, next to the Dutch, is the best extant. Since that time, Ainsworth, Doddridge, and others, have published their own versions of part of the sacred books in English. The Dutch version and annotations have also been turned into our language. The Welch translation was formed by William Morgan and Richard Davies, in 1588.

About 1630, Bishop Bedel, of Kilmore, employed one King to translate the English Bible into Irish. After it was finished, and Bedel had examined it, he intended to print it at his own charge. Archbishop Laud and Lord Stafford prevented him, pretending it would be a reproach for the nation to use the version of so despicable a fellow as King. The manuscript, however, was not lost, but printed in 1685. Whether the Erse or Gaelic Bibles, used in the Highlands of Scotland, be nearly the same I know not; nor who translated this or the Hungarian and Georgian Bibles.\*

\* The Gaelic Bible published a few years ago was translated by Mr. Stewart, of Luss, and others.

The Turks have some manuscript translations of the Bible in their language. In 1666, a Turkish New Testament was printed at London, to be dispersed in the East. In 1721, it is said the Grand Seigneur ordered an impression of Bibles at Constantinople, that they might be confronted with the Koran, or Mahometan oracle. About 1650, John Eliot published his translation of the Bible into the language of the American Massachusetts. About twenty years after, the honourable Sir Robert Boyle procured a version of the New Testament into the Malayan language, and sent the impression into the East Indies. The Malayan Bible was translated by Bower and Valentia, two Dutch missionaries to the East Indies. In 1711, Ziegenbalg and Grindler, Danish missionaries, published their version of the New Testament in the Malabar language; and afterward proceeded to translate the Old, but whether it be yet published I know not. The modern Greeks in Turkey have also a translation of the Bible in their language.

Since the Reformation, a vast number of Latin versions have been formed. Of the papists, Pagnin published his in 1527; it is very literal, and generally exact. Montanus's corrections render it still more useful. By the assistance of two persons skilled in Hebrew, Cardinal Cajetan translated part of the Old Testament. Isidorus Clarius undertook to correct the Vulgate from the Hebrew, and pretends he rectified above 800 passages. Of Protestants, Sebastian Munster published a literal but judicious translation. That of Leo Juda is more elegant Latin, but less conformable to the original. Castalio often regards his pompous, if not sometimes popish Latinity more than the mind of the Holy Ghost. Junius, Tremellius, and Beza's translations are considerably exact, and have been frequently reprinted. Piscator's version, which he published a little before his death, along with his commentary, is still more so. Schmidt's version is somewhat harsh in the language, but very literal; and, by its numerous supplements, also serves as a kind of commentary. It hath been printed along with a coarse edition of Vander Hooght's Hebrew Bible.

For the more commodious comparison of different versions, sundry of them have been sometimes joined together. In his Octapla, or eightfold Bible, Origen arranged in different columns a Hebrew copy, both in Hebrew and in Greek characters, with six different Greek versions. Elias Hutter, a German, about the end of the 16th century, published the New Testament in twelve languages, namely, Greek, Hebrew, Syriac, Latin, Italian, Spanish, French, German, Bohemian, English, Danish, Polish; and the whole Bible in Hebrew, Chaldaic, Greek, Latin, German, and a varied version. But the most esteemed collections are those wherein the originals and ancient translations are conjoined. Such as the *Complutensian Bible*, by Cardinal Ximenes, a Spaniard; the *king of Spain's Bible*, directed by Montanus, &c.; the *Paris Bible* of Michael Jay, a French gentleman, in ten huge volumes; copies of which were published in Holland, under the name of Pope Alexander VII.; and that of *Brian Walton*, afterward bishop of Chester. This last is the most regular and valuable. It contains the Hebrew and Greek originals, with Montanus's interlinear version; the Chaldaic paraphrases; the Septuagint; the Samaritan Pentateuch; the Syrian and Arabic Bibles; the Persian Pentateuch and gospels; the Ethiopic Psalms, Song of Solomon, and New Testament, with their respective Latin translations; together with the Latin Vulgate, and a large volume of various readings, to which is ordinarily joined Castel's *Heptagla Lexicon*, all included in eight volumes folio.

Whatever may be the case of pretenders to freedom of thought, under the enslaving power of their lusts, every one that truly allows himself to think freely must be persuaded that man in his present state has no natural light sufficient to conquer his corruptions and guide him to real and everlasting happiness. The possibility of God's further manifesting his will, nay, the necessity of revelation to effectuate the recovery of man, to him must be manifest. However far the grand points of the Scripture may transcend the views of our reason, it will appear, on a serious trial, that no point is contrary thereto; that there is nothing in the matter or manner of revelation but tallies exactly with the perfections of God; and, as Bolingbroke, an outrageous infidel, observes, "It would pass for downright mad-



ness, if we were not accustomed to it, to hear creatures of the lowest form of intellectual beings pretend to penetrate the designs, fathom the depths, and unveil the mysteries of infinite Wisdom."

I cannot conceive one single character of a divine revelation but what I find the writings of the Bible marked with. The divine authority, majesty, wisdom, holiness, and goodness discovered therein; the depth, sublimity, purity, and benevolence of their matter; their scope to render all the glory to God, and crush the corrupt inclinations of man; the transcendent loftiness of their style, even when suited to the capacity of the weak; the obvious candour of the writers, in relating the weakness and faults of themselves and their nation; their amazing harmony, though of very different stations and ages, and publishing things contrary to the natural inclinations of men; the attestation of these writings by vast numbers of important, public, and incontestable miracles; the joyful sufferings of millions for their steadfast adherence thereto; the marvellous preservation of them, and the signal strokes of vengeance on such as attempted to destroy them; their amazing success, prevailing over the lusts of men, and furious opposition of worldly power, to the civilizing of nations, and to convince, convert, and comfort the hearts of millions, the most obstinate; the exact fulfilment of the numerous, the particularly circumstantiated predictions thereof; are infallible documents that they **ONLY** are the word of God, able to make us wise unto salvation, and convey to us eternal life. 2 Tim. iii. 15-17.\*

Nothing asserted in Scripture is contrary to the true light of nature, however far it may transcend it. It is nowise absurd to represent spiritual things, and even God himself, by proper emblems, as the sense is easily understood to be figurative; and these figures, drawn from common things, tend to make us ever conversant with such spiritual objects. As God is the supreme proprietor of men's lives and estates, he may justly deprive them thereof when and by whom he pleases; especially if by sin they have signally forfeited them into the hand of his justice. In this view, there was nothing absurd in his command to sacrifice Isaac; in his ordering the Hebrews to ask from the Egyptians what gold and silver he pleased, and which was but due for their hard service; or in his ordering these Hebrews, as a means of deterring them from like impieties, to kill the wicked and idolatrous Canaanites, and take possession of their land. No Scripture, if rightly understood, ever represents God as the author of sin, but *as* permitting it, and as wisely rendering it a principal part of punishment to the transgressors. None of the symbolical actions enjoined to the prophets, if rightly understood, are unworthy of God; whom, without blasphemy, we cannot think obliged to form his estimate according to the local fancies and customs of men. Nor might these actions appear so odd in the eastern countries as in ours; or, if they did, they were so much the more alarming. No standing law of revelation but tends to the perpetual happiness of mankind and honour of God. No positive and temporary institution thereof but was, or is, calculated to the instruction and welfare of men in the circumstances they then did, or do now stand.

When promises, threatenings, or warnings have a condition expressed or understood, the failure of the condition natively infers the non-accomplishment of the event conditionally foretold. In other matters, there are sometimes apparent contradictions; but if rightly examined, cease to appear so. To obviate such, it is proper to observe, (1.) The transcribers of Scripture may have sometimes inadvertently put one letter for

\* The great design of revelation is to answer the most interesting question to man which he has ever uttered, "What shall I do to be saved?" When conscience speaks, when the terrors of the Almighty take hold on man, where can he find relief? To bring this relief, God has set forth his way of saving sinners by the death, resurrection, and exaltation of his own Son. **This is the truth**, emphatically so called in Scripture; **this truth** no human knowledge could discover,—no learning unfold,—and without the knowledge of this, all who profess themselves wise become fools. There never was, there is not, nor shall be any other name given under heaven, among men, for salvation but that of Jesus Christ.

another; or even a word, as 'Cainan,' Luke iii. 36 where it ought not to be: but this may be rectified by comparing a vast number of copies. (2.) Sometimes the same thing is said to be done by different persons and in different places, because it was partly done by or in one, and partly by or in another; or the same person or place had two names. (3.) In reckoning of time, the account is sometimes begun at one period, and sometimes at another; kings sometimes began to reign jointly with their father; and again began to reign by themselves alone: sometimes too, round numbers of hundreds, thousands, &c. are put for that which differs but very little from them. (4.) Different subjects may be treated of, though the words be much the same. Thus justification before God is *not by works*, but only by a true faith: and yet justification before men, or evidence of justification, is *by works*, and not by a dead faith only. Gal. ii. 16. James ii. 24. (5.) Sometimes a thing is spoken of absolutely in one place, and comparatively in another. *Hatred* of men, especially of relations, is sinful, Tit. iii. 3; and yet we must *hate* our nearest relations in comparison of Christ, that is, love them less. Luke xiv. 26. (6.) In different persons or times, the same thing may be lawful and unlawful. Private persons must be pitiful, and forgive injuries done them; but magistrates must, according to justice, avenge wrongs. Luke vi. 36. Deut. xix. 21. Rom. xii. 19, 20, and xiii. 4. Circumcision, and other Jewish ceremonies, were long necessary duties; but the observation of them after their abolishment by Christ was sinful. Gen. xvii. 9, 10. Rom. iii. 1, 2. Gal. v. 2, and iv. 9-11. Isa. lxxvi. 3. (7.) The same thing is often considered in different respects. Christ is *not always* with his people on earth in his bodily presence; but *is always* with them in his spiritual presence. Matt. xxvi. 11, and xxviii. 20. *He is one with his Father* in his Divine nature, equal to him in his person; and yet *inferior to him*, and *his servant*, in his manhood and mediatory office. John x. 30, and xiv. 28. Phil. ii. 6, 7. Swearing by God necessarily, and with knowledge, righteousness, and truth, is lawful; and yet swearing by God unnecessarily, or profanely, or swearing by any creature, is forbidden. Jer. iv. 2. Matt. v. 33. James v. 12. (8.) Sometimes the father is put for the son, as Abraham for Jacob; one for many, or many for one. Acts vii. 16.

Let us try how easily some seeming contradictions of Scripture relative to history may be reconciled. The sojourning of Abraham and his family, from his leaving his native country to their deliverance from Egypt, was 430 years; but from the birth of Isaac it was but 400 years, or little more. Exod. xii. 40, 41. Gen. xv. 13. Jacob's family at their descent to Egypt, including himself, and Joseph, and his two sons, were but seventy persons; and yet, including eight of the patriarch's wives that might be then living, they made seventy-five, exclusive of Joseph and his two sons. Gen. xli. 26, 27. Acts vii. 14. Abishai, as commandant of David's army, slew 18,000 Edomites that came to assist the Syrians; or slew 18,000 Syrians at one time, and 18,000 Edomites at another time. And his brother Joab slew 12,000, or assisted in slaying 12,000, after Abishai had begun the slaughter, and cut off 6,000. 2 Sam. viii. 13. 1 Chron. xviii. 12. Ps. lx. title. The Ammonites hired 32,000 warriors, part of whom fought in chariots; besides the king of Maachah's 1000. 2 Sam. ix. 6. 1 Chron. xix. 6, 7. David slew of the Syrian army 7000, that fought in 700 chariots, and 40,000 men, that fought at first on horse, and afterward on foot; or rather 40,000 horsemen, and as many footmen. 2 Sam. x. 18. 1 Chron. xxi. 17. Adino, or Jashobeam, might slay in one battle 800, and in another 300. 2 Sam. xxiii. 8. 1 Chron. xi. 11. The number of the ten tribes was 800,000, and the 280,000 militia, which made near 1,100,000. The men of Judah were 470,000, together with 30,000 under the 30 renowned mighty; in all 500,000. 2 Sam. xxiv. 9. 1 Chron. xxi. 5, and xxvii. Only three years of famine were threatened for numbering the people; but had these been added to the three for the murder of the Gibeonites, and a year of release between them, there would have been seven years of famine. 2 Sam. xxiv. 13. 1 Chron. xxi. 12. David paid Araunah 50 shekels of silver for the threshing-floor, and oxen for sacrifice; but afterward bought the whole farm for 600 shekels of gold. 2 Sam. xxiv. 24. 1 Chron. xxi. 25. Solomon had 4000 stables, and in these 40,000 stalls; or 4000 stalls at Jerusalem,



and 40,000 in all. 1 Kings iv. 26. 2 Chron. ix. 25. Solomon gave Hiram for his family use 20 measures of oil; and to his servants 20,000 baths of oil. 1 Kings v. 11. 2 Chron. ii. 10. Solomon's workmen had 3300 overseers, and 300 over these; in all 3600. 1 Kings v. 16. 2 Chron. ii. 18. Solomon's temple was founded in the 480th year after the deliverance from Egypt, 1 Kings vi. 1; and therefore the *about* 450 years mentioned by Paul, must reckon the 111 years of servitude, along with the years of the judges, though they were comprehended in them: or these 450 years must be the interval between the birth of Isaac and the division of Canaan. Acts xlii. 20. Hiram's mother might be of the tribe of Naphtali, and married to a husband of the tribe of Dan, who for some time resided in Tyre. 1 Kings vii. 14. 2 Chron. ii. 14. Solomon's brazen pillars were each almost 18 cubits high, and the height of both together amounted to 35 cubits. 1 Kings vii. 15. 2 Chron. iii. 15. His brazen sea contained for ordinary 2000 baths; but if filled to the brim contained 3000. 1 Kings vii. 26. 2 Chron. iv. 5. His Ophir fleet brought him at one voyage 420 talents of gold; at another 450; or there was 450 in all, and 420 of clear gum. 1 Kings ix. 28. 2 Chron. viii. 18. Nothing was in the ark but the tables of the law; but the pot of manna, Aaron's budding rod, and a copy of Moses' law were laid upon the side of it. 1 Kings viii. 9. Heb. ix. 4. Other seeming contradictions will appear obviated in their proper articles.

That the Scriptures have their authority from God alone, and are the foundation of the church,—that they are a perfect, plain, absolutely supreme, infallible, and only standard of faith and practice,—are the testament of our heavenly Father, which it is the duty and interest of every man to read and understand, is no less manifest. 1 Thess. ii. 13. 2 Tim. iii. 15-17. Ps. cxix. 105, 130. Isa. viii. 20. Deut. vi. 6, 7. John v. 39. Acts xvii. 11.

By frequent and attentive reading of the Scriptures, meditation thereon, and comparing one place with another in singleness of heart, attended with fervent prayer for, and dependence on, the instructing Spirit of God, to explain and apply them to our soul, we may attain what knowledge of them is necessary to our salvation and comfort: but skill in the original languages, knowledge of history and philosophy, perusal of the most noted concordances and commentaries, if used in due subordination to the former, are extremely useful to obtain a further acquaintance with the mind of God therein contained.

The best concordance for the Hebrew is that of Calasio, or of Buxtorf, to both of which Taylor is preferable by Englishmen; for the Greek Testament, the Leipsic edition of Schmidius, or that of Williams; for the English, the accurate one of Cruden. The best commentaries are those of Calvin, Poole, Patrick, Lowth, Clark, Henry, Calmet, Gill, Guise, Doddridge, Ainsworth, Caryl, Hutchinison, Schultens, Durham, Owen, Vitringa, &c. None of these for common people are equally useful with Henry, or, which is more evangelical, Haweis. A vast number of our late publications on the Bible are either very dry or inaccurate, or they lead into Arminian and Socinian errors. One nevertheless finds in some of them excellent explanations of many particular texts. Scarcely is any so thoroughly evangelic and so attentive to the connexion as Guise.

**BID**; (1.) To invite. Matt. xxii. 9. (2.) To command. 2 Kings x. 5. God's *bidding* Shimei curse David, imports his permitting him to do so, and suffering Satan to excite him thereto for the punishment of David's sin. 2 Sam. xvi. 11. God's *bidding* his guests, imports his providential opening of the way for the instruments of his vengeance to fall on and devour guilty sinners. Zeph. i. 7. Our *bidding* one God speed, imports our wishing him success. 2 John 10.

**BIER**, a kind of frame whereon they carried dead bodies to their interment. It was generally used only for the poorer sort, Luke vii. 14; and the rich were carried on a kind of *bed*, sometimes very splendid. 2 Sam. iii. 31. Heb.

**BIL'DAD**, a descendant of Shuah, the son of Abraham by Keturah. He was one of Job's four visitants in his distress. In his first two replies to Job, he attempts to prove that God only punisheth noted transgressors with severe affliction; and insinuates that Job's sore calamities were a token of his being a hypocrite. In his last he celebrates the greatness and

infinite purity of God. Job ii. 11, and viii. and xviii. and xxv.

**BIL'GAH**, *countenance of an ancient, a man's name*. 1 Chron. xxiv. 14.

**BIL'HAH**; (1.) The handmaid of Rachel, concubine of Jacob, and mother of Dan and Naphtali. She committed incest with Reuben. Gen. xxix. 29, xxx. 3-8, and xxxv. 22. (2.) A city belonging to the Simeonites. 1 Chron. iv. 29. See BAALAH.

**BILL**; (1.) A promise in writing. Luke xvi. 6, 7. (2.) A bill of DIVORCE. When God asks the Jews, *Where was the bill of their mother's divorcement*, and to which of his creditors he had sold them? he either denies that they were yet abandoned by him; or rather hints that not he, but their own sins were the guilty cause of the rejection of their church and nation, and of their being delivered up into the hands of the oppressing Romans. Isa. i. 1.

**BILLIOWS**, raging WAVES of the sea. Powerful armies are likened to waves for their furious approach, their overwhelming and ruinous influence. Jer. li. 42. Wicked men are likened to raging waves, for their unsettledness and inconstancy, James i. 6; or their noisy and unsubstantial doctrines, and their boasting to carry all before them and to ruin every opposer. Jude 13. Grievous afflictions succeeding one another are called *God's waves or billows*. \* Sent and ordered by God, they terrify, perplex, and threaten to destroy men. Ps. xliii. 7, and lxxxviii. 7.

**BIND**; (1.) To tie firmly together. Gen. xxxvii. 7. (2.) To fix in chains or cords. Acts xii. 6. (3.) To engage by promise or oath. Num. xxx. 2, 9, 13. (4.) To restrain. Job xxviii. 11. (5.) To distress; trouble. Luke xiii. 16. (6.) To impose with violence. Matt. xxiii. 4. (7.) To inflict or ratify church censure, whereby men are restrained from full communion with the visible part of the mystical body of Christ. Matt. xvi. 19, and xviii. 18. God *binds* up men, or *binds* up their breach, when he protects, heals, delivers, and comforts them. Job v. 18. Ps. cxlvii. 3. Isa. xxx. 26. Ezek. xxxiv. 16. He *bound* and *strengthened* the arms of the Israelites, when by means of Jehoshaph and Jeroboam he recovered them to their former power and glory. Hos. vii. 15. The *binding* of them in their two *furrows, sins, or habitations*, denotes their exposing of themselves to certain punishment by their obstinately forsaking of the Lord and the family of David; and their turning aside to other gods and kings: or the Assyrians' reducing them to brutal slavery. Hos. x. 10. The *binding up* the testimony and sealing the law among the disciples, may denote the preserving of the truths relative to the Messiah's birth and office, with great care and esteem by the followers of Christ, even while they were hid from the body of the Jewish nation. Isa. viii. 16. Men's *binding* God's law on their hearts, necks, hands, or fingers, imports their constant regard to it, and their consideration and practice of it. Prov. vi. 21, and iii. 3; and vii. 3. Deut. vi. 8. The *binding of the wicked in bundles*, or hand and foot, and casting them into hell, imports their deprivation of all liberty and ease. Matt. xxii. 13. Christ's *binding of Satan* imports his conquest and restraint of him. Matt. xii. 29. Rev. xx. 2. A nation is said to be *bound up* when their deliverance is begun. Isa. i. 6. Jer. xxx. 13. The wind *bound up* the Israelites in her wings; the whirlwind of God's wrath and the Assyrian forces fast seized them, and violently carried them into captivity. Hos. iv. 19. Their iniquity was *bound up* and *sin hid*; remained unforgiven, exactly remembered by God, and ready to be produced against them in judgment, and its punishment executed on them. Hos. xiii. 12.

**BIN'EA**, the son of the Lord. 1 Chron. ix. 49.

**BIN'NUI**, building, a Levite. Ezra viii. 33.

**BIRDS**, or FOWLS, are flying BEASTS; they have their body covered with feathers; they have two wings, and a beak of horny texture; their females bring forth young by hatching of eggs; they have no teeth, lips, or external ear; no lacteal vessels, kidneys, or bladder for urine. Some are ravenous, feeding on flesh; others feed on grain: some are birds of passage, which in the winter season remove to warmer climates.

\* This phrase signifies frequently the Divine wrath which broke on Jesus' soul. Ps. lxxix. 1, 2. The billows or swellings of Jordan denote the greatest trials or death. Jer. xii. 5.

Some of them are singing birds, others not. Some of them haunt the waters and fens; others the dry land, woods, &c. The ostrich is the largest fowl we know, and the American humming-bird the smallest. The flesh of the birds in the land of Egypt, particularly of pigeons, partridges, geese, cormorants, &c., when killed in season is exceedingly delicious. From the form of their beak Linnaeus distinguishes birds into six kinds; the hawk kind, with hooked beaks; the plover kind, with bending beaks; the geese kind, with serrated beaks; the woodcock kind, with roundish and obtuse beaks; the hen kind, with crooked conic beaks; the sparrow kind, with thin conic beaks. It is hardly probable that the particular sorts of birds can amount to above 200, none of them besides turtles or young pigeons were concerned in the Levitical ceremonies, unless perhaps sparrows were used in the purification of lepers. Buffon, the late famous natural historian, thinks there may be 1500, or even 2000 species. These he divides into the ravenous kinds, viz. 1. *The eagle kind*, which singly attack and kill their prey: the great, common, and little eagle, the pygarg, balbuzard, osprey, and white John. 2. *The vulture kind*, which chiefly feed on carrion, however corrupted, and seldom or never attack living creatures, unless when they have not dead carcases; and rarely fly or attack but in a body. This contains the perconpetor, the griffon, the great, the tufted, and the little vulture, and the condor: the first and last of which in sundry things resemble the eagles. 3. *The kite kind, or glede kind*, containing the kite, the buzzard, the bondree, the St. Martin, the hen harrier, the harpye, and the moor-buzzard. 4. *The hawk kind*, containing the sparrow-hawk, the gos-hawk, the ger-falcon, the butcher, the sacre, the falcon, to which may be reduced the hobby, the kestrel, the rockier, the merlin, butcher-bird, the peeler, or red-tuft. 5. *The nocturnal birds of prey*, viz. the eagle or horned owl, the great, middle, and little owl, howlet, common, brown owl, white owl, big brown owl, little brown owl, to which classes he joins a great number of foreign fowls. The females of ravenous fowls are ordinarily much larger than the males. The fowls which cannot fly he divides into the ostriches, touyous, casoars, drontes, the solitaires or birds of Nazare.\* God prohibited the Hebrews to apprehend the dam with her young, but to let the mother escape when they spoiled her nest. He also forbade them to eat the flesh of a great number of them. Deut. xxii. 6, 7, and xiv. The two birds taken to purify the leper, whereof the one was slain over a vessel full of running water, and the other, being dipped into the mixture of blood and water, let fly into the open air, may signify Christ's two natures, the one whereof suffered, and the other triumphed over death; and his two states, in one whereof he offered up himself through the eternal spirit, in the other, he arose again and ascended to glory. Lev. xiv. 3-7.

The Lord defends his people, as *birds flying*; he looks down upon them with pity; he comes speedily to their relief, and covers them with the protecting influence of his power, mercy, and goodness. Isa. xxxi. 5. Men in general are likened to *birds and fowls*: they are weak, easily ensnared, much tossed, and often wander from their proper rest. Prov. v. and vii. 23, and xxvii. 8. Lam. iii. 52; and they lodge under the protection, and are upheld by the support, of Christ, or of earthly rulers, as the kings of Babylon, Egypt, &c. Ezek. xvii. 23, and xxxi. 6. Dan. ii. 38. The saints are like *birds*, weak, comely, active, exposed to trouble, often wondrously delivered from snares, and employed in sweet songs of praise; and they rest under the shadow and on the supporting branches of Jesus, the tree of life. Song ii. 12. Ezek. xvii. 23. Ps. cxxiv. 7. Our translation likens the Jews to a *speckled bird*, and the Chaldeans to *ravenous birds*; but might not the sentence be better rendered, *Mine heritage is unto me as a wild and fierce hyena*? has abused my kindness, and returned me hatred for my love; therefore every

\* The division of birds of which the Scripture, particularly the law, chiefly speaks, is that of *clean and unclean*. Why should one animal be held *clean* and another *unclean*, without any visible cause in their nature, organization, or constitution? Was it not designed to teach the Divine sovereignty in predestinating and selecting his elect from the common mass of a depraved polluted race, as vessels of mercy, and leaving the vessels of wrath to perish?

*ravenous beast is upon her*. Jer. xii. 9. The Israelites trembled like a bird out of Egypt; their connexion with Egypt tempted the Assyrians to destroy them. Hos. xi. 11. Their glory died away like a bird from the birth, and the conception. Their power and honour were scarcely recovered under king Jehoash, Jeroboam his son, and Pekah, when, by means of the Assyrians, they were utterly ruined. Hos. ix. 11. The distressed Moabites, and David in his exile, were like wandering birds driven from their home, not knowing whither to go. Isa. xvi. 2. Ps. xi. 1. The antichristians are represented as *unclean and hateful birds*, for their oppression, murder, and filthiness of doctrine and practice. Rev. xviii. 2. Those who ruin Antichrist, Gog, and Magog are called *fowls*; like ravenous fowls, they shall tear their persons, and seize on their power and wealth. Rev. xix. 21. Ezek. xxxix. 17. Cyrus the Persian is the *ravenous bird* which God called from the east. He, with his army, swiftly marched to ravage and subdue Babylon, and other countries to the westward of his own. Isa. xvi. 11. *A bird of the air shall tell the matter*; it will be published by means we never thought of. Eccl. x. 20. As the bird by wandering, and the swallow by flying, secures itself against the fowler, so the curse causeless shall not come upon the innocent person; or causeless curses and imprecations shall fly over men's heads, without touching them, as these birds do. Prov. xxvi. 2.

**BIRTH**; (1.) The coming of a child out of his mother's womb. Eccl. vii. 1. (2.) The child or embryo brought forth. Job iii. 16. Israel's original and our sinful state by nature are called a *birth or nativity of the land of Canaan*: their original was no better than of the worst of nations; and they had the same vicious habits and customs; and we are born polluted with sin, under the Divine curse, and exposed to just punishment. Ezek. xvi. 3. The reformation of a land, or the remarkable increase of the Church, is called a *birth*. Great trouble and difficulty are felt in bringing it about, and profitable and pleasant is the fruit of it. Isa. lxxvi. 9. and xxvi. 18. *The children are brought to the birth, and there is no strength to bring forth*: our begun reformation is stopped by the Assyrian invasion: or rather, our condition is brought to such a crisis, that except God immediately interpose, we are ruined. Isa. xxxvii. 3. The saving change of men's nature is a *birth*, or being born again. With Divine influence, and painful conviction, they have a new nature formed in them; are brought from darkness to light; become heirs of God, and joint heirs with Christ; and begin to live on the sincere milk of God's word. John iii. 5. The church and her faithful ministers,  *travail as in birth*; by earnest prayers, laborious instructions, and by patient suffering of manifold distress, they exert themselves to promote the conversion of men to God and his way. Rev. xii. 2. Gal. iv. 19. *Born not of blood, nor of the will of the flesh, nor of the will of man, but of God*: adopted into God's family, not because descended from holy patriarchs, or sharing in circumcision, or sacrifices, or because of any natural endowments, or cultivation of natural powers, or as acting to human exhortations. John i. 13. Our spiritual birth is of God, is of the Spirit, and from above, in regard, that change is effected by the power of the divine Spirit, and therein a heavenly and spiritual nature like unto God is given to us. 1 John iii. 9. John i. 13, and iii. 3-6. Ishmael was *born after the flesh*, by the power of nature; Isaac *after the Spirit*, by the miraculous influence of God's Spirit, when Sarah his mother was naturally past child-bearing. Gal. iv. 28, 29.

**BIRTHRIGHT**, the privilege of a first-born son. With the Hebrews, he was peculiarly the Lord's; had a double share of his father's inheritance; had dominion over his brethren and sisters; and succeeded his father in the kingdom, or high-priesthood. Exod. xxii. 29, Deut. xxi. 17. Gen. xlix. 9. Num. viii. 14, 17. Esau sold his birthright to Jacob; and so Jacob had a right candidly to demand his father's blessing. Reuben forfeited his birthright, by his incest with his father's concubine; and so his tribe continued always in obscurity, while his younger brethren shared the privileges. Levi had the priesthood, Judah the royalty,

† The time of the singing of birds seems to refer to the joy of the resurrection, 1. Of Christ as the first-fruits; 2. Of those who are Christ's at his coming. Song ii. 12.

and Joseph the double portion. Gen. x. xlix. See FIRST-BORN.

**BISHOPS, or OVERSEERS.** The managers or directors of any piece of business are, in the Old Testament, called the overseers thereof. Thus Joseph was the overseer of Potiphar's family, who took care to provide things necessary, and that the servants went rightly about their work Gen. xxxix. 4. It is said the name was first given to clerks of the market, who inspected what was bought and sold. It is certain, in every important work, as in the building and repairs of the temple, there were overseers to observe and direct the workmen. 1 Chron. ii. 18, and xxxi. 13. Under the New Testament, *bishop*, or overseer, is restricted to spiritual rulers. Nor, when applied to mere men, does it ever signify more than a pastor or presbyter. Nowhere are any but deacons marked as subordinate to *bishops*. Phil. i. 1. 1 Tim. iii. The very same persons are called *bishops* and *elders*, or presbyters. Acts xx. 17, 28. Tit. i. 5-7. 1 Pet. v. 1, 2. The name imported, that their business was to watch over, care for, and instruct the people. No man was to be admitted to the office, except he was blameless, the husband of one wife, if married at all, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous. 1 Tim. iii. Tit. i. Christ is a *Bishop of souls*: sent by his Father, he spiritually and effectually instructs, watches over, and governs the souls of his people. 1 Pet. ii. 25.

It is agreed by Stillfleet, Dodwell, and others of the most learned Episcopalians, that the office of bishop above other pastors in the church has no foundation in the oracles of God. During the first three centuries of Christianity, the pastors of particular congregations were so called; but the name was given by way of eminence to him who, on account of his age or superior judgment, presided in their courts. In the 4th and subsequent centuries, the mystery of Antichrist began to work; and such was the ambition of the clergy in the more noted cities, that they never rested heaping their own devised dignities, one above another, till his holiness mounted the summit, as their *universal head*. None of the reformed churches, except England and Ireland, have lordly bishops properly so called; but the popish and Greek churches have.

**BISHOPRIC, or OVERSIGHT;** the charge of instructing and governing souls. Acts i. 20. 1 Pet. v. 2.

**BIT;** the snaffle of a bridle, that is put into the horse's mouth; or the whole bridle, Ps. xxxii. 9. James iii. 2.

**BITE;** to hurt with the teeth. Num. xxi. 6. Angerly to contend with and injure others is called a *biting* of them; it is learned from the old serpent, it manifests malice, and spreads destructive infection. Gal. v. 25. Fearful judgments are compared to the *bite of a serpent*; they come unexpected, and have grievous and ruinous consequences. Eccl. x. 8. Jer. viii. 17. Hab. ii. 7. The tribe of Dan *bit the horse heels*, that his rider fell backward: six hundred of them suddenly attacked and destroyed the people of Laish. Samson, by singular and unexpected strokes, cut off multitudes of the Philistines, and pulled their temple upon some thousands of them. Gen. xlix. 17. The Jewish false prophets *bit with their teeth*: to please their hearers, they avoided mention of the approaching judgments of God; they spread their poisonous doctrines; they devoured people's substance, and murdered their souls; they reproached and persecuted the faithful prophets of God. Mic. iii. 5. Wine *bites like a serpent*, and *stings like an adder*; the immoderate use of it insensibly, but terribly, wastes and murders the souls and bodies of men. Prov. xxiii. 32.

**BITHRON, the house of liberty,** the name of a country. 2 Sam. ii. 29.

**BITHYNIA, den or cave,** a province on the south of the Euxine Sea, west of Pontus and Galatia, north of Asia Proper, and east of the Propontis. It was famed in the time of the Argonautic expedition, which might be during the reign of Rehoboam, if not much earlier. It is now called Becksangil; and, if cultivated, would be a fruitful soil. The towns of note in it were, Prusia, Nice, Nicomedia, Chalcedon, Libyssa, Therna. When Paul first travelled for Europe, the Holy Ghost allowed him not to preach here. Acts xvi. 7. But afterward a church was here planted, and a number of Jews and others believed. 1 Pet. i. 1. The centurions of Mag-

deburg trace the history of Christianity here till the 10th century: nay, there still remain some pitiful vestiges thereof.

**BITTER;** (1.) What is opposite to sweet, and very disagreeable to the taste. Exod. xv. 23. (2.) Very sinful, disagreeable to God, and hurtful to men. Jer. ii. 13. (3.) Very tormenting and distressful. Amos viii. 10. (4.) Fretful, malicious, outrageous. James iii. 14. (5.) With great vehemence and grief. Zeph. i. 14. Job xxii. 2. The water used in the trial of adultery is called *bitter*; not so much for its taste as for its terrible and tormenting consequences, if the person was guilty. Num. v. Great trouble, sadness, wickedness, resentful passion, and malice are called *BITTERNESS*; to mark how disagreeable and hurtful they are. Job x. 2. 2 Sam. ii. 26. Isa. xxxviii. 17. Acts viii. 23. Heb. xii. 15. Eph. iv. 31.\*

**BITTERN,** a fowl about the size of a heron, and of that kind, though the colour be very different. The crown of its head is black, and there is a black spot near each angle of the mouth. Its neck is covered with long feathers. Its back and upper parts are beautifully speckled with black, brown, and gray; and its belly is whitish. It is common in fen countries, skulks among the reeds and sedges, and ordinarily stands with its neck and beak straight upward. It suffers people to come very near it; and if unable to escape, will strike at them, chiefly at their eyes. It flies mostly in the dusk of the evening, and makes a very odd noise among the reeds, and a different one when it mounts into the sky, unto which it ascends by a straight spiral ascent, till it be quite out of sight. Nineveh and Babylon became a possession for the *bittern*, when the spot was partly turned into a fen, or pool of water. Isa. vi. 23, and xxi. 1. Zeph. ii. 14. But the *KIPRON* is by some interpreters rendered an owl; an osprey; a tortoise; a beaver; and Bochart will have it a hedgehog.

**BITTERNESS,** applied to sorrow, sadness, grief. 1 Sam. i. 10. The "root of bitterness springing up" in a church may denote any doctrine contrary to truth, or practice inconsistent with the faith of the gospel. Compare Deut. xxix. 18. Heb. xii. 15.

**BLACK, BLACKNESS,** applied to gates, skin, face, raiment, imports great distress, and bitter grief and mourning. Jer. xiv. 2, and viii. 21. Joel ii. 6. Mal. iii. 14; but when applied to the hair of one's head, it signifies beauty, freshness, and soundness. Lev. xiii. 37. Song v. 11. In respect of remaining corruptions and afflictions, the church and people of God are *black*; but in respect of Christ's ordinances, imputed righteousness, and implanted grace, they are *comely*. Song i. 5, 6. To mark dread, fear, and perplexity, the Jews and Assyrians are called *black*, Joel ii. 6. Nah. ii. 10. Hell is called the *blackness of darkness*. How terrible is every appearance there! what eternal torment, perplexity despair, and sorrow! Jude 13.†

**BLADE;** (1.) The cutting part of a dagger or sword. Judg. iii. 22. (2.) The first growth of corn. Matt xiii. 26. (3.) The bone wherein our arm is fixed. Job xxxi. 2.

**BLAINS,** burning blisters or boils. Exod. ix. 9, 10.

**BLAME;** (1.) A charge of guilt. Gen. xliii. 9. (2.) To charge with guilt, reprove. 2 Cor. vi. 3. † *Blameless* or *unblameable*, without open fault, or allowed guilt. Luke i. 6.

**BLASPHEME,** to reproach and revile God by denying or ridiculing his perfections, word, or ordinances, and by ascribing to him any thing base or sinful. ‡ Sam. xii. 14. Tit. ii. 5. Rev. xii. 6. In an improper sense men are said to be *blasphemed*, when vilely reproached and mocked. 1 Kings xxi. 10. Rom. iii. 8. *Gr. Blasphemy* against God ought to be punished with death by the civil magistrate, and with delivery unto Satan by the Church. Lev. xxiv. 16. 1 Tim. i. 20. What is the unpardonable *blasphemy against the Holy*

\* The passover was to be eaten with *bitter* herbs probably to prefigure the *bitter* sufferings of the great Paschal Lamb, whose drink was vinegar and *bitter* gall.

† The Church, Song v. 11, describes her husband thus: "His locks are bushy and *black* as a raven," emblematical of great beauty and strength. The *black* horse, Rev. vi. 3, seems to represent awful judgments.

‡ Blame, sinfulness and guilt: hence it is said, that Christ will present his church without spot, and *blameless*.

**Ghost**, has been much controverted. The occasion of Christ's mentioning it, Matt. xii. 21-31, has tempted many to think it lay in ascribing Christ's miracles to diabolical influence; but when we consider also Heb. vi. 4, 5, and x. 26-30, it appears that an obstinate and malicious rejection of Christ, and the whole plan of salvation through him, notwithstanding of strong convictions of the Holy Ghost, is this dreadful crime, which, to deter men from presumptuous sins, God has fixed as unpardonable. Some have pretended to encourage faith, by holding the commission of this sin impossible, since Christ's ascension into heaven; but by this means they more truly encourage presumptuous hope than humble believing, and by their glosses terribly disgrace some of the Scriptures above quoted.

**BLAST**; to wither, parch. Hag. ii. 17.

**BLAST**; (1.) A storm of wind, or frost, that withers the fruits of the earth. Gen. xlii. 6. (2.) A sounding of horns, or trumpets. Josh. vi. 5. *The blast of God*, or of his nostrils, is his alarming, violent, and destructive judgments. Exod. xv. 8. 2 Kings xix. 7. *The blast of the terrible ones* against the wall, is the noisy, violent, furious, and short-lived attempts of the wicked against the saints; particularly, Rabshakeh's reproachful demand of a surrender, and Sennacherib's march of his army to attack Jerusalem. Isa. xxv. 4.

**BLASTUS**. See **HEROD**.

**BLAZE**, to report a thing everywhere. Mark i. 45. **BLEMISH**, whatever renders a person or thing defective or uncomely. To mark that Jesus, our great Priest and Sacrifice, is complete, holy, harmless, and undefiled, the Jewish priests and sacrifices were to be without blemish, such as wounds, blindness, lameness, &c. Lev. xxi. 17-23, and xxii. 20-24. Scandalous professors are spots and blemishes, are a reproach, dishonour, and plague to the church and company that entertain them. 2 Pet. ii. 13. Jude 12.

**BLESS**, in general, signifies to wish or do well to, or speak well of. When God is said to *bless*, it signifies, (1.) To bestow plenty of temporal good things upon one, and make his outward affairs prosperous and successful. Gen. xxx. 27. (2.) To bestow both temporal and spiritual good things. Gen. xli. 2. (3.) To justify one, and make him happy in the full enjoyment of God. Rev. xiv. 13. (4.) To set apart things to a holy use, and render them answerable to that end. Gen. ii. 3. (5.) To give creatures a power of propagating their species. Gen. i. 22. (6.) To endow one with heroic courage, miraculous strength, and other gifts and graces necessary to his calling. Judg. xiii. 24.

When Christ is said to *bless*, it signifies, (1.) To give thanks to God, and pray for his blessing on nourishment. Matt. xiv. 19. (2.) To recommend persons by prayer to the favour of God. Mark x. 16. (3.) In a way of thanksgiving to God to set apart the elements of his holy supper to a sacred use. Matt. xxvi. 26. (4.) To save men from the guilt and power of their sin, and bring them to God as their portion and friend. Acts iii. 26.

When men are said to *bless*, it denotes, (1.) To extol and praise God for his infinite excellences. Ps. civ. 1. (2.) To give him thanks for his mercies and benefits. Ps. xvi. 7, and ciii. 1, 2. (3.) Solemnly to desire and foretell happiness to one. Gen. xlix. Deut. xxxiii. (4.) Solemnly to pray for, and declare God's readiness to do good to others. Num. vi. 23, 24. 2 Sam. vi. 18. (5.) Thankfully to value our great happiness in having God for our Saviour, portion, and Lord. Isa. lxxv. 16. Jer. iv. 2. (6.) To salute persons, wishing them peace and prosperity. Gen. xlvii. 7. Ps. cxxix. 8. (7.) To pray for and speak well of, others. Luke vi. 28. (8.) Fondly to imagine ourselves wise, happy, and in friendship with God, because of outward prosperity. Gen. xlvii. 7. Ps. xlix. 18; or flatter ourselves that God will not punish our sin. Deut. xxix. 19.

God is *blessed*, is infinitely happy in himself, and adored with the highest praise of his creatures. 1 Tim. i. 11. Rom. i. 25. Christ, as mediator, is *blessed*, is admitted to the highest honour and happiness as God-man, and highly valued and extolled by all the saints. Ps. xlv. 2, and lxxii. 17. Men are *blessed*, have the curse removed off them, are justified, sanctified, and made happy by God through Christ Jesus. Those are *blessed*, who are chosen of, and brought into near fellowship with God, Ps. lxxv. 4. Rev. xix. 9; who have their sin forgiven, Ps. xxxii. 1; who are spiritually quickened, and raised from a natural state, Rev. xx. 6;

who know God, trust in him, and have him for their God and strength; wait on him, and watch for his coming, Matt. xvi. 17. Ps. ii. 12, lxxxiv. 12, and cxliv. 15. Rev. xvi. 15; and with a pure heart fear and serve him, Matt. v. 8. Ps. cxxviii. 1; and who, in the view of their own vileness and weakness, are poor and unworthy in their own eyes; who mourn for their sins and spiritual wants; who cheerfully submit to God's afflicting providence; live quietly under injuries from men, and render good for evil; who earnestly desire Christ, and his righteousness and grace; who exert themselves to cause men to make peace with God, and with one another; who wisely consider the case of the poor and afflicted, are deeply affected therewith, and ready to help and comfort them, Matt. v. 2-9. Ps. xli. 1; such who are enabled of God to bear affliction patiently and usefully, Ps. xciv. 12; such as diligently study the word of God, and with candid uprightness walk according to it; and avoid intimacy with, or imitation of the wicked. Ps. i. 1, 2, and cxix. 1. Rev. i. 3, and xxii. 7.—The memory of the just is *blessed*, is honourable, useful, and commended. Prov. x. 7. Their hope is *blessed*; on good ground they expect endless blessings, nor shall they be disappointed. Tit. ii. 13. *It is more blessed to give than to receive*; it marks more abundant happiness, and is more praiseworthy. Acts xx. 35.

**BLESSING**; (1.) What tends to render one honoured or happy. Isa. lxxv. 8. Gen. xlix. 25. (2.) Commendation, good wishes. Prov. xi. 26, and xxiv. 25. (3.) A liberal present. 2 Kings v. 15. Josh. xv. 19. (4.) Alms, free contribution. 2 Cor. ix. 5. (5.) The means of conveying good things. Thus the Jews were a *blessing*, as Christ was born of them, and the gospel ordinances were by them communicated to the gentiles: and Abraham was a *blessing*, as he profited his family and others around by his instruction and example; as his posterity were blessed on his account; and as he was the progenitor of our adored Redeemer, and pattern of faith and holiness to all. Isa. xix. 24. Gen. xii. 2. God's *blessing* denotes his favour and love, with all the gifts, graces, temporal, spiritual, and eternal, that flow therefrom. Ps. iii. 8. Deut. xxviii. 2. Ps. xxiv. 5. Isa. xlv. 3. Eph. i. 3. Christ is set up *blessings for evermore*: he purchased all good things for us; he has them in himself, and is the ready bestower thereof on men. Ps. cxi. 6. The *blessing of Abraham* come upon the gentiles, is free justification, sanctification, and eternal happiness in heaven, through the blood of Christ. Gal. iii. 14. God's leaving a *blessing behind him*, imports his reserving part of the fruits of the earth for his own worship and his people's support. Joel ii. 14.

**BLIND**; (1.) Without natural sight. John ix. 1. The blindness wherewith the Sodomites who beset Lot's house, and of the Syrians who came to apprehend Elisha, were smitten, perhaps respected only that matter they were about, and not a universal blindness; the former, it seems, knew the way home; nor is it probable, all the latter were led by the hand to Samaria. Gen. xix. 11. 2 Kings vi. 18. (2.) Ignorant; without any proper degree of rational knowledge, whether in heathen darkness or not. Matt. xv. 15. Rom. ii. 19. (3.) Without spiritual knowledge. Rev. iii. 17. The Jebusites, *blind and lame*, *hailed of David's soul*, were not lifeless idols, but persons *blind and lame*, who, in a way of defiance of him, were placed to defend the walls of Jerusalem. 2 Sam. v. 6. Judges are *blind* when ignorance, bribes, or partial favour hinder them to discern what is just and equal in a cause. Exod. xxiii. 8. Teachers are *blind* when ignorance, honour, or interest, hinders their discerning of divine truth, imminent danger, and seasonable duty. Isa. lvi. 10, and xlii. 19. Matt. xxiii. 16. People are *blind* when weakness, self-conceit, hatred of brethren, or the like, hinders from discerning divine things. 1 John ii. 11.

God *blinds* persons spiritually, when he withdraws clear instruction from them, and withholds the enlightening influence of his Spirit; gives them up to their carnal affections and pleasures, and permits Satan and his agents to deceive them. John ix. 39, and xii. 40. Satan *blinds* men, by promoting sloth and ignorance; by seducing to the commission of horrid crimes, till their conscience be seared; by bribing the affections with enjoyment, or hope of carnal advantage; and by representing truth as absurd or disagreeable, and error as sensible and lovely. 2 Cor. iv. 4.

Under the law, no *blind* or *lame* persons were to

officiate as priests; no blind or lame animals were to be sacrificed. Did this denote that Jesus, our great priest and sacrifice, should have fulness of knowledge, wisdom, and ability for his work? and that our persons and services ought not to be blemished with ignorance, weakness, or stumbling? Lev. xxi. 18. To mark himself the spiritual instructor, Jesus gave a multitude of persons naturally blind their sight. Matt. xi. 5. Mark viii. and x. John ix.

To **BLINDFOLD** one, is to cover his face that he see not. Luke xxii. 64.

**BLOOD**; (1.) A red liquor that circulates through the veins of animal bodies, and serves for the life and nourishment of the parts. 1 Kings xxi. 19. (2.) Death or murder, with the guilt thereof. Gen. iv. 10. Matt. xxvii. 4. (3.) The guilt of and punishment due to murder of other ruinous crimes. Matt. xxvii. 25. Acts xviii. 6. (4.) What is purchased by taking away the life of the innocent. Acts i. 19. Nah. iii. 10. Hab. ii. 12. (5.) Natural descent, which has its rise and progress from the blood. John i. 13. Acts xvii. 26. But in the former text it may include circumcision and sacrifices. (6.) The juice of grapes, which circulates through the grape as blood; and is often red in colour. Gen. xlix. 11. (7.) Christ's righteousness, or obedience and suffering, is called his blood; his shedding of blood was the finishing and the most visible act of it. Matt. xxvi. 28. It is called the *blood of the covenant* or testament, because it fulfils the condition, ratifies the promises, and purchases the blessings of the new covenant. Zech. ix. 11. Heb. xiii. 20. It is called the *blood of sprinkling*. It was represented by the sprinkled blood of ancient sacrifices; it is applied towards God to satisfy his justice; and to us to put away our sin and protect us from divine wrath. Heb. xii. 24. Because the life of animals lies in the heat and motion of the blood, but chiefly to hint that the blood of Jesus, the price of our redemption and life, is no common thing, God anciently prohibited the *eating of blood*, alone or with the flesh. Lev. xvii. 10-17. Gen. ix. 4-6. The blood of sacrifices is called the *blood of the covenant*, or *testament*, as it ratified the national covenant between God and the Israelites, and typified the righteousness of Christ, the solely proper condition of the covenant of grace. Exod. xxiv. 8. Heb. ix. 20. To be in *one's own blood* signifies an unclean and destitute natural state; or a base and perishing condition. Ezek. xvi. 6. To *drink blood* is to be satisfied with slaughter. Ezek. xxxix. 18. Isa. xlix. 26. Num. xxiii. 24. To have *blood given one to drink* is to be terribly murdered. Rev. xvi. 6. Ezek. xvi. 38. To wash or dip one's feet in the blood of others, or have the tongue of dogs dipped in it, denotes the terrible vengeance that shall fall on the enemies of Christ and his people. Ps. lxxviii. 23, and lviii. 10. A *man of blood*, or *bloody man*, denotes one cruel and guilty of or given to murder. 2 Sam. xvi. 7. Frequently the Hebrew has *bloods* in the plural, to signify repeated or very horrid murder. Gen. iv. 10. 2 Sam. xii. 28, and xvi. 7. 2 Kings ix. 26. Isa. i. 15, and xxvi. 21, and xxxiii. 15. Ezek. xvi. 9, and xviii. 13. Hos. iv. 2. I will take away his blood out of his mouth, and his abominations from between his teeth. The Philistines shall henceforth want power and inclination to murder and ravage in their wonted manner; nor shall continue in their idolatries, but be fearfully punished on account thereof. Zech. ix. 7.

**BLOOM**, blossom, bud; (1.) To shoot forth flowers; approach near to fruit. Num. xvii. 5. Job xiv. 9. (2.) The bloom or bud itself. Gen. xl. 10. Ezek. xvi. 7. (3.) Glory, prosperity. Isa. v. 24. The *blossoming of Aaron's rod* imported the lasting flourish of the priesthood in his family, and the more lasting flourish and fruitfulness of the gospel, which is the rod of Christ's strength. Num. xvii. 5, 8. The *budding of David's horn* imports the increase and continuance of the royal power over Israel with him and his family; and the abundant flourish of the spiritual power and dominion of Christ. Ps. cxxxii. 17. The glory and prosperity of the Jewish church and state, and the spiritual prosperity of the New Testament in the apostolic and millennial period, is compared to the *blossoming of flowers* and fields; how pleasant and increasing the happiness! how delightful a token of the approach of full glory in the eternal state! Isa. xxvii. 6, and xxxv. 1, 2. Righteousness and praise spring forth as buds of the earth. Through the virtue of Jesus's blood, what numerous converts are turned to the Lord! what multiplied blessings are granted to them!

what fruits of holiness brought forth by them! what thankful songs of praise! and yet all but forestates of the glory to be revealed! Isa. lxi. 11. *The rod hath blossomed, pride hath budded*. To punish the abundant pride of the Jews, the rod of God's judgments, by the haughty and prosperous Chaldeans, shall quickly ruin them. Ezek. vii. 10. The designs of the Ethiopians and Egyptians to conquer their neighbours were like a *perfect bud*, just ripe for execution, when the Assyrians came upon and ruined themselves. Isa. xviii. 5.

**BLOT**; a sinful stain; a reproach. Job xxxi. 7. Prov. ix. 7. To blot out living things, or one's name or remembrance, is to destroy, abolish. Gen. vii. 4. Deut. ix. 14, and xxv. 19, and xxix. 20. Col. ii. 14. To blot out sin is fully and finally to forgive it. Isa. xlv. 22. God's blotting men out of his book, is to deny them his providential favours and cut them off by an untimely death. Ps. cxxxix. 28. Exod. xxxii. 32, 33. His *not blotting* their name out of the book of life imports his clearly manifesting their eternal election. Rev. iii. 5.

**BLOW**; a stroke; a heavy judgment inflicted by the rod of God's anger. Ps. cxxxix. 10. Jer. xiv. 7.

To **BLOW**, as wind doth. The *blowing* of the Holy Ghost is his mysterious exertion of his power to convince, purge, refresh, and comfort his people. Song. iv. 16. John iii. 8. But God's *blowing* on what men have, or the *blowing of his Spirit* on them, imports his easy, sudden, mysterious, and full destruction of them, and blasting what they have. Hag. i. 9. Isa. xl. 7-24. With respect to war, the *blowing of trumpet* and cornet imported the approach of the enemy; or a call to muster an army to oppose him. Jer. vi. 1. Hos. v. 8. The *blowing of the silver trumpets*, or *rams' horns*, by the priests at Jericho, and their festivals and marches to war, prefigured the preaching of the gospel, to conquer all opposition and invite sinners to feast on and war against their spiritual enemies along with Christ. Num. x. Josh. vi.

**BLUE**, was anciently considered as a rich and magnificent colour. Ezek. xxvii. 24. But the method of dying it being now well known, blue cloth is the common dress of the eastern women. In types and emblems it might signify heavenliness, purity, humility, &c. Exod. xxv. 4, xxvi. 1, 31, 36, xxviii. 31. Prov. xx. 30.

**BLUNT**. A blunt iron is an emblem of a weak judgment, small strength, and little opportunity; in which case more pains and labour must be used. Eccl. x. 10.

**BLUSH**, to evidence shame in the countenance. It is a token of humility, and of a sense of guilt or imperfection. Jer. vi. 15, vii. 12. Ezra ix. 6.

**BOANERGES**, sons of thunder. See JAMES, the son of Zebedee.

**BOAR**, an uncastrated male swine. The wild kind are extremely fierce and revengeful, and especially delight in marshy places, where they lie among the reeds and willows, or other shrubs. The wild boar out of the forest which wasted God's vine, was the Philistines and Syrians; or rather the Assyrians, Chaldeans, and Romans, who with great fierceness and cruelty destroyed the Jews. Ps. lxxx. 13.

**BOARDS**. Of the little sister it is said, "If she be a door, or rather, if she be opened or exposed, we will enclose her with boards of cedar." When the gentiles believed the gospel they found a place safe from all real danger in his church, which was probably prefigured by the boards of cedar in Solomon's temple.

**BOAST**, to esteem highly and talk big of a thing. 2 Chron. xxv. 19. The saints *boast* of or in God, or glory in Christ, when they rejoice in, highly value, and commend him, and loudly publish the great things he has done for them, Ps. cxxxiv. 2; Isa. xlv. 25. Sinners *boast of God* and his law, when they vaunt that God is related to them, and of their having and obeying his word. Rom. ii. 17-23. To *boast or glory of one's self* or in wickedness is sinful. 1 Cor. i. 29. Ps. x. 3. *Glory not, and lie not against the truth*; do not proudly and deceitfully pretend to have true wisdom and zeal for God when you have it not. Jam. iii. 14.

**BOAZ** (*in strength*), or Bo'z, a noble and wealthy Jew, son of Salmon and RAHAB, who dwelt in Bethlehem; and after much kindness to Ruth, a poor Moabitish widow, married her, and had by her a son called Obed. As about 360 years elapsed between the marriage of Salmon and the birth of David, some have supposed two or three of the name of Boaz: but a threefold genealogy concurs to overthrow such a supposition;

nor is it necessary; Boaz might be born about 60 years after the death of Moses. In the 100th year of his life, he married Ruth, and had Obed. In the 100th year of his life Obed had Jesse. About the same age Jesse had David, the youngest of his sons. Was Boaz a figure of our blessed Redeemer, who, though great and wealthy, thought on us sinners of the gentiles, and after manifold tokens of kindness, espoused us to himself as his church and people? Ruth i-iv. Isa. liv. 1-6. Boaz was also the name of the pillar that stood on the north side of the porch of the temple. 1 Kings vii. 21.

**BOCH'IM**, a place where the Hebrews assembled some time after Joshua's death. Probably it was near **SAILON**, where they met at their solemn feasts. Here a prophet came to them from Gilgal, or rather the angel **JEROVAN** in fashion of a man, and upbraided them with their apostasy to the idols Baalim and Ashtaroth, and with their neglect to extirpate the accursed Canaanites; and threatened that these people should thenceforth continue among them, and be an ensnaring and vexatious plague to them. This occasioned a bitter weeping among the people, and thence the place had its name. Judg. ii. 1-10.

**BODY**, the material part of a man or thing. In the present state our body is *natural*, and in the future state shall be *spiritual*, that is, so refined as to need no meat or drink, so active as to be no clog to our soul. 1 Cor. xv. 44. *The body is dead, because of sin; but the spirit is life, because of righteousness.* Because we have sin, our body must die a natural death; but through Christ's righteousness, the quickening Spirit of God shall make our souls live happily for evermore. Rom. viii. 10. Our whole man, and Christ's whole manhood, are called a *body*, because the body is most obvious and visible. Rom. vi. 12. Heb. x. 5; and the last is called the *body of his flesh*, to represent it in its humble estate, and distinguish it from his mystical body the church. Col. i. 22. Christ's *body* may sometimes denote himself, as fulfilling all righteousness for us. Rom. vii. 4. Heb. x. 10. The church is called Christ's *body*: it consists of various members or persons united to Christ and to one another by faith, love, and ministry of word and sacraments; and by him is every true member quickened, strengthened, and supported. Eph. iv. 16. Col. ii. 19. 1 Cor. xii. 12, 13. Our inward corruption is called a *body of sin and death*. It consists of numerous lusts connected together, is of a base nature, and disposes men to seek after and delight in carnal things. It is altogether sinful, the cause of sinful acts, and a chief ingredient of spiritual and eternal death. Rom. vi. 6, and vii. 24. The *body of types* is what is prefigured by them. Col. ii. 17. The *body of Moses*, concerning which the devil disputed, is either his natural body, whose secret burial Satan opposed; or his ceremonies, the abolishment and disuse of which, under the gospel, he warmly strove against. Jude 9. The *body of heaven in its clearness*, is its unclouded blue appearance, with the unnumbered stars sparkling brightly therein. Exod. xxiv. 10. Other sins are *without a person's body*: that is, the body is only the instrument, not the object thereof: but fornication is a sin *against the body*: the body is both instrument therein and object defiled thereby. 1 Cor. vi. 18.

**BO HAN**, a Reubenite, who, it seems, did some noted exploits, in the conquest of Canaan and had a stone reared to his honour, on the frontier between Judah and Benjamin. Josh. xv. 6.

**BOIL**. The foaming of the sea, and grievous inward distress, are likened to the *boiling of a pot*, to denote great disquiet and overturning confusion. Job xli. 31, and xxx. 27.

**BOIL**, a swelling, burning, and painful sore. Job ii. 7. Exod. ix. 9.

**BOLD**; courageous; with strong assurance; without slavish fear. Prov. xxviii. 1. Heb. iv. 16, x. 19, and xiii. 6. Eph. vi. 20.

**BOND**: (1.) A band or chain. Acts xxv. 14. (2.) An obligation or vow. Num. xxx. 12. (3.) Oppression; captivity; affliction, outward or inward. Ps. cxvi. 16. Phil. i. 7. (4.) The just laws of God or men, which restrain our sinful liberty, and unite us into a body in church or state. Jer. v. 5. *The bond of the covenant* is a confirmed state in the covenant of grace and dispensation thereof: this secures our eternal happiness, binds us up in the bundle of life with Christ, and lays under the most deep and lasting obligations to be his. Ezek. xx. 37. Charity, or love, is the *bond of perfectness*. It

promotes a close union among church members, renders their gifts and graces subservient to their mutual progress towards perfect holiness and happiness. Col. iii. 14. Peace with God, with our conscience, and with one another, is a *bond* which kindly unites the affections, designs, and exercises of church members. Eph. iv. 3. *The bond of kings*, which God looseth, is that majesty, power, and authority which keeps their subjects in awe and obedience, which he sometimes takes away. Job xii. 18. *The bond of iniquity* is the state of sin, wherein, by the curse of the law and our own corruptions, our whole desires, thoughts, words, and actions are shut up to the service of unrighteousness. Acts viii. 23.

**BOND**, such as are in slavery and bondage. 1 Cor. xii. 13. Rev. vi. 15.

**BONDAGE**: (1.) Outward slavery; hard service and oppression. Exod. vi. 5. Ezra ix. 8, 9. (2.) Restraint. 1 Cor. vii. 15. (3.) Spiritual slavery to the broken law, and subjection to the oppressive service of sin and Satan, 2 Pet. ii. 19. (4.) A condition of fear, heaviness, and compulsion of the law on the conscience, causing us to do good, to procure heaven, and abstain from evil, for fear of hell. Heb. ii. 15. (5.) Subjection to the heavy and burdensome yoke of the ceremonial law. Gal. ii. 4, iv. 9, and v. 1. Mount Sinai *gendereth to bondage*: those under the broken covenant there published, or now under the ceremonial law, are by virtue thereof under the tyrannical dominion of Satan and their lusts; they abstain from sin merely for fear of punishment; and do good merely for hopes of reward. Gal. iv. 24. *The bondage of corruption*; to which irrational creatures are subject, is their being instruments of wickedness, and subject to the effects of God's displeasure with the sinners who abuse them. Rom. vii. 21.

**BONDMAN**, or **BONDMAID**, a servant bought with money or taken captive in war. No Jew was to be a bond-servant; he was often reminded of his deliverance from Egypt, a figure of redemption by Christ.

**BONES**: (1.) The hard parts of animal bodies which support their form. Job x. 11. (2.) A dead body. 1 Kings xiii. 31. 2 Kings xiii. 21. (3.) The whole man. Ps. xxxv. 10. A troubled soul is likened to *broken, burnt, pierced, shaking, or rotten bones*: its distress is very painful, lasting, and difficult of cure. Ps. li. 8. Lam. i. 13. Ps. xliiii. 10. Jer. xxiii. 9. Hab. iii. 16. *To be bon of one's bone, and flesh of his flesh*; or a member of his flesh and bones, is to have the same nature, as the nearest relation and affection. 2 Sam. v. 1. Gen. ii. 23. Eph. v. 30. *To pluck the flesh off one's bones, or to break and chop them*, is most cruelly to oppress and murder. Mic. iii. 2, 3. Iniquities are *in and on men's bones*, when their body is polluted by them, lies under the guilt or fearful punishment of them. Job xx. 11. Ezek. xxxii. 27.

**BONNETS**. According to the Jews, *bonnets* and *mitres* are the same, and were made of a piece of linen 16 yards long, which covered their priests' heads, in form of a helmet: that of the common priests being roundish, and that of the high-priest pointed at the top. Josephus will have the bonnet of the common priests to have been made of a great many rounds of linen, sewed into the form of a crown, and the whole covered with a fold of plain linen, to hide the seams; and the high-priest to have had another above this, of a violet colour, which was encompassed with a triple crown of gold, with small buttons of henbane flowers, interrupted in the forefront with the golden plate inscribed *HOLINESS TO THE LORD*. These bonnets and mitres of the priests represented the pure and excellent royalty of our blessed High-priest, Christ. Exod. xxviii. 40. The *linen bonnets* of New Testament ministers import their gravity, their subjection to God, the purity of their power, and clearness of their knowledge and doctrine. Ezek. xlii. 18.

**BOOK**, a written register of events, or declaration of doctrines and laws. Gen. v. 1. Esth. vi. 1. The books of Moses are the most ancient in being: nor does it appear any were written before them. Josephus says, the children of Seth before the flood wrote their discoveries in arts, in astronomy, and other sciences upon two pillars; the one of stone to withstand a deluge, and the other of brick to endure a conflagration: but the obscurity of his narrative and the want of concurring evidence render his account very suspicious. Moses' books are called the *book of the law*, and a copy of Deuteronomy, if not of the whole of them, was laid up

In some repository of the ark. Deut. xxxi. 26. Anciently men used to write upon tables of stone, lead, copper, wood, wax, bark, or leaves of trees. The ancient Egyptians wrote on linen, as appears from inscriptions on some bandages of their mummies, and so it is likely did the Hebrews. About A. M. 3670, they began to write on the inner flims or skins of their paper reeds. Hesiod's works were written on tables of lead; the Roman laws on twelve tables of brass; Solon's on wood, and those of God on stone, probably marble. In very ancient times the Persians and Ionians wrote on skins. When Attalus formed his library, about A. M. 3770, he either invented or improved parchment. This when written on was either sewed together in long rolls, and written only on one side, in the manner of the copy of the law now used in the Jewish synagogues, or it was formed in the manner of our books. Some Indian books are extant written on leaves of the Malabar palm-tree. I am mistaken if I did not once see a Persian manuscript written on such materials. Books for about 500 years backward have been generally written on linen paper.

The *book of the Lord* is either the Scriptures, Isa. xxxiv. 16; or his purpose, wherein every thing is regulated and fixed, Ps. cxxxix. 16. Rev. v. 1, and x. 2; or his providential care and support of men's natural life, Exod. xxxii. 32. Ps. lxxix. 28; or his omniscient observation and fixed remembrance of things. Ps. lvi. 8. Mal. iii. 16. The purpose of election is called a *book of life*. therein all his chosen ones are marked out for the enjoyment of eternal life, and every means of their preparation for it is unalterably fixed. And it is called the *Lamb's book*, because they were chosen in, and given to Christ. Phil. iv. 3. Rev. xiii. 8. Men's conscience is like to a *book*, it records whatever they have done. Dan. vii. 10. The *opening of the books* at the last day, denotes the manifestation of the purposes and words of God, and the exact procedure in judgment, according to divine purposes, laws, and real facts. Rev. xx. 12. Christ's opening the *sealed book* imports his predeclaration and exact fulfilment of the purposes of God relative to the New Testament church. Rev. v. 6, viii. 1. John's eating the little *book* given him by the angel, and its being sweet in his mouth but bitter in his belly, denotes his consideration and understanding of it with pleasure, and his being deeply affected with the events therein grievous to the church. Rev. x. 9, 10.

BOOTH, a kind of tent, formed of branches of trees, for persons or cattle to lodge in. Gen. xxxiii. 17. It appears to have been a meaner kind of lodging than a tent properly so called, as the air, dew, and rain had almost free access into it. In such booths the Israelites lodged in the wilderness, and during the feast of tabernacles. Lev. xxiii. 42, 43. Jer. xxv. 38. Isa. xi. 5-8. Job xxx. 5-7. Neh. viii. 14, 17.

BOOTY, PRY, SPOIL; (1.) What a wild beast catcheth for its provision. Amos iii. 4. (2.) What is taken by conquerors and robbers, ravaging like wild beasts. Job xxiv. 5. Isa. x. 2. (3.) The unjust forcing of men's goods from them is called a spoil. Jer. xx. 8, and vi. 7. Of the booty taken from the MIDIANITES, the warriors had the one half, and God a 500th part of it; the congregation of Israel had the other half, and the Lord a 50th part of it; but this appears to have been no standing law. Num. xxxi. David enacted a law that the troops who guarded the baggage should share equally of the booty, as those engaged in battle. I Sam. xxx. 24, 25. The Jews affirm that their kings had the whole spoil of the conquered king and the half of the rest. It is certain, Abraham gave Melchizedek a tenth part of the spoil which his troops took from Chedorlaomer. Gen. xiv. 20. The prey of the mighty and terrible, which Christ delivers and divides with the strong, is poor sinful men, the captives and prey of Satan, which he has begun to devour; and which our Redeemer rescues from the hands of law and justice, sin, Satan, and the world. Isa. xlix. 24, 25, and liii. 12. God rises up to the prey, when he exerts his power to destroy his enemies and rescue his people. Isa. xxxiii. 5, 8. Zeph. iii. 8. God's word, and the blessings of the new covenant, are likened to *spoil*; they are procured by Jesus' bloody conquests of our spiritual enemies, are very precious, and the obtaining thereof occasions much joy. Ps. cxix. 162, and lxxvii. 12. The *spoil of the poor* is what is violently forced from them. Isa. iiii. 14. The *spoil of devils* covered Babylon, when their brutal ravages and murder of the Jewish nation were returned on their

head; and their enemies, the Medes and Persians, hunted them as wild beasts to make an end of them; and as wild beasts ravaged their country. Hab. ii. 17.

BORDER; (1.) The edging or hem. Exod. xxv. 25. Mark vi. 56. (2.) A coast, boundary. Gen. xlix. 13. The *borders of garments* enlarged by the Pharisees, were the fringes worn by the Hebrews, as a memorial of their separation to God's service, and subjection to his law. Matt. xxiii. 5. The church's *borders*, or hems of gold with studs of silver, are her divine ordinances, and the righteousness, gifts, and graces of ministers and saints, which, being precious, do exceedingly beautify and adorn her. Song i. 11. Her *borders of pleasant stones* are her true and substantial members, pleasant to God, angels, and good men. Isa. liv. 12. Idumea is called a *border*, or country of wickedness. For these 2350 years backward, barrenness and desolation have marked it a monument of God's vengeance against the unbrotherly cruelty and other wickedness of the Edomites. Mal. i. 4. Hamath shall border thereby, that is, shall share in the same terrible punishments as Hadrach and Damascus. Zech. ix. 2.

BORN. See BIRTH.

BORROW. Where our translation states that the Hebrews borrowed things of value from the Egyptians, the Hebrew word signifies merely to ask, and does not imply any promise of returning them. Now, when God is the supreme possessor of all things, might he not transfer the right of the Egyptians to his own people, and require them to demand what he gave them? When the Egyptians had denied them their just wages, might not God, the supreme Judge, allot them their wages, and order them to demand it in this manner? Exod. iii. 22, and xii. 35. To borrow money or goods, without earnestly endeavouring to pay in due time, is a token of a covetous and wicked person, Ps. xxxvii. 21; and it is sinful to injure what we have borrowed. Exod. xxii. 14, 15.

BOSOM; (1.) The forefront of our body opposite to the heart. Exod. iv. 6. (2.) The arms. Ps. cxxix. 7. To have one in our bosom implies lying with, kindness, secrecy. Gen. xvi. 5. 2 Sam. xii. 8. 1 Kings i. 2. Christ's being in the bosom of the Father imports his oneness of nature, equality of person, infinite dearness to, and full knowledge of all the secrets of the Father. John i. 18. His carrying his people as lambs in his bosom implies his kind fellowship with, and tender and complete protection of them. Isa. xl. 11. John's leaning on his bosom imports, not merely his lying next him at table, but his being singularly beloved. John xiii. 23. Abraham's bosom is heaven, where the saints not only have the closest and kindest intimacy with that great patriarch, but with God in Christ, as a child in his father's bosom. Luke xvi. 22. As it seems the ancients used to carry money and what was very precious in their bosom, a gift in the bosom denotes one secretly given and heartily accepted. Prov. xxi. 14. And wicked men are rewarded into their bosom, when their sins are heavily and sensibly punished. Ps. lxxix. 12. Perhaps TZALLACHATH means not the bosom, but the dish out of which the slothful man laps up his food with his hand, in the manner of the Arabs. Prov. xxvi. 15.

BOSSES, the thickest and strongest parts of a buckler. Job xv. 26.

BOTTLE. Anciently bottles were a kind of leathern bags, generally made of goats' skin, with the hairy side inmost, and firmly sowed or pitched together; the longer they were worn, they grew the worse, especially if hung near a fire. Gen. xxi. 14. Josh. ix. 4, 13. The Arabs pull the skin off goats in the same manner as we do with rabbits, and sow up the places where the legs and tail were cut off; and in such bags they put up and carry, not only their liquors, but dry things which are not apt to be broken, by which they are excellently preserved from dust or insects. God's bottle wherein he puts his people's tears, is his kind observation and remembrance of their griefs: and his readiness to answer their prayers, and avenge them of their enemies. Ps. lvi. 8. The bottles of heaven are the clouds, which contain and pour forth rain and dew at God's pleasure. Job xxxviii. 37. Christ's disciples and weak saints are like old bottles that can endure no pressure; and strong saints are like new ones, they can endure distress and perform difficult work: or, the scribes and Pharisees are the old bottles, into which Jesus did not pour the new wine of his grace; saints renewed in the



spirit of their mind are the *new ones*, filled with Christ's spirit and grace. Matt. ix. 17. David was like a *bottle in the smoke* when he was wasted with grief and trouble, and rendered almost useless. Ps. cxix. 83. The inhabitants of Jerusalem were *like bottles*, when God poured into them the wine of his wrath, and burst and ruined them. Jer. xiii. 12.

**BOTTOM**, the lower part. Jonah ii. 6. The *bottom* where Zechariah in his vision saw the *myrtle-trees*, might denote the low and flat country of Babylon: or the distressed condition of the Jews there, in or after their captivity; and the afflicted lot of the saints in general. Zech. i. 8. Hell is *bottomless*. What multitudes it contains! How dreadful and unsearchable, and perhaps ever increasing, are its terrors and torments! Rev. ix. 1. See **CHARIOT**.

**BOUGH**, **BRANCH** of a tree. Judg. ix. 48. Christ is called the **BRANCH**, and the *Branch of righteousness*. In his human nature, he sprung of the root of Jesse: his human nature has no personality of its own, but subsists as an ingrafted branch in his divine person: he flourishes and protects his people with his shadow; he brings forth the highest honour to God, and greatest happiness to men; he is infinitely righteous in himself and his acts, and is made of God to us righteousness. Isa. iv. 2, xi. 1, liii. 2. Jer. xxiii. 5, xxxiii. 15. Zech. iii. 8, vi. 12. When he is compared to a tree, his *boughs* are his ordinances, and his protecting and supporting power and grace. Ezek. xvi. 23. The saints are likened to *branches*; they are united to and derive their nourishing influence from Jesus as their root; they refresh and protect the world with their shadow, and bring forth fruits of holiness. John xv. 5. And when they are compared to trees, their *boughs*, like the top of the palm-tree, are their heavenly graces and exercises, which are many, are closely and beautifully connected, and stand out of the view of a carnal world. Song vii. 8. In respect of spreading and beautiful appearance and influence, the Jewish church and nation, were *like boughs extending to the sea*; but how terribly they and their cities were cut down and destroyed by the Assyrians! Ps. lxxx. 10, 11. Isa. xxx. 17, and xxvii. 10, 11. Kings and great men are likened to *branches*; they make a flourishing appearance, and have their clients and subjects dwelling under their *boughs*, their laws, and depending on their protection and support. Ezek. xvii. 3, and xxxi. 3. Dan. xi. 7, and iv. 12. Cities desolate of inhabitants and trade are likened to *for-saken boughs*, uppermost *branches* turned dead, or *burnt branches*. Isa. xvii. 9, and xxvii. 10. Joseph was a *fruitful bough*, or *flourishing son*, for his numerous and honoured offspring. Gen. xlix. 22. Children or offspring are called *branches*; sprung from their ancestors, they are an honour, help, and pleasure to them. Job viii. 16. Sennacherib's *bough* was *lopped with terror* when the Lord, by a terrible stroke, cut off his captains and numerous army as the leaves of a tree. Isa. x. 33. Prosperity is likened to *branches*; it is glorious, useful, and protecting. Dan. iv. 14. *To put the branch to the nose*, is devoutly to smell branches carried in honour of idols; or to smell the censer of sacred incense; or by sin to furnish fuel for the devouring wrath of God. Ezek. viii. 17.

**BOUND**; (1.) The end. Gen. xli. 26. (2.) The border, shore. Job xxxviii. 20. (3.) A landmark. Hos. v. 10.

**BOUNTY**; (1.) A disposition to give freely. 1 Kings x. 15. (2.) A free gift. 2 Cor. ix. 5.

**BOUNTIFUL**, much disposed to give freely. Isa. xxxii. 5.

**BOUNTIFULLY**; liberally; conferring freely many and great blessings. Ps. cxvi. 7.

**BOW**, a weapon of war, made of horn, wood, steel, or the like: which, after being strongly bent by means of a string fastened to its ends, in returning to its natural state throws off an arrow with great force. It is one of the most ancient and universal weapons; is found in the most remote and barbarous countries; and is sometimes put for weapons of war in general. Ps. xli. 6. The orientals carried their bows in cases, from which they drew them out when they intended to shoot with them. Hab. iii. 9. Probably the Hebrews learned the use of bows from the Philistines, and did not much practise it till the days of David, who took care to have them able to kill their enemies at a distance, as well as they did them. 2 Sam. i. 18. *To break a bow*, or *bow of steel*, is to destroy the warlike power and strength of nations or persons. Hos. i. 5.

Ps. xviii. 34. God's *bow* is his power, wisdom, and providence, whereby he protects his people, and annoys his enemies with his arrows of famine, war, pestilence: or the human instruments whereby he executes his judgments; who also are *arrows* to fill his bow: or the rainbow which he forms in order to assure the world against a second deluge. Ps. vii. 12. Zech. ix. 13. Gen. ix. 13. Christ's gospel *bow* is the Scriptures, attended with his saving power; and the *arrows* shot from it are its doctrines and influences, which fly speedily, strike suddenly, secretly, and deep into the souls of men, for their conviction and spiritual conquest. Rev. vi. 2. Ps. xlv. 5. Wicked men are like a *deceitful bow*, that is ill strung, and shoots wide of the mark; they are never in a proper frame for duty; never hit on the right end of it; are never steady to their purposes and vows. Ps. lxxviii. 57. Joseph's *bow abode in strength*, and his arms were made strong: his faith and hope, temperance and patience continued so firm as to overcome all opposition. Gen. xli. 24. Job's *bow* was renewed in his hand: his continued prosperity and flourishing influence enabled him to defend himself and annoy his enemies. Job xxix. 20.

**Bow**; to bend downwards in giving homage, or for weakness, or pressure. Gen. xxiii. 12. Eccl. xii. 3. Hab. iii. 6. God's *bowing his heaven*, or *his ear*, towards men, imports his infinite condescension and regard to them: his ready acceptance of their prayers, and granting of their requests. Ps. cxliv. 5, and xxxi. 2. Men's *bowing* before God, or towards an idol, imports subjection and worship. Ps. xcv. 6. Lev. xxvi. 1. Their *bowing* towards men imports civil homage; or slavery and ruin. Gen. xxvii. 29. Isa. lxx. 12, and x. 4.

**BOWELS**, the inward parts of a human body. 2 Sam. xx. 10. *Bowels*, when ascribed to God, denote his infinite compassion and tender mercy; and the *sounding or trouble of his bowels* are the powerful and secret working of his mercy towards his people. Isa. lxiii. 15. Jer. xxxi. 20. *Bowels*, figuratively ascribed to men, denote their soul or heart, 2 Cor. vi. 12. Phil. 7; or a person dearly beloved of us as our very soul, Phil. 12; or strong affection and pity. Col. iii. 12. The saints' *bowels* are troubled for Christ when their heart is convinced of need, and is very earnestly desirous of him. Song v. 4. Paul longed after the Philippians in the *bowels of Christ*, that is, in the most ardent love and tenderest pity, wrought by Christ's spirit, and similar, though not equal, to Jesus' love to men. Phil. i. 8. *Trouble, pain, and boiling of bowels* import terrible distress and grief. Lam. i. 20. Jer. iv. 19. Job xxx. 27. The curse coming into *one's bowels* like water, implies the execution of its fearful effects on the soul and whole man. Ps. cix. 18.

**BOWL**, a pretty large vessel for holding liquor. *To drink wine in bowls* is to drink it with greediness, and to excess. Amos vi. 6. The *bowls* wherewith they received the blood of sacrificed beasts, might represent God's acceptance of our Saviour's righteousness; and the ordinances in which it is exhibited for the sprinkling of men. The *bowls* wherewith they covered the incense and shew-bread might denote the pure and safe continuance of Christ, as our advocate and spiritual nourishment. Exod. xxv. 29, and xxxvii. 16. Eminent saints, and their holy exercises, are likened to *bowls before the altar*; they much improve Christ's blood, are filled with his Spirit and comfort, live as in his sight, and aim at his glory in what they do. Zech. ix. 15, and xiv. 20. Christ's fulness of grace, and what he bestows on his ministers and people, is likened to a *bowl*, to mark its abundant plenty, Zech. iv. 2; but the word might be rendered a *fountain*, or *collection of springs*, as in Josh. x. 19.

**BOX-TREE**. There are six kinds of it. Its flower is of the apetalous kind, composed of several stamina arising from the square bottom of a cup of leaves. This flower is barren, and the embryo fruit appears in other parts of the plant; which, when ripe, is like an inverted vessel, and burst into three parts, in each whereof a case containing seed is found. This shrub is evergreen, and is much used for ornamenting the hedges and borders of gardens; the wood is yellow, and so very solid and heavy that it does not swim in water; and so hard that it can scarcely rot, or be worm-eaten; and easily takes a fine polish. Saints are likened to *box-trees*, for their comeliness, true solidity, and steadfastness, and the incorruptibility of their grace. Isa. xli. 19, and lx. 13.



**BOZ'RAH, in tribulation.** (1.) The same with Bezer in the wilderness. It belonged to the Reubenites, and stood in a plain about the south-east border of their country, not far from the source of the river Arnon. It was given to the Levites, and was a city of refuge. Josh. xx. 8. The Moabites seized on it, during the decline of the kingdom of the ten tribes: and it was called *Bozrah* or *Bostra*. The Chaldeans terribly ravaged it. Jer. xlviii. 24, 25. It was however rebuilt according to some authors. A Christian church was early planted in it, which continued for many ages; and, till the ravages of the Arabians under Mahomet's successors, seems to have been the seat of a bishop. The Romish emperor Trajan highly favoured it, and called it Philippiopolis. But it is more probable this Bostra was considerably northward of that in Moab. (2.) **BOZRAH** the capital of the land of Edom, which might lie about 150 miles south-west of the former. It was very ancient; Jobab king of Edom was a native of it. Gen. xxxvi. 33. The inhabitants of it were great herdsmen and shepherds. Mic. ii. 10. It was terribly ravaged by the Assyrians, and afterward by the Chaldeans. Isa. xxxiv. 6, Jer. xlix. 13, 22, &c. Judas the Maccabee made a great slaughter of the Edomites in it. We know not of the least vestige of this place remaining at present.\*

**BRACELET**, an ornamental chain of silver, gold, &c. to wear about one's wrist, or leg. Gen. xxiv. 30. Perhaps *Azhadah* means a bracelet proper to kings. 2 Sam. i. 10. Num. xxxi. 8 Isa. iii. 10. The Asiatics wear them of about five ounces weight, and some women wear several of them above one another. Perhaps faith and love are called the *bracelets of the hands*; they promote and adorn our gospel conversation. Ezek. xvi. 11. The African and American savages are so fond of bracelets of glass, &c. that they will sell their parents or children for them.

**BRAMBLE**, a weak, spreading, and prickly shrub. Base and wicked persons are likened to it. They are planted in a state of wrath; they are hurtful to others; their fruit is sour and worthless; they kindle mischief in church and state; and are ready fuel for the flames of divine wrath. Judg. ix. 14, 15. Luke vi. 44.

**BRANCH.** See *Bough*.

**BRAND**, a burning stick. Judg. xv. 5. Joshua the high-priest, and all other saints, are *brands plucked out of the burning*: from the furnace of their natural lust and enmity against himself; from their state of fiery wrath, and of condemnation to eternal fire; from manifold fiery troubles, God mercifully delivers them. Zech. iii. 2. This passage primarily refers to the deliverance of the church from captivity.

**BRANDISH**; to cause to glitter; shake threateningly. Ezek. xxiii. 10.

**BRASS**, a hard, strong, and shining metal. The brass used in the erection of the tabernacle and temple might be an emblem of Christ in his strength, purity, and humiliation; and of the outwardly mean but firm duration of his gospel ordinances. Exod. xxv-xxvii. Christ is likened to a *man of brass*, and *his feet to fine or polished brass burning in a furnace*, to mark his debasement, strength, duration; and the majestic and terrible appearance, and the stability and purity of his works. Ezek. xl. 3. Dan. x. 6 Rev. i. 15, and ii. 18. Brass, when ascribed to hoofs, bands, bones, wall, gates, belly, nails, mountains, kingdom, imports strength, duration, firmness, and warlike disposition. Mic. iv. 13, &c. Sinners are likened to *brass, iron, tin, and lead*; and said to have a *brow of brass*, to denote their unworthiness, baseness, hardness of heart, and impudence in sin. Ezek. xlii. 10. Jer. vi. 28. Isa. xlviii. 4. *For brass I will bring gold; and for iron silver, and for wood stone; and for staves iron.* In the apostolic and millennial age, the ordinances and members of the church, and the influence of God's spirit thereon, shall be more excellent, spiritual, and useful than under the Old Testament, and under Antichrist's reign. Isa. ix. 17.

\* We have a remarkable prophecy. Isa. lxiii, concerning this place. "Who is this that cometh up from Edom, with died garments from Bozrah?" From the express reference to this passage, Rev. xix. 12, 13, it seems evident that it is introduced as a figure of the place where the Lord Jesus Christ as king of Zion is to execute the vengeance written in his word, on all those who know not God and obey not the gospel.

**BRAVERY**, finery of apparel. Isa. lii. 18

**BRAWL**; to utter outrageous language. Prov. xxl. 19. James iv. 1.

**BRAVY**; (1.) To cry as an ass or thirsty hart. Job vi. 5. Ps. xlii. 1. (2.) To bruise small; to torment unto utter extinction. Prov. xxvii. 22.

**BREACH.** (1.) A breach made in a wall by a battering-ram or the like. Ezek. xxvi. 10. (2.) A creek on the shore, or hole in the rock. Judg. v. 17. (3.) A hurt or bruise of the body. Lev. xxiv. 20. (4.) Decayed and ruined places. Isa. lviii. 12. (5.) A punishment or affliction, taking away life. 2 Sam. vi. 8. (6.) Confusions, losses, contentions. Ps. lx. 2. (7.) Too early coming out of the womb. Gen. xxxviii. 29. (8.) Not performing of promise. But God's *breach of promise* is not his falsification of his word, but the just interruption of its fulfilment on account of Israel's sin: and it may be remarked, that God never promised that those who came out of Egypt should enter Canaan. Moreover, the words may be thus understood: When your children are brought into Canaan, then shall it appear I have made no breach of my promise, as you have falsely charged me. Num. xiv. 34. Moses stood in the breach: Israel's sins had opened the way for the destructive vengeance of God to destroy them utterly, but Moses' powerful intercession prevented it. Ps. cvi. 23. The Jews' iniquity was like a *breach swelling out in an high wall*; it had brought the righteous judgments of God just to the very point of ruining them. Isa. xxx. 13.

**BREAD**, being the principal article of men's food, is put for the whole of it. Gen. iii. 19. The Hebrews baked their bread on the coals, or under the warm ashes. 1 Kings xix. 6. Gen. xviii. 6. To this day, the Arabs and some other eastern nations bake their bread between two fires of cow's dung, which roast it very slowly. The crumb is very good, if eaten the same day; but the crust is black, burnt, and tastes of the fuel. To represent the coarse provision and abominable practices of the Jews in Babylon, Ezekiel was divinely directed to make bread of wheat, barley, beans, millet, and fitches, and to roast it with a fire of human excrements; but expressing his great reluctance, God permitted him to use cow's dung instead of human. Ezek. iv. 9-13. The Arabs and their neighbouring nations bake their bread in different forms, in small loaves, and eat it with oil, salt, herbs, or honey, and the like, and that ordinarily immediately after it is fired; and hence persons of high rank have no bread in their houses. Lev. ii. 4, 5. Luke xi. 3. Prov. xxi. 17. Gen. xviii. 6, 8. For ordinary the Jews used leavened bread; but to commemorate their hasty deliverance from Egypt, ere their dough was leavened, and to represent the purity and incorruptibility of Jesus Christ as our spiritual provision, they ate the passover, and in most of their meat-offerings used *unleavened bread*. Exod. xii. 8, 15. Lev. vi. 16. Some think, a basket full of unleavened bread stood beside the brazen altar, ready to be offered, or to be eaten with the flesh of sacrifices.

**SHREW-BREAD**, or bread of faces, that which stood before the Lord, on the golden table, in the inner end of the sanctuary. Twelve loaves of fine flour salted were set on it, it seems, in two rows, every Sabbath, and the stale ones taken away, and eaten by the priests in the holy place. These signified the continual dedication of the twelve tribes of Israel to God as his portion; were emblems of the saints, who, after they have served their generation, their week in the church below, are taken away to Jesus himself, and others placed in their stead; and were figures of him, as the intercessor, and full and ever fresh provision, for all the redeemed tribes of God. Exod. xxv. 30. Lev. xxiv. 5-9. Frankincense seems to have been burned on the table, when these loaves were placed; and when they were taken away, none but priests might eat of them, except in case of urgent necessity, as David and his men were in. 1 Sam. xxi. 3, 4. Matt. xii. 4.

Jesus Christ is called **BREAD**; by a believing application of his person and righteousness are our souls spiritually nourished. He is the *true bread*, which was typified by the ancient manna, and on which our souls are truly supported and comforted. He is the *bread of God*: his person is divine, and he is prepared and given of God to us. He is the *bread of life*, which begets, maintains, and perfects our spiritual and eternal life. John vi. The ordinances and blessings of the gospel

are bread and wine, they strengthen, nourish, and maintain the life of our soul. Prov. ix. 5. The saints, though many, are *one bread*; they are united to and live on Christ; and are joined together to constitute his mystical body, as a multitude of grains to constitute a loaf. 1 Cor. x. 17. The Canaanites were *bread* for Israel; they easily destroyed them, and lived on their substance. Num. xiv. 9. The children's *bread*, not to be given to dogs, was Christ's miracles, which were chiefly confined to the support of the Jewish children of God, and not vouchsafed to the unclean gentiles. Matt. xv. 26. *Bread of heaven* is the manna showered down from heaven on the Hebrews in the wilderness, for their food Ps. cv. 40. *Bread of adversity and tears*, is such affliction and sorrow as overwhelm the spirit, and render men careless of food. Isa. xxx. 20. Ps. lxxxv. 5. *Bread of sorrow* is sustenance procured and enjoyed with much labour and grief. Ps. cxvii. 2. *Bread of affliction, and water of affliction*, denote coarse and scanty provision. Deut. xvi. 3. 1 Kings xxii. 27. *Bread of the governor*, the salary appointed for his sustenance. Neh. v. 14. *Bread of men*, common food. Ezek. xxiv. 17. *Bread of mourners*, coarse food, such as people used in time of mourning. Hos. ix. 14. *Bread of wickedness; of deceit; of violence; of idleness*; is that which is acquired by sin, by fraud, robbery, oppression; or is got in a way of sloth: or it is wickedness, deceit, violence, and sloth, delighted in by our soul. Prov. iv. 17, xx. 17, and xxxi. 27. *Bread pleasant when eaten in secret*, is whoredom, and other unlawful pleasures. Prov. ix. 18. *Bread, or bread and water*, often denote all necessary outward things: and they are a *staff and stay*; are necessary for the support of mortals. Matt. vi. 11. Isa. xxxiii. 17; and iii. 1. *To cast bread on the waters*, is to do good, and give alms liberally, without any visible prospect of a return; so shall we find it after many days. God blessing, supporting, and prospering us on that account. Eccl. xi. 1.\*

**BREAK**; (1.) To dash a thing to pieces, or sever one part from another. Exod. xxxiv. 13. (2.) To punish, afflict. Job xlii. 25. And to *break with breach on breach*, is to afflict with one sore trouble after another. Job xvi. 14. (3.) To destroy, render useless. Ps. x. 15. (4.) To make void a covenant, or disobey a law. 1 Kings xv. 19. (5.) To take away. Ps. cv. 16. The *breaking of the heart* denotes great inward grief and trouble, or a deep and kindly conviction of, and sorrow for sin. Acts xxi. 13. Luke iv. 18. Isa. lxi. 1. To *break up our fallow ground* is to study a deep conviction of sin and misery, and care to be reformed by means of God's word. Jer. iv. 3. Hos. x. 12. The *breaking of the day* signifies the first appearance of morning light, Gen. xxxii. 25; the first beginning of the gospel dispensation; and of the state of perfect and everlasting glory. Song ii. 17. *Breaking of bread*, signifies the giving and receiving of the Lord's Supper. Acts ii. 42, and xx. 7. To *break up* is to open a passage into; to open a place for; to dismiss. 2 Chron. xxxiii. 1. Job xxxviii. 10. Acts xiii. 43. To *break out*, or forth, is to discover one's self, and rush out with violence. Exod. xix. 22, and xxii. 6. To *break down* is to demolish; destroy. Exod. xxiii. 24. To *break off sins by righteousness* is to repent and turn from them to God. Dan. iv. 27. The *breaker* that came up, and passed through, is Christ, who, by his incarnation, righteousness, resurrection, ascension, and intercession, has opened our way to everlasting life: but some think it is the Assyrian king and his army, marching to waste the country of Israel and Judah. Mic. ii. 13.

**BREAST**; (1.) The well known forepart of an animal. Exod. xxix. 26. (2.) Paps or dugs. Gen. xlix. 25. (3.) Favour, assistance, which, like milk, strengthen and comfort. Isa. ix. 16. *Breasts fashioned, and hair grown*, import ripeness for entering into marriage cove-

\* The literal meaning of this verse is, "Cast thy corn on many waters," that is, a good soil, and alludes to the watery ground chosen for planting rice. As rice is an important article in the food of the inhabitants of the East, every skilful husbandman will choose soil suited to it, and scatter his seed, assured that he will receive a suitable return after many days. Isa. xxxii. 20. † The expression *breaking of bread*, literally signifies to eat bread, to make a meal, and refers to the thin cakes into which the people of the East made their bread, which required no knives to cut it; they eat it raw, and break it with their fingers.

nant with God as his church or people. Ezek. xvi. 7. The Jews having their *breasts* or *teats* of virginity pressed and bruised, implies their being seduced to, and guilty of spiritual whoredom and idolatry, sinful alliances, and the like. Ezek. xxiii. 3, 8. Their having whoredoms *between their breasts*, denotes their great desire after and delight in whoredom and idolatry. Hos. ii. 2. To *smite or taber on the breasts*, imports great affliction and grief. Luke xxiii. 48. Nah. ii. 7. *To pluck off one's own breast* imports desperate anguish and madness. Ezek. xxiii. 34. When Christ is said to be *between persons' breasts*, it imports that he is greatly esteemed, desired, and delighted in by them. Song i. 13. The *breast and right shoulder of peace-offerings* given to the priests, may signify the saints' spiritual feeding by faith on the love, the purposes, and power of our blessed Redeemer. Num. xviii. 18. The *breasts* of the church are her two inspired Testaments, her ordinances and ministers. The *breasts* of saints are their faith and love, their capacity and readiness to instruct, comfort, and edify others. Song iv. 5, and viii. 8. The Persian empire is compared to a *breast and arms of silver*, to denote the prudence, humanity, and valour wherewith it was founded, and the wealth thereof. Dan. ii. 32.

**BREASTPLATE**. 1. A part of the high-priest's fine apparel. It was about ten inches square, and consisted of a folded piece of the same rich embroidered stuff whereof the robe of the ephod was formed. It was set with twelve different precious stones, fastened in ounces of gold, one for every Hebrew tribe. These were set in four rows: in the uppermost were a sardius, topaz, and carbuncle, for Reuben, Simeon, and Levi; in the second, an emerald, sapphire, and diamond, for Judah, Dan, and Naphtali; in the third, a ligure, an agate, and amethyst, for Gad, Asher, and Issachar; in the lowest, a beryl, onyx, and jasper, for Zebulun, Joseph, and Benjamin. This was fastened on the high priest's breast. By the two upper corners, it was fastened to his shoulders; by the two below, it was fastened to the girdle of the ephod: by wearing it, he carried the twelve tribes, as on his heart, before God. It is called the *breastplate of judgment*, as it contained the Urim and Thummim, whereby the Lord directed the Hebrews in difficult cases. Did it not represent Christ's church and true members, fixed in their new covenant state, and set as a seal on Christ's heart, and continually presented before God in his intercession? Exod. xxviii. 15-30.

2. **BREASTPLATE**, is a piece of defensive armour to protect the heart. 1 Kings xxii. 34. God's *breastplate* is *righteousness*, which renders his whole conduct impenetrable to any arrow of just accusation. Isa. lix. 17. The saints' *breastplate* is Christ's *righteousness* imputed, which protects our soul from the curse and terror of the law, from the slavish fears of God's wrath, and from the fiery darts of temptation:—and righteousness imparted, inward grace, candour, holiness of life, which contribute to protect us from carnal fear, delusion, or the like—or it is faith, by whose improvement of Christ, and love, by whose delight in, and cleaving to a God in Christ, our souls are supported and protected against the hurt of temptations, fears, and troubles. Eph. vi. 14. 1 Thess. v. 8. The *iron breastplates* of the antichristian clergy are their delusive influence; their having the civil power on their side; and their exemption from obedience thereto; their threatenings, curses, and censures: these encourage their spirit, and protect them from their deserved punishment. The *iron breastplates* of the Saracens were their courage, undaunted fury, and sufficient armour. Rev. ix. 9. The Turkish soldiers' *breastplates of fire, jacinth, and brimstone*, may mark their shining breastplates of iron; their minding nothing but fury and ruin; and the terrible cannon that fronted their armies. Rev. ix. 17.

**BREATH**, the natural receiving and discharging of the air by our nostrils and mouth. Job ix. 18. Our natural life is called *breath*; by breathing of air, it is maintained; and as a puff of air, it is easily extinguished. Ps. cxlvi. 4. Vigorous courage and spiritual life are called *breath*: it proceeds from the wind of God's Spirit, and renders men active and lively. Ezek. xxxvii. 5. God's *breath* is his Spirit, who proceeds from Father and Son, and by whom they convey their influence to creatures. Ps. xxxiii. 6; and his power, whereby, in the execution of mercy and judgment, he marks

his life, and easily fulfils his word. Isa. xi. 4, and xxx. 28, 33. King Zedekiah was the *breath of the Jews' nostrils*: by the assistance of kings our life is preserved, and rendered comfortable. Lam. iv. 20.

**BREATHE**; to draw natural breath; to live. Josh. x. 40, and xi. 11. God's *breathing* imports his powerful and easy formation of man's soul in him. Gen. ii. 7. Christ's *breathing* on his disciples figured his inspiring them with the noted gifts and graces of the Holy Ghost. John xx. 22. The Spirit's *breathing* on the dry bones imports his giving zeal, courage, and hope, to the captive Jews at Babylon; his giving spiritual life and activity to his elect and his quickening the bodies of saints at the last day. Ezek. xxxvii. 9. The saints' *breathing* towards God is prayer, whereby our spiritual life is maintained and manifested, and our weakness and pressure discovered. Lam. iii. 56. Wick- ed men *breathe out slaughter and cruelty*; heartily hate their neighbours, chiefly the saints, and take pleasure to threaten and destroy them. Acts ix. 1. Ps. xxxv. 12.

**BRECHES**; the linen ones of the priests and of gospel ministers were emblems of modesty, humility, chastity, holiness. Lev. vi. 10. Ezek. xlv. 18.

**BRIBE**, a present given to a judge, to procure his favour to a pannel, or given to a witness to entice him to swear falsely. Amos v. 12. To have the right hand full of *bribes* is to have received, or to be in readiness to receive, a number of them. Ps. xxvi. 10. To *shake the hand from holding of bribes* is utterly to detest and reject them. Isa. xxxiii. 15.

**BRICK**; clay kneaded or formed, and by fire hardened into a kind of stone. With bricks the tower of Babel was built, and some altars to idols. Gen. xi. 3. Isa. lxx. 3. They were much used for building in Egypt, and for paving and lining of many large canals, &c. With making of them, especially when denied straw, were the Hebrews afflicted. Exod. v. Bricks are still much used in building; chiefly where there are no proper quarries of stone. The eastern bricks are generally white, but are not durable in places where it rains much. In allusion to the fine white bricks in Egypt, Mosges represents the cloud above which the Lord stood at Sinai as *Malben*, a pavement. Exod. xxiv. 10. The **BRICK-KILN** is a place for burning bricks into a due hardness. Jer. xliii. 9. If David caused the Ammonites to pass through burning brick-kilns, it was a terrible punishment. 2 Sam. xii. 31. The Ninevites *making strong the brick-kiln*, signifies their astonishing labour and hurry, to repair and fortify the walls of their city with new bricks. Nah. iii. 14.

**BRIDE**, a betrothed or new married wife. The saints and church are a *bride*, they are betrothed and espoused to Jesus Christ; they are adorned with the wedding garment of their righteousness, and rejoice in him. Rev. xlii. 17, and xxi. 9.

**BRIDEGROOM**, a betrothed or new married man. Among the Arabs, brides appear with great reverence before their bridegrooms, and often cast themselves down at their feet. Gen. xxiv. 64, 65. Ps. xlv. 10, 11. Christ is called a *Bridegroom*. In the council of peace, and in the day of his power, he unites his people to himself, rejoices over them, and feasts them with his love, and will quickly come to receive them home to his heavenly mansions. Matt. xxv. 1-10. The sun is likened to a *bridegroom*, because of his glorious or cheerful aspect, as he ariseth and apparently walks along our sky. Ps. xlv. 5.

**BRIDLE**. Instead of it, a cord drawn through the nose, was sometimes used for leading and commanding camels, mules, &c. The restraints of God's powerful providence are called his *bridle and hook*. The *bridle in the jaws of the people causing them to err*, is God's suffering the Assyrians to be directed by their foolish counsels, that they might never finish their intended purpose against Jerusalem. Isa. xxxvii. 29, and xxx. 28. The restraints of law, humanity, and modesty, are called a *bridle*: and to let it loose is to act without regard to any of these. Job xxxi. 11. *Blood coming to the horse-bridles* implies the terrible slaughter of the anti-christians at the battle of Armageddon, or about that time. Rev. xiv. 20.

**BRIEFLY**, in few words. Rom. xiii. 9.

**BRIER**. See THORN.

**BRIGANDINE**, a coat of mail, composed of iron rings, to protect from the sword of an enemy. Jer. xlv. 4. and li. 3.

**BRIGHT**, clear, shining.

**BRIGHTNESS** denotes, (1.) Shining clearness, as of the sun at mid-day. Amos v. 20. (2.) Great excellency, which casts a lustre all around. Isa. lx. 3. (3.) Prosperity and grandeur, which render men noticed and esteemed. Ezek. xxviii. 7. Christ is called the *bright Star*, and the *brightness of his Father's glory*.\* He is unmatched by creatures; and, divinely begotten, is equal to his Father in glory, excellency, and lustre. Heb. i. 3.

**BRIMSTONE**, a fat oily substance, that may be melted and inflamed by fire, but not dissolved in water. It is extracted from the pyrites, or fire-stone, and is a principal ingredient in gunpowder. It is also very useful in curing scorbutic wounds, and in cleansing the bowels. There are four principal kinds of it, the yellow, green, gray, and red. God destroyed Sodom and Gomorrah, Admah and Zeboim, with *fire and brimstone* from heaven. Gen. xix. 24. In allusion to which overthrow, the *scattering of brimstone* on a place, the *making it brimstone*, or a *kindled stream of brimstone*, import the most terrible and ruinous judgments. Job xviii. 15. Deut. xxix. 23. The torments of hell are likened to *fire and brimstone*, to mark the noisome, painful, and universal nature thereof. Rev. xxi. 8. Ps. xi. 6. The *brimstone* issuing out of the mouth of the Turkish horse may signify the Turks' terrible use of fire-arms, chiefly of prodigious cannon, in their battles and sieges, some ages ago, and the fearful havoc they made of the nations. Rev. ix. 17, 18.

**BRINK**, the edge of a pool, river, sea, &c. Gen. xli. 3.

**BROAD**. God is *broad river* to his people; his fullness can never be exhausted; in him they obtain the most delightful pleasure and prospect, and the surest defence; and he is sufficiently capable to destroy and overwhelm all that seek their hurt. Isa. xxxii. 22. His law is *exceeding broad*; it extends to every person and circumstance, requires innumerable things to be done, and as many to be hated and avoided. Ps. cxix. 96. His instituted ordinances are *broad ways*; they are plainly marked out in his word: multitudes have access to them; and in them do multitudes of saints and hypocrites truly or seemingly walk. Song iii. 2. He sets persons in a *broad place*, when he gives them great liberty, wealth, power, and prosperity. Job xxxvi. 16. Ps. xlvii. 19. The way to hell is *broad*; multitudes of men walk in it, and by sinful courses unnumbered, they get thither at last. Matt. vii. 13.

**BROIDERED**, wrought with various colours of needlework. Exod. xxviii. 4. *Broidered hair* is that which is plaited, and put up on crisping pins. 1 Pet. iii. 9.

**EMBROIDER**, to work broidered work.

**BROOD**; chickens, or progeny. The Lord compares his care of the church to a hen gathering her *brood* under her wings. Luke xiii. 34.

**BROKEN**, that which is injured, ruined, or destroyed. Ps. xxxi. 12. The gospel is said to bind up the *broken-hearted*, those who are *broken* or wounded by the conviction of guilt. Isa. lxi. 1.

**BROOK**, a small river, especially one that flows but in rainy seasons, and ceases in the time of drought. The brooks mentioned in Scripture on the east of Jordan are, Zered, Arnon, Cherith, Jabbok; but Arnon and Jabbok are more properly rivers, though far less than Jordan. The brooks in Canaan westward of Jordan are, the brooks of Jeruel, Eschol, Besor, Kedron, Gaash, Kishon. As the word *NACHAL* signifies both a brook and valley, it is possible there might be other brooks which are rendered valleys in our translation. Nay, in a country so abounding with hills as Canaan, it is probable valleys and brooks were seldom separate. The *brook of the willows*, whither the Assyrians carried the spoil of Moab, is either a small brook of the Arabians, near the country of Moab; or it is the river Euphrates, whose banks were much covered with willows; or it is Chaldean, the *valley of the wilderness*. Isa. xv. 7. The *brooks of defence* in Egypt are the streams and canals of the river Nile, which protected the country from the invasion or quick progress of an enemy. Isa. xix. 6. The *brook running in the way*, of which

\* The *brightness of glory* appeared at Sinai in the pillar of fire, on the tabernacle, and in the holiest of all; but what it prefigured was fully displayed in Jesus, when he appeared full of grace and full of truth. John i. 14.

Christ drank, that he might lift up his head, was his violent and disagreeable sufferings, roused by the great rain of his Father's wrath, which ran in the way of his obtaining our redemption, and his entrance to glory; or the influences of the Holy Ghost, given to assist and support him under his scorching and fatiguing afflictions. Ps. cx. 7. Wisdom, or true religion, is likened to a *flowing brook*, because of the plentiful and necessary comfort issuing therefrom. Prov. xviii. 4. *Brooks of honey and butter*, denote great plenty of it; or brooks, the fine grass and mellifluous flowers on whose banks contributed to produce abundance of it, or great prosperity in general. Job xx. 17. To deal deceitfully as a brook, and to pass away as the streams thereof, is to disappoint our friend, when he most needs and expects our help and comfort. Job vi. 15.

**BROTH.** *Broth, or fragments of abominable things*, is broth made of the flesh of swine, or other unclean animals; or the slices of flesh themselves; or perhaps the milk wherein a kid had been sodden; and which the Arabs used to sprinkle on their trees to render them fruitful. Isa. lxx. 4.

**BROTHER.** According to the ceremonial law, if an elder brother had left a widow childless, his next younger brother, if unmarried, was to espouse her, and raise up seed to his deceased brother; if he refused, the widow was to spit on his face, and loose his shoe; and his family was to be called, the house of him that hath his shoe loosed. What shame and contempt await those ministers and professors who neglect to be active in raising up a spiritual seed to the blessed Jesus, who died and ascended to heaven ere he saw his church bring forth any considerable offspring! Deut. xxv.

The Scripture uses the word *brother* or *brethren*, in a variety of senses: (1.) Some are *proper brethren*, by immediate descent from the same parent or parents. Gen. xlii. 13. (2.) Some are brethren by affinity, kindred, or nation: so Abraham and Lot were brethren; all the Israelites, and even the Edomites, were brethren. Deut. xxiii. 7, 19. (3.) By common participation of the human nature; thus all men are brethren. 1 Thess. iv. 6. 1 John v. 16. (4.) In having the same religious profession; so all professed Christians are brethren. Col. i. 2. (5.) In being members of the same spiritual family of God by regeneration and adoption; so all saints are brethren. 1 John iii. 14, 16. (6.) In bearing the same office; so gospel ministers are brethren. 2 Cor. viii. 3. (7.) By joint performance of the same work; so Simeon and Levi were brethren in iniquity. Gen. xlix. 5. (8.) In strong affection, or mutual covenants; so Jonathan and David were brethren. 2 Sam. i. 26; and Ahab calls Benhadad his brother. 1 Kings xx. 33; and so one that dearly loves wisdom, calls her his sister, or kinswoman. Prov. vii. 4. (9.) In resemblance of condition or conduct, and the Hebrews called any thing like to, or connected with another, a brother. Exod. xxv. 2, 20. Ezek. xxvi. 3, 5, 17. Joel ii. 8. Thus Job was a brother to dragons, and companion of owls; in a very deplorable case, and given to the most doleful mourning, as these creatures are: he said to corruption, *Thou art my father, and to the worm, thou art my mother and my sister*: he reckoned himself extremely mean, sprung of dust, and fast hastening to the grave, where worms should be his devouring companions. Job xxx. 29, and xvii. 14. The slothful is brother to him that is a great waster; his conduct has the same tendency to poverty and want. Prov. xviii. 9. Christ is our brother; he partakes of our nature, loves, delights in, and does us good. Song viii. 1. The saints are Christ's brethren; they are spiritually begotten by his Father; they love him, and are zealous for his interests. Matt. xii. 5. False brethren are such as pretended to be preachers and apostles, but heartily hated such as were truly so. Gal. ii. 4. A brother is born for adversity; then he should peculiarly discover his love in sympathy, help, and comfort of his distressed relations. Prov. xvii. 17. To stick closer than a brother is in adversity to befriend another, even at the hazard of our wealth, reputation, or life. Prov. xviii. 24. The Jews did not lament Jehoiakim, saying, *Ah my brother! Ah lord! Ah his glory!* that is, *Alas! brother, how are we distressed by the death of our beloved king! Alas! our lord, our governor is cut off! Alas! his glory is quite abolished!* Jer. xxii. 18. The duty of brethren in every lawful connexion is mutual love, unity, and honouring of one another. Ps. cxxxiii. 1. 1 John iii. 14.

**SISTER**, among females, has much the same extent of

signification as **BROTHER** among males. It is taken, not only for a sister properly so called, but for a woman nearly related, or professing the same religion. Sarah is called Abraham's sister, though at most but his half sister, or rather his niece, daughter of Haran his brother. Gen. xx. 12. Christ's cousins, the daughters of his mother's sister, are called his sisters. Mark vi. 3. Women who were fellow-professors of Christianity are called sisters. Rom. xvi. 1. 2 John 13. 1 Cor. vii. 15, and ix. 5. James ii. 15: but in this last text it may be taken for any woman in general; and so when God forbids the Jews to take a wife to her sister, to grieve her in her lifetime, it implies a discharge to marry any second wife till the former is dead. Lev. xviii. 18. Jerusalem, Samaria, and Sodom are called sisters, because the inhabitants of those places were so similar in wickedness. Jer. iii. 8, 10. Ezek. xvi. 46. The gentiles are called the Jews' little sister; they possessed the same human nature, and however unlikely it was for many ages, they were to be brought into the same state of church fellowship with a God in Christ. Song viii. 8. The saints are called Christ's sisters; they possess the same human nature; they are spiritually begotten by his Father, and made like him in grace; and bow deeply he loves, protects, and carefully provides for them! Song iv. 9, 10, 12. Matt. xii. 50.

**BROTHERHOOD**, the connected fellowship of brethren. Zech. xi. 14. 1 Pet. ii. 17.

**BROTHERLY**, what pertains to and becomes brethren. *Brotherly kindness*, or love, is what is most tender and affectionate; and chiefly denotes our esteeming, delighting in, sympathizing with, and helping and comforting the saints, on account of their relation and likeness to Christ. Rom. xii. 10. 2 Pet. i. 7. The brotherly covenant with the Jews, which the Edomites despised, was their original relation by descent from Isaac; their covenant of subjection, when conquered by David; and, perhaps, some later alliance. Amos i. 9.

**BROUGHT**, to conduct or lead. "The king brought me into his chambers," seems to refer to that communion into which the church is admitted with her Lord. Song i. 4.

**BROW**, the forehead of a person, and front of a hill. Luke iv. 29. To have a brow of brass imports obstinacy, impudence, and boldness in sin. Isa. xlviii. 4.

**BRUISE**; (1.) To crush. Isa. xxviii. 28. (2.) To injure; oppress. Lam. iv. 18. (3.) To afflict; punish. Isa. liii. 5. (4.) To distress; destroy. Dan. ii. 40. The bruise of a body is a hurt received by crushing. Luke ix. 39. The bruise of a soul implies doubts, fears, anguish, inward trouble on account of the prevalence of sin, God's wrath, &c. Matt. xii. 40. The bruise of a city or nation, is their prevalent wickedness, or the decayed and disjointed frame of their civil constitution. Isa. i. 6. Jer. vi. 14. and xxx. 12.

Nothing bruised or broken was to be offered in sacrifice. Did this prefigure Jesus offering himself wholly to God, as a sacrifice of infinite completeness and value? and teach us to honour God with the most strong and perfect faith, love, and holy obedience? Lev. xxii. 24. God bruised Christ, in inflicting on his soul and body the fearful punishment due to our sin. Isa. liii. 5, 10. Christ bruises Satan's head, when he crushes his designs, despoils him of his power, triumphs over him on the cross, or in the conquest of his chosen; and when he enables his people to oppose, conquer, and tread his temptations under foot.—Satan bruises Christ's heel, in harassing his humble manhood, and afflicting his members on earth. Gen. iii. 15. Rom. xvi. 20. Weak saints, and their feeble graces, are bruised, or bruised reeds, which Christ will not break; they are trodden down and afflicted by Satan, by false teachers, by the world, and their own lusts, and are in a pained and disjointed case, unable to oppose their spiritual enemies; but Jesus will protect, heal, comfort, and deliver them. Isa. xlii. 3. Luke iv. 18. The king of Egypt is called a bruised reed, to mark the weak and broken state of his kingdom, and his utter inability to help such as depended on him. 2 Kings xviii. 21.

**BRUIT**, report. Jer. x. 22. Nah. iii. 19.

**BRUTE**, an irrational animal. *Brutish* persons are those who, as beasts, are stupid, unteachable, carnally minded, and cruel. Ps. xlix. 10. *Brutish counsel* is that which is quite foolish and unreasonable. Isa. xix. 11.

**BUCKET**, a vessel to bear water in, or to draw it up from a well; they were anciently made of leather. Isa.

xl. 15. God's *bucket* is the clouds, in which he bears, and whence he pours the watery substance of rain, hail, snow. Num. xxiv. 7.

**BUCKLER**, **SHIELD**, **TARGET**. The Hebrews have two words, *MAGEN* and *TZINNAH*, for *shield* and *buckler*, or *target*; but what was the difference, we do not certainly know, as the greatest masters of the Hebrew language plainly confound them. It is certain the *TZINNAH*, bucklers, or targets, made by Solomon, consisted of 600 shekels of gold; whereas the *MAGEN*, or shields, consisted but of 300. 1 Kings x. 16, 17. 2 Chron. ix. 15, 16. Perhaps all the difference might be that the one was larger than the other. The buckler or shield was a piece of defensive armour, wielded by the left hand, in the manner of the Highlanders' targets, to ward off the blows of arrows, swords, or spears, wherever they threatened to strike. The more common material of the ancient shields was a roundish board of wood, overlaid with folds of leather; but sometimes they were of gold, brass, or the like. Conquerors sometimes hung up the principal bucklers which they took from their enemies on towers, or in temples, as trophies of victory. David's tower had 1000 shields hung up in it. Song iv. 4. Solomon made 200 larger, and 300 lesser bucklers of massy gold, and hung them up in the house of the forest of Lebanon, to be used, I suppose, by his life-guard at his solemn processions. These Shishak carried off, and Rehoboam made others of brass, to serve in their stead. 1 Kings x. 16, 17, and xiv. 26, 27. God's *taking hold of shield and buckler*, imports his preparing matters, in his providence, for the protection and deliverance of his people, and for the destruction of his enemies. Ps. xxxv. 2. God is the *shield and buckler* of his people; his truth and favour are their *shield and buckler*, and he bestows on them the *shield* of salvation. In accomplishing his promises to them, and his threatenings against their enemies, he kindly and affectionately encourages, protects, saves, and delivers them. Ps. xviii. 2, 35, xci. 4, and v. 12. Rulers in church or state are the *Lord's shields*; by them he protects and delivers nations and churches. Ps. xlvii. 9. The word is rendered *rulers*, Hos. iv. 18. Faith is a *shield*; by an application of Jesus' person, righteousness, power, and fulness, it encourages the heart, and wards off the darts and temptations of sin, Satan, and the world, from hurting the soul. Eph. vi. 16. The *thousand bucklers* connected with the *neck* of the church, are the perfections, promises, truths, and providences of God exhibited in Scripture, improved by ministers for the defence of truth, and applied by faith for the defence of the soul. Song iv. 4.

**BUD**. See **BLOOM**.

**BUFFET**; to beat, harass. 1 Cor. iv. 11. Satan and his agents *buffet* the saints by strong temptations, atheistical suggestions, and other afflictions of soul or body. 2 Cor. xii. 7.

**BUILD**, to erect a house, wall, or any thing else in a similar manner. Deut. xxviii. 30. God's *building of all things* is his wise and powerful creation of them, in proper connexion and order. Heb. iii. 4, and xi. 10. His *building up* a person imports his giving him children, wealth, prosperity. Job xxii. 23. His *building up* families, cities, and nations denotes his increasing their number, wealth, honour, power, and pleasure. 1 Chron. xvii. 10. Ps. lxi. 35. Jer. xviii. 9. His *building David's throne* imports his upholding and prospering him and his seed, in the kingly office over the Israelites; but chiefly, his enlarging and perpetuating the glory of Christ and his church. Ps. lxxxix. 4. His *building the walls of Jerusalem*, or Zion, imports, not only his giving prosperity to the Jewish nation and church, but his giving spiritual increase and prosperity to the church in every age. Ps. li. 18. Christ's *building of his temple*, or church, implies his giving himself to death as her foundation; his establishing her system of doctrine, worship, discipline, and government; his abolishing notorious ignorance, idolatry, and impiety, and convincing, turning, and uniting men to himself, as their support; his connecting them by mutual love, profession, and engagement to one another; and daily enabling them, by his grace conveyed to increase in all holy dispositions and practices. Matt. xvi. 18. Zech. vi. 13. Eph. ii. 22. Acts x. 32. The church is *built in Christ*; her true members are spiritually united to him, as their legal and mystical head, and cleave to him by faith and love, and are supported and strengthened by his Spirit and gracious influence. Col.

ii. 7. She is *built on Christ*; his person and righteousness, and truth declared by his prophets and apostles, are her true foundation: and in connexion with him does her whole form consist. Eph. ii. 20. She is built for the Lord, to display his excellences, and maintain his honour. Jer. xxxi. 38. The apostles as *master builders*, and ordinary pastors as inferior ones, *build up* the church: in evangelic preaching, they lay the foundation of gospel doctrine, the sum whereof is, *Christ, and him crucified*; and they promote attendance to her divine rules of worship, discipline, and government. 1 Cor. iii. 10, 14. 1 Pet. ii. 7. The saints *build up themselves in their most holy faith*; they more fully consider, more firmly believe, and more diligently practise divine truths; and receiving out of Christ's fulness, increase in faith, love, and every other grace. Jude 20. Magistrates *build up* a state; they devise, establish, and execute good laws; and so promote the felicity and honour thereof. Ezek. xxvii. 4. Mothers *build up* families, bring forth children to enlarge, perpetuate, and promote the honour and glory of their progenitors. Ruth iv. 11. The *building of old wastes*, in consequence of Christ's mission, is the conversion of the heathen world to him and his church. Isa. i. 4. The method of our redemption is called a *building of mercy*; with infinite wisdom, and according to the exceeding riches of God's grace, it is devised, and gradually carried on, in the humiliation, exaltation, and work of Christ, and in the gathering of sinners to him, till it issue in the perfect and eternal height of glory. Ps. lxxxix. 2. The ceremonial law, the state of glory, and the church, are a *building*; with great wisdom, power, and care, they are gradually set up and completed. Heb. ix. 11. 2 Cor. v. 1. 1 Cor. iii. 9. To *build again what we once destroyed*, is to return to ceremonies and sinful practices we had once relinquished. Gal. ii. 18.

**BUL**, the 8th month of the Jewish sacred year, and 2d of their civil. It answers partly to our October, and has 29 days. On the 6th day of this month the Jews fast for Zedekiah's loss of his eyes, and the murder of his children. 2 Kings xxv. 7. On the 15th day of it Jeroboam fixed his idolatrous festival, opposed to the feast of tabernacles in the preceding month. 1 Kings xii. 32. On the 17th day of it the flood began. On the 27th of it, next year, Noah, and the other living creatures came out of the ark, after the flood was dried up. Gen. vii. 11, and viii. 14. In this month the building of Solomon's temple was finished; but on what day we are not informed. 1 Kings vi. 38.

**BULL**, **BULLOCK**, **OX**. The Jews never castrated any of their animals, nor do the Mahometans to this day properly do so. Their oxen were therefore *bulls*, properly so called. Besides the tame kind, whose strength, fierceness, and pushing with their horns in fighting, are known, there is a wild kind of *bulls*, said to be exceeding large, swift, and fierce, and to dwell in large woods, as of Livonia and Ethiopia. Another kind of wild bulls, or buffaloes, are often tamed, and by an iron ring in their nose are made to submit to the plough, though they never entirely lose their natural fierceness. Multitudes of these, or of a like kind, run wild in America; their hair is more shaggy, their body more large, and themselves more fierce, than the common. But Bochart and others will have the *TRUTH* or *TRIO* to mean not a wild ox or bull, but a wild goat. Deut. xiv. 5. Isa. li. 20.

With the Hebrews, bulls were clean animals. If one stole an ox, and killed or sold it, he was to return fivefold: if it was found in his hand, he restored double. An ox or ass going astray was to be brought back to the owner. If a man left his well or pit uncovered, and an ox or ass fell into it and perished, the owner of the well got his flesh, and paid his price to the owner. If an ox gored another to death, the flesh of the dead and the price of the living was to be equally divided between the two owners: but if the ox had been wont to gore, his master had the price of the dead ox to pay to his owner. When an ox gored any person to death, he was stoned, and his flesh not eaten; but if he had been known to gore formerly, he and his master that did not shut him up, were both stoned to death. If an ox or ass was lost by the keeper's negligence, or if, when borrowed, they died in the absence of the proprietor, the keeper or borrower was to make restitution. To mark tenderness to serviceable animals, and the duty of affording a proper subsistence to ministers, the ox that trod out the corn was never to be muzzled. To teach

the impropriety of unequal marriages and other connexions, and of laborious ministers connecting themselves with such as are lazy and slothful, and of an unequal practice in life, an ox was never to be yoked with an ass. Exod. xxi. 22. Deut. xxv. 4, and xxii. 10.

Bullocks were often sacrificed in burnt-offerings and peace-offerings, and sometimes in sin-offerings: these represented the pure, patient, strong, and laborious Redeemer, sacrificed for us. Heb. ix. 13, 14. The twelve brazen oxen that supported Solomon's brazen sea, of which three looked to every quarter, might signify the twelve apostles and their successors in the gospel ministry, who, with much patience and labour, exhibit Jesus as the great means of purification from sin. 1 Kings vii. 25, 44. Jer. lli. 20. And are not these the labouring oxen and asses that eat clean provender; while they patiently labour in God's service, feed on his pure word, and eminent fellowship with him? Isa. xxxii. 20, and xxx. 24. Saints, but chiefly ministers, are likened to oxen; they are by nature equally perverse as others, but when converted, how tame, patient, and laborious! and how oft appointed to slaughter by the wicked! Jer. xi. 19. Isa. xi. 7, and lxxv. 25. Rev. iv. 7. The glory of Joseph was like that of the *firstling bullock*; how numerous, powerful, prosperous, and joyful were his seed! how devoted to God, whose sanctuary was long fixed at Shiloh among them! Deut. xxxiii. 17. Persons impatient in trouble are like *wild bulls in a net*: roar and cry, but by their struggling entangle themselves more and more. Isa. li. 20. Wicked men, chiefly rulers or warriors, are called *bulls*, and *bulls of Bashan*, and calves, to denote their prosperity, strength, untractableness, and mischievous violence and fierceness. Jer. xxxi. 18. Ps. xxii. 12, and lxxviii. 30. A rash youth is like an *ox led to the slaughter*; he is thoughtlessly and easily decoyed, and tempted to what ruins him. Prov. vii. 22. As a *stalled and fattened* ox represents the most sumptuous and delicate provision, Prov. xv. 7; Christ in his person and obedience, and death for us, and in all his fulness of grace, is represented as *oxen and fatlings*, and a *fatted calf* slain for us. Matt. xxii. 4. Prov. ix. 2. Luke xv. 23.

The cow is the female of the ox kind, and very noted for her useful milk. Persons potent, proud, wealthy, perhaps chiefly ladies, are called *kine of Bashan*, to denote their stupidity, luxury, and wantonness. Amos iv. 1, 3. The *seven fat kine* which Pharaoh saw in his dream represented seven years of great plenty, and the *seven lean ones* seven years of famine. Gen. xli. Young cows are called *heifers*. Young wives were called *heifers* to mark their gayety and expected fruitfulness. Judg. xiv. 18. Nations are likened to *heifers*; Egypt to a *fair one*, to mark their glory and prosperity, Isa. xlvii. 20; the Chaldeans to a *fat one*, to mark their wealth, wantonness, and unconcern, Jer. li. 11; the ten tribes of Israel to a *backsliding one*, to signify their stupid and perverse revolting from God, Hos. iv. 16; and to a *taught one*, loving to tread out the corn; over whose *fair neck* God passed: they were instructed by God's oracles and prophets; they were expert and skilful in idolatry; they loved to riot in such plenty as they possessed under Jeroboam the Second; but were quickly after reduced to slavery and distress by the Assyrians. Hos. x. 11. If our version rightly render HAGIA SHALISHAH a *heifer of three years old*, Zoar and Horonaim, cities of Moab, are likened thereto, to mark their untameable obstinacy; or rather their terrible outrages when the inhabitants fled from the Assyrians and Chaldeans. But perhaps these words may be the names of cities that should share in the ruin. Isa. xv. 5. Jer. xlviii. 34.

Among the Hebrews, when one was found slain in the field, and the murderer could not be found, the magistrates of the city next to the spot took a heifer which had never been yoked; after striking off her head in a rough uncultivated valley, they washed their hands in water, protesting their innocence of the crime and ignorance of the murderer; and, together with the Levites present, solemnly begged that God would not lay it to the charge of the nation. Deut. xxi. 1-9. Did this heifer represent Jesus, divinely brought to a state of debasement and suffering, and slain by the elders of Israel, as well as by his eternal Father, for the removal of the guilt of millions of men?

To purify the Hebrews when polluted by the touch of a dead body, or any part thereof, an unblemished red heifer, that had never borne yoke, was put into the

hand of the sagan, or second high-priest. In his presence she was slain without the camp or city. With his finger he sprinkled her blood seven times towards the tabernacle or temple; all the rest of her was burnt along with cedar-wood, scarlet, and hyssop; a clean person gathered and laid up her ashes in a clean repository without the camp. These ashes, mixed with water, were on the third and seventh day of pollution sprinkled on the unclean person. He never received the second sprinkling till on the fourth day after the first; and if he was not first sprinkled till the seventh day after his defilement, he continued in it till he was sprinkled again on the eleventh. The priest who sprinkled the blood, he who burnt the carcass, and he who sprinkled the mixture, were rendered unclean, and it behooved them to wash their clothes, and continue defiled till the even. Num. xix. It is said that no more than nine or ten heifers were burnt for this purpose during the 1500 years of the Jewish dispensation; that after the temple was built, the heifer was always burnt on the mount of Olives, directly over-against it; and that not the sagan, but the high-priest, oversaw the slaughter, and burning, and sprinkling of blood. It is certain, that in no other case the colour of the victim was regarded. Did these heifers represent our unblemished and almighty Redeemer, the head of the woman, voluntarily surrendering himself to adversity and death without the gate, that he, by the virtue of his blood and Spirit, might, to the surprise of angels and men, purify our conscience from dead works, to serve the living God? Heb. ix. 13, 14.

CALF is the young one of the ox kind. To eat *calves out of the stall* is to riot in luxury, and live on the most delicate provision. Amos vi. 4. As *fatted calves* are the most delightful and wholesome provision, Christ is compared to one, to mark what wholesome, savoury, and nourishing food to immortal souls his person, righteousness, and fulness are, Luke xv. 23, 27; and in this respect, as well as in his innocence, purity, and patience, did the sacrificed calves represent him. Lev. ix. 2. The dividing a calf in twain at the making of covenants, and wishing that so God might rend the makers if they broke it, exhibits what is our dreadful desert for covenant-breaking, and what our blessed Redeemer endured on our account. Jer. xxxiv. 18. Ministers and saints are like *calves* in meekness, patience, spiritual strength, readiness to labour, and cheerful running in the way of God's commandments. Rev. iv. 7. Ezek. i. 7. Isa. xi. 6. They grow up as *calves in the stall*; when feasted on Jesus' fulness, they abound in grace and good works, Mal. iv. 3; and they render to him the *calves of their lips*, the pure offerings of prayer, praise, and thanksgiving. Hos. xiv. 2.

As the Hebrews had seen, and perhaps most of them worshipped, the Egyptian idol Apis, which was a living bull, and sometimes adored in the form of one, or in form of a man with a bull's head, they instigated AARON to make them a *golden calf* in the wilderness, to which they, on the day after, observed a solemn festival. This calf Moses soon after reduced to powder, and caused the idolaters to drink it. This sin was gradually punished in their after miseries for many generations. Exod. xxxii. When Jeroboam the son of Nebat, who had resided for a time in Egypt, got possession of the kingdom of Israel, he made two *golden calves*; the one he placed at Bethel on the south, and the other at Dan on the north frontier of his kingdom. These calves the ten tribes, for about 260 years, continued to worship, till their state was unhinged, the people carried captive, and probably the idols destroyed by the Assyrians. 1 Kings xii. 27, 28. 2 Kings xvii. Whether the calf at Dan had, for fear of the Syrians carrying it off, been transported to Samaria, the capital of the ten tribes, I know not. Hos. viii. 5, 6.

BULRUSH, a shrub growing in fens, and easily bowed by the wind. What our translation calls so is perhaps no other than the paper reeds of which the Egyptians and Ethiopians made baskets, and even boats. Exod. ii. 3. To bow the head as a *bulrush* is to make an outward appearance of grief for sin, hanging down the head, while there is no real sorrow in the heart. Isa. lviii. 5.

BULWARK, a strong fortification erected for the defence of a city, or to promote the taking of one. 2 Chron. xxvi. 15. Deut. xx. 20. The *bulwarks* of the church are her laws, worship, discipline, and government, together with the perfections, promises, and provi-

dences of God, which secure her salvation and deliverance. Ps. xlviii. 13. Isa. xxvi. 1. May not the former text also relate to the natural bulwarks of the city of David, not one of which was hurt by the Assyrians?

**BUN'NAH**, *building, or understanding*; the son of Jeremiah. 1 Chron. ii. 25.

**BUNCH**; (1.) a handful; small bundle. Exod. xii. 22. (2.) A hairy lump on the back of camels and dromedaries. Isa. xxx. 6.

**BUNDLE**; a variety of things knit together. To have one's soul bound up in the *bundle of life* with the Lord is to enjoy his kindest protection and infallible preservation. 1 Sam. xxv. 29. Christ is represented as a *bundle of myrrh*, to mark the abundant fulness and blessed connexion of his influences and blessings. Song i. 13. The classes of wicked men cast into hell, and often connected by their sins on earth, are likened to *bundles of tares*. Matt. xiii. 30. All creatures, chiefly the church and her chosen members, are called God's **BUNDLE**: they are many in number, and strictly connected; but the whole weight and care of them are borne by him. Amos ix. 6. Multiplied oppressions and superstitious impositions in worship are called the *bundle of the yoke*, they are heavy to be borne. Isa. lviii. 6.

**BUN'NI**, *building me*. Neh. ix. 4.

**BURDEN**, or *load*; as much as one can bear. 2 Kings v. 17. Acts xxi. 3. Christ's benefits, and the blessings of the glorified state, are a *load, or weight*. God bestows them abundantly, as men are able to bear them. Ps. lxxviii. 19. 2 Cor. iv. 17. His laws are a *burden* to which we must yield ourselves, at the expense of labour, and of pain to our lusts; and they are a *light burden*, far easier than that of the broken law, which he endured for us; far easier now under the gospel than the ancient ceremonies; and may with great ease and delight be obeyed, under the influence of his Spirit. Matt. xi. 30. Rev. ii. 24. God's ceremonial law and men's superstitious ceremonies are a *burden*; deprive men of pleasure and liberty, and are hard to fulfil. Acts xv. 28. Matt. xxiii. 4. The charge of government in church or state is a *burden*, the faithful execution of it is attended with much uneasy care and toil. Exod. xviii. 22. Isa. ix. 6. The dependants of Shebna and other magistrates, nay, of our Redeemer, are their *burden*, which they have to care for, protect, and support. Isa. xxxii. 24, 25.

Predictions of heavy judgments are *burdens*; they render one uneasy to hear them; and how sinking, oppressive, and grievous is their fulfilment! Isa. xlii. 1, and xiv. 28, &c.; but the word might be translated *heavy judgments*. Labour, servitude, tribute, affliction, fear, and care are a *burden*; how hard to be borne! how sinking to the spirits, and restrictive of liberty! Ps. lxxxi. 6. Hos. viii. 10. Matt. xx. 12. Men's imperfections and infirmities are *burdens*, which hurt and grieve themselves or others: but which others ought to bear with patience and meekness. Gal. vi. 2. Sinful corruptions of nature or practice are a *heavy burden*, which greatly provokes God, stupifies, restrains, and vexes men, hinders them to walk in God's way, presses them towards hell, brings on heavy strokes of wrath, and guilt makes a fearful impression upon an awakened conscience. Ps. xxxviii. 4. Zech. v. 7, 8. Heb. xii. 1. In fine, whatever renders body or mind uneasy is called a *burden*. Zeph. iii. 18. But we are to cast it on the Lord, by imploring and patiently waiting for support under and deliverance from it. Ps. lv. 22. But the word here rendered *burden* signifies a *gift*, and imports the great resignation and holy confidence wherewith we should ask mercy and deliverance. Every man shall bear his own *burden*; shall give an account of his own deeds, and, if not in Christ, suffer the due punishment thereof. Gal. vi. 5.

**BURDENSOME**; troublesome, grievous. 2 Cor. xi. 9.

**BURN**; (1.) To be hot. Lev. xiii. 28. (2.) To consume with fire. (3.) To destroy; waste; purge. Lam. iii. 3. Isa. iv. 4. (4.) To have the heart eager in desire, love, sympathy. Luke xxiv. 32. 2 Cor. xi. 29. (5.) To have the mind filled with passion, disquiet. Ps. xxxix. 3. (6.) To be under the prevailing power of fleshly lust. 1 Cor. vii. 7. There shall be *burning*, that is, tawiness, or burning ulcers, *instead of beauty*. Isa. iii. 24.

**BURNING**; the spirit of *burning*, Isa. iv. 4, means the fire of God's wrath, by which he will prove and purify his people.

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**BURN'T**, a term applied to one of the most important class of offerings under the law: it consisted of a sacrifice wholly consumed by fire on the altar. *Burnt without the camp*, refers to the ordinance of the heifer. Heb. xiii. 13, 14. Exod. viii. 17.

**BURST**; to rend violently. God *bursts* men's bands when he restores them to liberty. Jer. ii. 20, and xxx. 8. Men *burst* God's bands in furiously breaking his laws. Jer. v. 5. A man is ready to *burst like a new bottle* when his matter and desire to speak grow exceedingly on him. Job xxxii. 19. The *bursting* of the Jews' vain and wicked confidence imports the dissolution of their church and state by the Assyrians, Chaldeans, and Romans. Isa. xxx. 14.

**BURY**. The Hebrews were careful to bury even their enemies, 1 Kings xi. 15. Ezek. xxxix. 14; the troublesome pollution of dead bodies required it. To be *deprived of burial, or buried with the burial of an ass*, cast into an unclean place, they reckoned a terrible calamity.\* When one died, if his friends were able, he was embalmed, and after a proper time carried out to his grave on a bier, if poor, or on a stately bed, if rich, and laid in a proper manner, as in a bed, in the *grave*. The dead bodies were arrayed in dead-clothes; but from the resurrection of Lazarus and Christ, and a variety of other evidences, it appears they were not buried in coffins as is the manner with us. Friends and neighbours attended the occasion with a great deal of mourning and apparent grief. Kings scarcely ever attended a funeral; hence David's attendance on the funeral of Abner and joining in the mourning is observed as something remarkable. He no doubt did so to ward off suspicion of the murder, and to conciliate the affections of the people. John xv. xix. and xx. Acts viii. 2, 2 Sam. iii. 31-36. When the modern Jews come to their burying-place, which they call the *house of the living*, they address themselves to the persons buried, and bless God, for making, preserving, and cutting them off by death, and that he will raise them again. At the grave this blessing is repeated; and the corpse being set down on the ground, they make an oration in praise of the dead person, and, walking around the grave, repeat a long prayer. After a prayer for the man's soul, they let down the corpse into the grave, and desire him to go in *peace*. The relations begin to cover him with earth, and then all present assist. They walk backwards till they are at some distance from the grave, and as they leave the burying-place, they pluck some bits of grass and throw behind their backs, saying, "*They shall flourish like grass of the earth.*" To be *buried with Christ in baptism* imports our regeneration, and continued mortification of sin, by virtue of fellowship with him in his death, represented, sealed, and applied to us in our baptism. Rom. vi. 4. Col. ii. 13.

**BUSH**, a low, spreading, and often prickly shrub. The *bush burning* and *not consumed*, which Moses saw near mount Horeb, represented our earthly nature united to the Son of God, inflamed with the fire of divine punishment, and yet not consumed, but supported and refreshed: and the Hebrew nation in the fire of Egyptian cruelty, and the church in the fire of persecution and distress, and yet not in the least destroyed thereby, because of the good-will and favour of him that dwelt, that is, appeared in the bush. Exod. iii. 2, 4. Acts vii. 30, 35. Deut. xxxiii. 16.

**BUSHEL**, a corn measure. The Roman bushel, or modius, contained 552 solid inches; which is near eight inches more than an English peck. Matt. v. 15.

**BUSY**; diligent in work. *Busy-bodies* are such as, neglecting their proper work, give up themselves to intermeddle with the affairs of others. 2 Thess. iii. 11.

\* The great concern of the Jews for a burial for themselves and friends (a concern common to the heathens in ancient times) probably proceeded from a persuasion of the immortality of the soul and resurrection of the body. The Scripture threatens the wicked with being deprived of it, as if it were one of the greatest calamities. Eccl. vi. 3, 4. Indeed, it was denied to none except persons whose conduct had rendered them utterly detestable; even self-murderers were buried after sunset. The greatest degree of abhorrence and contempt were showed to some of the wicked kings of Israel by their subjects, who refused to bury them honourably; they received the burial of an ass: for their bodies were cast forth a prey to the fowls of heaven and the beasts of the earth.



**B**USINESS is the work which men do; or which they ought to do, by virtue of their calling or trust. Deut. xxiv. 5. Rom. xii. 11.

**B**UT, ordinarily signifies that the things between which it is placed are contrary or diverse. John vi. 27, and iii. 17. Matt. vi. 15, and xx. 16. Our English translation hath frequently *and* where but might have done better.

**B**UTLER, one charged with the care of the wine cellars in the house of a great man. Pharaoh's *butler* was also his cupbearer, that filled out his wine to him and his guests. Gen. xl. 1, and xli. 9. His office was called *butlership*.

**B**UTTER. Calmet will have it to be the same with cream among the eastern nations; but it is plain from Prov. xxx. 33, that it was brought forth by churning; whether in a skin, as is the custom at present among the Moors and Arabs, or otherwise we know not. It was long ere the Greeks knew any thing of butter. The Dutch were the introducers of it into the East Indies. The ancient Romans used it as a medicine, as do the modern Spaniards, not for food. It is far otherwise in the Dutch and British dominions. Buttermilk is held as a delicate drink among the Arabs. Judg. iv. 19, v. 25. *Butter and honey* were so plentiful in Canaan, as to be common provision. Isa. vii. 15, 22. They are accounted a delicacy at the table of Arabian princes, joined or mingled together, and are by no means appropriated to children. *To wash one's steps with butter*, is to enjoy great and delightful prosperity. Job xxix. 6. Flattering speech is *smoother than butter*, is apparently very soft and agreeable. Ps. lv. 21.

**B**UTTOCK; to have it *uncovered* imported the greatest shame and disgrace. 2 Sam. x. 4. Isa. xx. 4.

**B**UY. *To buy from men* is to obtain right to, and possession of a thing by giving a price for it. Gen. xli. 2. *To buy from Christ* is, under a sense of need, and

a belief of their excellence and fitness for us, to receive himself and his blessings freely as the eternal portions of our souls, and to forsake whatever stands in opposition thereto. Isa. lv. 1. Rev. iii. 18. Matt. xiii. 44. *To buy the truth*, and not sell it, imports the most diligent consideration and cordial embracement of it and cleaving to it, whatever expense, hazard, or trouble it costs us. *To buy the merchandise of Rome* is, at the eternal hazard of our soul, to embrace her abominations; or by money, intercession, or the like to procure antichristian dignities, offices, relics, pardons. Rev. xviii. 11. God *bought* his chosen people by giving his Son to the death as an infinite ransom for them. 1 Cor. vi. 19. He *bought* the Hebrew nation in exerting his power and goodness on their behalf, bringing them from Egypt, and loading them with mercies unnumbered, that they might be his peculiar people. Deut. xxxii. 6. He *buys* professed Christians, in giving them his word; and at much expense of power and goodness delivering them from heathenism, popery, or profaneness, that they might serve him. 2 Pet. ii. 4. Christ *bought* his church by paying the infinite price which the law demanded, and therefore it is his property. Acts xx. 28. 1 Cor. vi. 14. Eph. i. 14.

**B**UZ, *despising*, the son of Nabor, by Milcah, and ancestor of Elihu, the companion of Job. His posterity dwelt in Arabia the desert, and were terribly distressed and enslaved by Nebuchadnezzar. Gen. xxii. 21. Job xxxiii. Jer. xxv. 23.

**B**U'ZI, *my despising*, the father of Ezekiel. Ezek. i. 3.

**B**Y is expressive of the cause, means, or instrument of any thing, Rom. viii. 11, and v. 1; or it signifies *at or near to*, Exod. xxx. 4. Dan. viii. 8; or it denotes the object sworn by in an oath. Gen. xlii. 15, 16. *A by-way* is one not commonly used. Judg. v. 6. *A by-word*, a speech frequently used in derision of one. *By-and-by*, in a short time. Matt. xiii. 20.

## C

**C**AB, a measure containing the sixth part of a seah, and eighteenth of an ephah: it contained about ninety-six solid inches, which is six inches less than our pint.

**C**AB'BON, *as though understanding*, a city. Josh. xv. 40.

**C**ABIN, a small cell in a prison. Jer. xxxvii. 16.

**C**A'BUL, *a footman*; (1.) A city on the frontier of the lot of Asher. Josh. xix. 27. (2.) The name that Hiram king of Tyre gave to the country which Solomon presented him, to mark his displeasure with it. 1 Kings ix. 13.

**C**AGE, for birds and wild beasts. Wicked men's houses are represented as filled with deceit, and what is thereby obtained, as a cage is with birds. Jer. v. 27. The antichristian state, chiefly Rome, is a *cage of every unclean and hateful bird*; is full of abominable persons, offices, officers, doctrines, and customs. Rev. xviii. 2.

**C**A'IPHAS, the high-priest of the Jews, who succeeded Simon the son of Camith about A. D. 16, or 25, as Calmet thinks, and married the daughter of Annas. It is certain he was high-priest that year in which our Saviour suffered. When the priests and Pharisees, heartily vexed at the rising of Lazarus from the dead, consulted whether they should apprehend Jesus or not, and put him to death, Caiaphas upbraided them with their stupidity, and told them it was necessary Jesus should die for the people that the whole nation might not perish. Doubtless he meant that his death was necessary to prevent the Romans destroying their nation; but the Spirit of God, who directed his lips in this sentence, intended to signify that Jesus's death was necessary for the salvation of the children of God, Jews or gentiles. John xi. 49, 50.

When Jesus was apprehended by the servants of Caiaphas and others of the rascal order, he was first brought to, and examined by Annas: next he was brought to Caiaphas's hall, where the priests and elders were convened to judge him. After nothing could be proved to purpose by their suborned witnesses, Caiaphas, in order to find a charge against him, adjured him

by the living God to declare whether he was the Christ, the true Messiah, or not. Jesus acknowledging he was, and would afterward appear gloriously in the clouds, Caiaphas, as if shocked, rent his clothes, and taking the company to witness that they had heard his blasphemy, asked what they thought he deserved; they all agreed he deserved death. No doubt Caiaphas attended the council next day, when they delivered up Jesus to Pilate, and begged he might be crucified. John xviii. 13-28. Matt. xxvi. 57, 66. Luke xxii. 54-69. Mark xiv. 53-64. Soon after he, at a meeting of the sanhedrim, expostulated with the apostles, why they durst contrary to orders preach up Jesus as the Messiah: they replied they were obliged to obey God rather than men. Acts v. 27-32. In A. D. 33, Caiaphas and Pilate were both deposed by Vitellius the Roman governor of Syria; and Jonathan, a son of Annas, was made high-priest in his stead.

**C**A'IN, *possession*, the eldest son of Adam. When his mother Eve bare him she seems to have imagined him the promised seed, who should destroy the head, the power of the devil.\* When grown up, he applied himself to cultivate the ground, as his brother Abel did to feeding of flocks. On the Sabbath, or last day of the week, or at the end of the year, Cain offered his first-fruits, and Abel the best firstling of his flock. Cain having offered his oblation with an unbelieving and wicked heart, God did not mark his respect to it by the descent of fire from heaven, or any such similar token as he did to Abel's. Cain was enraged to see his brother the darling of Heaven, and marked the same by his sullen countenance and surly temper. God expostulated with him, and told him that his neglect of his offering was solely owing to his own wickedness,—that if he speedily believed and repented he should be accepted; but if not, his sin, that already lay on his conscience, would speedily bring ruin on his head; and hinted that he had no reason to be enraged at Abel, as

\* This seems implied in these words, Gen. iv. 1, "A man from the Lord," or literally, a man, the Lord.



he still continued his wonted subjection to him as a superior in age.

Contemning his Maker's admonition, Cain decoyed his brother into the field and murdered him; and it seems buried him in the earth. The Lord quickly called him to account, and interrogated him, what was become of Abel his brother? Cain angrily replied that he knew not, and had no business to be his brother's keeper. God charged him with the murder, and represented its horrid nature and consequence; that Abel's blood, however hidden, cried for vengeance against him; that the earth which had covered it should never more yield him a plentiful crop, or a settled abode. Cain complained of the divine severity, that his crime was not forgiven, but to be insupportably punished; and that everybody who found him would slay him. God assured him that sevenfold vengeance should be taken on his murderer; and either by some present token assured him of preservation, or by some visible badge of continual trembling, sullenness of countenance, or the like, marked him out to others for his safety. Driven from the east of Eden, where the symbols of the divine presence were often visible, and from the church of God, he retired to the country called Nod from his unsettled condition, and there built a city called Enoch, after the name of his son. There his family increased and spread through a great part of the world. They continued till the flood, in seven generations, famous for invention of arts, and for their impiety. By intermarriages with them did the posterity of Seth corrupt themselves, and provoke God to bring on the general deluge. See LAMECH. Gen. iv. and vi.

**CAL'INAN**, or **KE'NAN**, *possessor*, or *buyer*, the son of Enos. He was born A. M. 325. Seventy years after, he begat Mahalaleel, and died aged 910. Gen. v. 9-14. 1 Chron. i. 2. Luke iii. 37. Another CAL'INAN is represented as the son of Arphaxad, Luke iii. 36; but a triple sacred genealogy testifies that no such person ever existed. Gen. x. 24, and xi. 12. 1 Chron. i. 18. It is likely some copyist threw him into Luke, in order to make his genealogy agree with the Septuagint.

**CAKE**. The cakes of the Jewish offerings were of fine flour, kneaded or fired with oil. Exod. xii. 39. The ten tribes of Israel were a *cake not turned*; while on the one side, they professed the true religion, on the other, they were practical idolaters; while on the one side, they were roasted with distressful judgments, on the other, they remained stupid and unteachable. Hos. vii. 8.

**CAL'LAH**, an ancient city of Assyria, built soon after the flood, by Ashur: from it the country about, on the north-east of the Tigris, and south of the Gordian mountains of Armenia, was called Calachene, or Calacine. Gen. x. 11.

**CALAMITY**, grievous outward affliction. Jer. xlviii. 17. A foolish son is the *calamity* of his father, grieves his spirit, disturbs and discredits his family, and wastes his substance. Prov. xix. 13.

**CALAMUS**, or sweet **CANE**, is an aromatic reed, found in pieces of ten or twelve inches long, knotty in the manner of a common reed, but not so thick. Its hollow is filled with a spongy substance, somewhat similar to cobwebs, but of a most agreeable smell, when newly opened up. It grows in the East Indies, is often used for sauce, and is said to refresh and heal the heart, and to cleanse the stomach; and when it is burnt with turpentine, the fume is thought to heal diseases of the breast. It was a part of the Tyrian trade with the Grecians and Danites, Ezek. xxvii. 19; and an ingredient of the Jewish sacred perfume. Exod. xxx. 23. Isa. xliii. 24. The saints' graces are likened to it; they are savoury and acceptable to God and his people; they purify the heart, and excite love to God, and zeal for his glory, and an earnest appetite after his fulness. Song iv. 14.

**CALDRON**, a large vessel for boiling in. 1 Sam. ii. 14. Perhaps *Agmon* may signify a rush mat on which the Arabs place their warm victuals, and *dud*, a basket in which they put them. Job xli. 20. The place where wicked men are tormented and ruined by God's judgments is the caldron, and they are the flesh boiled in it. Ezek. xi. 3, 4, and xxiv. i. 2. Jer. i. 13, 14.

**CAL'LEB**, *as a hart*; 1. The son of Jephunneh, brother of Kenaz, and descendant of Judah. When the spies returned from the search of the promised land, Caleb and Joshua, endued by the Spirit of the Lord, opposed the rest, represented Canaan as a good land, and rend-

ing their clothes for grief, that the congregation, believing the rest were on the point of returning to Egypt, earnestly endeavoured to persuade them, that, with the assistance of God, they could easily conquer it. To reward their piety, they alone, of the twelve spies, survived that day; they only, of all the armed men that came out of Egypt, entered into Canaan; and Moses promised Caleb the possession of the places about Hebron, where, without dismay, he had seen the monstrous giants. Forty-five years after, Caleb's strength and courage being nowise abated, he begged, that Joshua, who was going to divide the land, might give him the country of the giants, as Moses had predicted, that depending on the assistance of Heaven, he might have the honour to expel them. Joshua blessed him, and granted him his request. Assisted by a part of his brethren of Judah, he marched against Hebron, and slew there the children of ANAK. Thence he marched to Debir: and as the place was extremely strong, he offered his daughter Achsah to the hero that should take it. Othniel his nephew took it, and obtained Achsah, with a considerable portion of ground. When or how Caleb died, we know not. By his three sons, Iru, Elah, and Naam, he had a numerous and honoured posterity. Num. xiii. and xiv. Josh. xiv. 6-15, and xv. 13-19. Judg. i. 9-15. 1 Chron. iv. 15-20.

2. **CAL'LEB**, or **CHELU'BIA**, the son of Hezron, and brother of Jerahmeel; his wives, perhaps in succession, were Azubah-Jerioth, Ephrath; and Ephah and Machab, concubines: his sons were Jeshier, Shobab, Ardun, Hur, Mesha, Haran, Mozah, Gazeh, Sheber, Tirhanah, Shaph, Shevah, and a daughter called Achsah; and perhaps others. His posterity were very numerous. 1 Chron. ii. 9, 18-20, 42-45.

3. **CAL'LEB**, the son of Hur, and grandson of the former Caleb. His sons were Shobab, Salma, Hareph. His posterity peopled the whole country about Bethlehem, Kirjath-jearim, Bethgader, &c. 1 Chron. ii. 50-55.

4. **CAL'LEB**, which is perhaps the same as *Caleb-Ephrath*, a city where Caleb the son of Hezron and Ephrath had dwelt. To the elders of Caleb, David sent part of the spoil he took from the Amalekites. 1 Sam. xxx. 14.

**CALF**. See **BULL**.

**CALKERS**; carpenters, who fill the chinks of ships; masons who repair the breaches of walls; magistrates, who repair the breaches of order and safety in the state. Ezek. xxvii. 9, 27.

**CALL**; (1.) To name a person or thing. To be called or named by one, is to derive a name from them. Jacob's name was *called upon* the sons of Joseph, when they were named Israelites, and each became the parent of a tribe. Gen. xlviii. 16. Persons are *called* by the name of God or Christ, when called his people or followers, or called **CHRISTIANS** from **CHRIST**. James ii. 7. Acts xi. 26. (2.) To invite; require; request. Exod. ii. 7. (3.) To invite to, appoint, and furnish for an office. Exod. xxxi. 2. (4.) To create; to produce things by a word; an act of will. Rom. iv. 17. Ezek. xxxvi. 29. (5.) To invite and exhort to duty, by the ministry of the word, dispensation of Providence, or motions of the Holy Ghost. Isa. xxii. 12. Prov. i. 24. Matt. xxii. 14. (6.) To invite and draw sinners into a state of union with Jesus Christ, by the preaching of the word, and working of the Holy Ghost. Therein the person is convinced of his sin and misery; has his mind enlightened in the knowledge of Christ, as able and willing to save him; has his will renewed; and is so persuaded and enabled to embrace Jesus Christ, as offered to him in the gospel. This call is *according to God's purpose*, with respect to persons, time, and manner thereof. Rom. viii. 28. 2 Tim. i. 9. It is sovereign and free: not many wise, mighty, or noble are called. 1 Cor. i. 26, 27. It is *high*, proceeds from the Most High God, and interests us in the highest glory and happiness. Phil. iii. 14. It is *holy* in its author, means, and end. As we are called by the glorious power and almighty virtue of God's grace: so we are called to *glory and virtue*, to holiness and happiness. 2 Pet. i. 3. It is *heavenly*, comes from above, interests us in, and prepares us for, heaven, Heb. iii. 1; and is *without repentance*, as God will never cast off any that are once drawn to him. Rom. xi. 29. (7.) To acknowledge. Heb. ii. 11. (8.) To esteem; account. Isa. lviii. 5, 13. Mal. iii. 15. (9.) To proclaim. Joel i. 4, and ii. 15. To *call God for a record on one's soul* is solemnly to appeal to him. 2 Cor. i. 23. To *call on God*, is to worship him, particularly by prayer and

praise. Ps. l. 15, and cv. 1. Perhaps *calling* on the name of the Lord, Gen. iv. 26, may denote worshipping him in public assemblies; but some render it, to *profane the name of the Lord*. Lawful employments are termed a *calling*: men are, by Providence, invited to, and furnished for them. 1 Cor. vii. 30. The heavenly glory is a *calling*: we are invited and drawn to it, and the enjoyment of its happiness is our everlasting business. 2 Thess. i. 11. The word there may signify effectual calling. Eph. iv. 1.

CALM, that the sea may be *calm* to us, as it is in the original, "may be silent."

CAL'NEH, *all we*, CAL'HO, a city built by Nimrod in the land of Shinar. Gen. x. 9. Isa. x. 9. If it be the same with Cannel, the inhabitants traded with the Tyrians. Ezek. xxvii. 23. It is probably the same with Ctesiphon on the river Tigris, about three miles from Seleucia; and which was for some time the capital of the Parthians, and was exceedingly enlarged and beautified by Pacorus, one of their kings.

CAL'VARY, or GOLGOTHA, which signifies the place of a skull, so called either from its resemblance to the skull of a man's head, or because it was the place where malefactors were beheaded, was a small hill to the west of Jerusalem. It is said Adam was buried here; but it is certain Jesus was crucified here and buried in an adjacent garden. Over his sepulchre Helena, the mother of Constantine, about A.D. 330, built a magnificent church, which to this day is visited by superstitious pilgrims of the Christian name, with great ceremony and pretence of devotion. Luke xxiii. 33.

To CALVE, to bring forth young; chiefly a calf or young deer. Ps. xxix. 9.

CAMEL, a four-footed beast without horns. It has no fere-teeth in the upper jaw, and chews the cud. It has six or eight in the lower, broad and standing outward. It has three tusks in its upper jaw and two in the lower, situated at some distance from each other. Camels are covered with a fine fur which they cast in the spring, and which is gathered up, and a kind of stuff made of it. Their neck and legs are long and slender. When they lift up their head, it is very high. Their ears are short, and their feet broad and exceedingly sure; their tail is about a foot long; some of them, notwithstanding of excessive heat, can live without water four or five days, nay, some say, nine or twelve days. They feed in old ruins, and in dry and barren places, on nettles, thorns, thistles, and heath, and remain abroad all winter except when they shelter themselves amid old ruins, Ezek. xxv. 5; and are not so much afraid of any thing as mires, into which they are apt to plunge, and hardly recover themselves. They travel little more than two miles in an hour. They are not only used as beasts of burden in the hot and dry countries; but the Turks eat the flesh of young ones, and their milk is much used by the Arabs to prevent the dropsy; perhaps, as the animal is naturally revengeful, their milk may contribute to give the Arabs that revengeful turn they generally have. They kneel down to receive their burden, or to have it taken off. There are four kinds of camels: (1.) The camel with two hairy bunches on its back, which is principally produced about the east of Persia, and will bear 1300 weight. Of this kind the king of Persia, in 1676, had 7000, of which the Tartars carried off 3000. Before his affliction Job had 3000, and after it 6000. This is by some improperly called the dromedary. (2.) The camel with one bunch, which is chiefly used in Arabia and the north of Africa. The most handsome of this kind is the dromedary, which is of rounder shape, and has a less bunch than the others. This kind is able to carry a far less burden, but is of prodigious swiftness; said by the Arabs to run as far in one day as their best horses will in nine, and so chiefly used for riding. 1 Kings iv. 28. Esth. viii. 10. (3.) The Peruvian camel, whose back is even and its breast bunched. (4.) The Pacos, which has no bunch at all.

Though camels chewed the cud, yet, as the division of their feet was not complete, they were marked out by the law as unclean; and may thus represent wicked persons, haughty and revengeful. Lev. xi. 4. Deut. xiv. 7. The Jews were like *swift dromedaries traversing their ways*, for their levity and inconstancy in God's service. Jer. ii. 23. Multitudes of camels and dromedaries of Midian, Ephah, Shebah, and flocks of Kedar and Nebaioth covering the church import that the Arabs in the apostolic age, and the Mohammedans in the Mil-

lennium shall be converted to Christ, and use their power and wealth in his service, Isa. ix. 6-8.

CAMELEON, or CHAMELEON, a kind of lizard, with a long flat tail, and usually of a greenish yellow colour. On each of its four feet it has five toes, two or three of which adhere together. Its snout is long; it has two small openings for nostrils; its eyes move much and often with a contrary motion; it has no neck; its back is sharp, and its skin grained like shagreen. It can hang to the branches of trees by its feet or tail. To catch flies it can dart its tongue to the length of its whole body, and contract it again with the utmost speed. Some cameleons in Egypt, the tail included, are a foot long, but those in Arabia are not much above the half. The cameleon neither feeds on air, nor changes colours in the manner some have asserted; yet it is more bluish and less beautiful in the shade, than when exposed to the sun, where it appears a darker gray and beautifully spotted. And if it be wrapped in fine linen cloth it will sometimes become white. Nay, it can make a number of variations in its appearance. It will appear plump and fat, and yet in a few minutes appear a mere bag of skin. It was unclean under the law, and might represent the seed of the old serpent, extremely unsubstantial and unsteadfast in every thing good. Lev. xi. 30.

CAMP, the lodgment of an army in the open air. 1 Sam. iv. 7. Nothing could be more exactly regulated than the camp of the Hebrews in the desert. The tabernacle was placed in the midst. Moses, Aaron, and their families had their tents on the east of it. On the south, pitched the Kohathites; on the west, the Gershonites; on the north, the Merarites. Thus it was encompassed by the Levites, who did the service thereof. Before the tabernacle, on the east side thereof, was the camp of Judah, Issachar, and Zebulun, containing 186,400 men fit for war; on the south the camp of Reuben, Simeon, and Gad, containing 151,400; on the west, the camp of Ephraim, Manasseh, and Benjamin, containing 108,100; on the north was the camp of Dan, Asher, and Naphtali, containing 157,600. The camps of the Greeks, but especially of the Romans, were pretty similar to that of the Hebrews. When the Israelites marched, they had a triple warning by the silver trumpets; one to pack up their baggage, a second to assemble to their standard, and a third to begin their march. The camp of Judah marched first; the tabernacle was then taken down, and the Gershonites and Merarites, laying the boards on wagons, followed. Upon a second alarm the camp of Reuben marched; the Kohathites followed, with the more sacred furniture of the tabernacle on their shoulders. Next followed the camp of Ephraim, Ps. lxxx. 1, 2, and that of Dan brought up the rear. Num. i. ii. iv. and x. As Jesus, standing in the room of unclean and leprosy sinners, suffered without the gate, and his ashes, the virtue of his death, chiefly extends to the once outcast gentiles, it becomes us to go without the camp of carnal societies, bearing his reproach, willingly exposing ourselves to shame and danger for his sake. Compare Deut. xxiii. 10. Num. xix. 3. Exod. xxix. 14. Heb. xiii. 10. The camp of the saints is the church regularly ranked, and prepared to fight with principalities and powers. Rev. xx. 9.

To CAMP; ENCAMP; to set up tents to lodge in them in the manner of an army, or to besiege a city. Num. i. 50. 1 Sam. xi. 1. God and his angels encamp about his people when they watch over and give them remarkable protection. Zech. ix. 8. Ps. xxxiv. 7. God camps against a place when he surrounds it with fearful judgments, or permits an enemy to lay siege to it. Isa. xxix. 3. God's troops encamped about Job's tabernacle, when numerous troubles beset him on every side. Job xix. 12. The grasshoppers camp in the hedges during the summer; they lodge there in vast numbers. Nah. iii. 17.

CAMPFIRE. The tree is a species of bay or laurel; every part of it abounds with the camphire drug, which is neither resin, volatile salt, oily juice, bitumen, nor gum; but a mixed substance; dry, white, transparent, and brittle; of a strong, penetrating, fragrant smell, but bitter taste; which either distills from the tree, or may be extracted by a chymical process. It is of use in fireworks, varnish, &c.; it can burn even under water. It promotes perspiration, and so is of considerable use in inflammatory, putrid, pestilential, maddening, and venereal disorders. The camphire of Japan is coarse, but that of Borneo, Sumatra, and Ceylon, all

**East India islands, is finer.** If the Hebrew **סופר** be rightly translated **CAMPBIRE**, Jesus Christ is compared to a cluster of it, to denote the abundant and well-connected plenty of fragrant, soul-healing, and exhilarating virtue that is in his person, righteousness, and fullness; but if it signify the *Cyprus vine*, it denotes his nourishing, strengthening, and comforting influence. If it signify the *cyress-tree*, it exhibits him in the pleasant, pure, healing, and anointing virtue of his person, blood, and grace. If it signify *cyprus* or *sword-grass*, it represents him in his fruitfulness, fragrantcy, and strengthening influence and his powerful virtue to heal the wounds made by sin, the poison of the old serpent. If it signify *dates*, the fruit of the palm-tree, it represents him as infinitely precious, sweet, and nourishing. If it signify the **BALM-TREE**, it still figures him out in his pleasantness and medicinal virtue to the souls of men. The saints and their graces are compared to **סופר**, to mark how acceptable their persons, new nature, and holy conversation are to Christ and to good men; and what a feeling, edifying, and exhilarating virtue they have in the churches and nations where they reside. Song iv. 13.

**CAN**; to be able, in respect of knowledge, authority or strength, to perform a thing. Gen. xli. 38. Jesus *could* not do many mighty works at Nazareth: it was not consistent with his will or commission to do many miracles there, where unbelief and contempt of him so prevailed, and where the faith of receiving miracles was wanting. Matt. xiii. 58. Mark vi. 5. Worldly men neither will, nor by reason of their disposition *can* hate the wicked as such. John vii. 7. We speak and do evil things *as we could*, when we are as wicked as Providence permits. Jer. iii. 5.

**CA'NA**. See **KA'NAH**.

**CA'NAAN**, a merchant, the youngest son of Ham. When Ham sported with his father's nakedness, Noah denounced a curse of the basest servitude, peculiarly against Canaan. Whether Canaan had joined in the crime, and informed his father of the shameful sight; or whether Noah could not pronounce a curse against Ham himself, who had been formerly blessed of God; or whether the words *father* of ought to be supplied before Canaan, as *son* is, Matt. iv. 21, and *wife*, John xix. 25, and *father*, Acts vii. 16; or whether the curse is chiefly pointed against Ham's posterity in Canaan, as they were to be extirpated in part by the Hebrews, is not agreed by interpreters. It is certain, the Lord is righteous in all his ways; it is certain that parents are punished in the misery of their posterity; and from the subsequent history it will appear, how the Canaanites were terribly enslaved by the posterity of Shem and of Japheth, according to the tenor of that curse. It is probable that Canaan lived and died in, as well as gave name to, the land of promise. His posterity was numerous; the Sidonians, Tyrians, Hittites, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, Hamathites, Perizzites, and another tribe that were called Canaanites, though how they had this name, more than the rest descended from him, we know not. Seven of these tribes, the Canaanites, Hittites, Jebusites, Amorites, Girgashites, Perizzites, and Hivites, peopled Canaan: their situations will be seen under their respective articles: the other tribes peopled Phenicia and part of Syria. According to the custom which then prevailed, they were divided into a vast number of kingdoms; scarcely a town or city of note but had its sovereign. As Moses subdued two, Joshua thirty-one, and Adonibezek, just before, seventy, it is plain that sometimes these Canaanites were formed into above a hundred kingdoms. They were generally very wicked, given to the vilest idolatry: but we hope Melchizedek's kingdom adhered to the true religion; it is certain he did so himself. Five of their kingdoms on the south-east, Sodom, Gomorrah, Admah, Zeboim, and Zoar, appear to have introduced the practice of the vilest and most unnatural lusts, men abusing themselves with mankind. Chedorlaomer, king of Elam, rendered them his tributaries, about A. M. 2078. After twelve years' servitude, they rebelled. In A. M. 2092, he and his allies invaded Canaan, reduced the revolted kingdoms, and brought them and the places adjacent to the brink of destruction. By Abraham's means, they recovered this disaster. The people of Sodom, Gomorrah, Admah, and Zeboim had scarcely lived sixteen years more in affluence and horrible guilt, when God, by fire and brimstone from heaven, consumed their

country and turned it into a stagnant lake. For the sake of Lot, Zoar was preserved from a similar ruin. Gen. ix. 25, x. 6, 15-19, xiv. xviii. and xix. Ezek. xvi. 48, 50. About A. M. 2270, Shechem, the son of Hamor, by his defilement of Dinah, provoked the sons of Jacob to destroy his inconsiderable state. Gen. xxxiv.

About A. M. 2514, the Canaanites on the south frontiers of Canaan, assisted by the Amalekites, gave the rebellious Hebrews a terrible defeat at Hormah. About thirty-eight years after, Arad harassed them, but paid dear for his labour, the Hebrews utterly destroying his kingdom. The Canaanitish kingdoms of Sihon and Og, on the east of Jordan, were in a flourishing condition; but on their refusal to give Israel passage, were utterly destroyed by Moses. On the west of Jordan, Joshua conquered thirty-one kingdoms of Jericho, Jerusalem, Hebron, Jarmuth, Lachish, Eglon, Gezer, Debir, Gedir, Hormah, Arad, Libnah, Adullam, Makdedah, Bethel, Tapuah, Ephraim, Lasharon, Madon, Hazar, Shimon-meron, Achsaph, Taanach, Megiddo, Kedesh, Jokneam, Dor, Gilgal, Tirzah; and the state of the Gibeonites submitted. The territories of these kingdoms, and of others, were divided to the tribes of Israel. After Joshua's death, the tribes of Judah and Simeon entirely expelled or reduced the Canaanites that were left in their cantons. The tribes of Ephraim and Manasseh, too, expelled part of them that were in their lot. In most of the cantons of the other tribes, the Canaanites kept possession of several principal cities, where they at once tempted the Hebrews to idolatry, and often harassed them. After hard struggling, several of the tribes reduced them to a state of subjection. But on the north parts of the promised land, the residue of the Canaanites formed themselves into the very powerful kingdom of Hazor; and about A. M. 2720, under king Jabin, reduced the Hebrews to a twenty years' servitude. Deborah and Barak gave such an overthrow to this state that we hear no more of it. About 240 years after, David almost finished the conquest of the Canaanites, and took from them Jebus, or Jerusalem, one of their strongest places. Pharaoh, king of Egypt, reduced the Canaanites of Gezer, and gave it to Solomon, his son-in-law. About 153,300 Canaanites were employed in the servile work of building Solomon's temple; and on all of that race he laid a heavy tribute: nor ever after do that people seem to have had any freedom among the Israelites, though we find remains of them after the captivity. Num. xiv. xx. and xxi. Judg. i. iii. and ii. 2 Sam. v. 6-9. 1 Kings v. 15, 16, ix. 20, 21. Ezra ii. 55, 58. Neh. xi. 3.

The Canaanites who escaped the servitude of Israel, were reduced to it by others. What was the terrible fate of those that originally resided in Syria or Phenicia, or retired thither from the sword of Joshua, David, or others, shall be related under these articles. The Girgashites, and perhaps other Canaanites, fled from the sword of Joshua, and retired to the north of Africa near Carthage. Vast numbers followed them from Tyre, &c. in after-times. There they, for some ages, made a flourishing appearance; but for almost 2000 years past, the country has been rendered a scene of the most horrid tyranny by the Romans, Vandals, Saracens, and Turks. Nor have the Canaanites of Tyre, Zidon, and other places in Phenicia, who planted themselves in the Mediterranean isles, escaped a similar fate. Such Canaanites, **HIWITEK**, or others, who escaped the sword of king David, and fled to Bæotia, on the south of Europe were pursued by the curse of servitude. What a pitiful figure did that state generally make! What shocking slaughter Alexander made among its inhabitants, selling the survivors for slaves! A part of the Bæotians fled to Heraclea on the south of the Euxine sea; where, after a grand appearance, they were reduced to slavery by the Romans, about 1840 years ago and have continued under these, and the Greeks, Saracens, and Turks, to this day. As we are strongly inclined to believe that the Pelasgi of Greece, and the Etruscans of Italy, were of a Canaanitish origin, it is easy to observe to what sordid subjection the one were, after a short-lived prosperity, reduced by their neighbours in Greece, and the other by the conquering Romans.—*O how dreadful then, to be under the curse of the broken law! how impossible to escape it without an interest in Christ!*

**CANAAN** was the name of the country where Canaan and his posterity dwelt. It is about 200, or rather 160 miles in length, from Dan on the north to Beer-sheba

on the south; and from east to west, about 80 miles; and so comprehended in all, about 9,231,000 acres of ground, of which each of the 610,730 Hebrew warriors who conquered it, might have about twelve acres allotted to his share. It lies in the 32d, 33d, and 34th degrees of north latitude, and in the 36th and 37th of east longitude, from London. It has the Mediterranean Sea on the west; Lebanon and Syria on the north; Arabia the Desert, and the land of the Ammonites, Moabites, and Midianites on the east; the land of Edom, and wilderness of Paran on the south, and Egypt on the southwest. No more than this was wont to be called Canaan; and this only was promised to the Hebrews in *possession*; but if we take in the whole extent of territory promised to them in *dominion*, from the river Euphrates on the north-east, to the river Nile on the south-west (Gen. xv. 18-21, Exod. xxiii. 31), it comprehended all those countries which David reduced: Syria, Ammon, Moab, Edom, &c. In this sense, it may be readily granted to the learned Dr. Shaw, that its south borders were the gulfs of the Red Sea; and that it comprehended the land of Goshen in Egypt. Whatever the land of Canaan, properly so called, be now, when it lies under a curse, and lies almost wholly uncultivated, it was anciently a most beautiful and fertile country. The Jordan running southward through it, and forming the lakes of Merom and Tiberias; a multitude of brooks and rivulets crossing the country on both sides of the Jordan; and a multitude of valleys and hills, pleasantly diversified the form thereof. The rich pastures produced prodigious quantities of milk and honey. The arable grounds, which, according to Hecateus (but I suppose his account is too low), amounted to about 3,000,000 of acres, produced the richest crops. The mines of the mountains produced plenty of iron and brass. When God, by seasonable warmth and rains, concurred with the laborious improvers of this soil, it is abundantly credible how it supported the numerous millions that dwelt therein. Deut. xi. 11, and vi. 10, and vii. 7-9.

An account of the MOUNTAINS, RIVERS, BROOKS, and VALLEYS of Canaan will be given under those articles. We shall at present take a view of it, as divided into the twelve portions of the Hebrew tribes. On the east of Jordan dwelt the Reubenites, Gadites, and Manassites.—The Reubenites had their lot on the south part, to the north east of the Dead Sea, and north of the river Arnon. It was partly very mountainous, including Peor, Nebo and Pisgah, hills which at present have a very disagreeable aspect. Their principal towns were Jaazah, Ramothbaal, Bethpeor, Medeba, Mephaath, Adam, Shittim, Bethabara, Lvias, Macheron, Bezer, Lasha, Kedemoth, Bethjeshimoth; but the Moabites seized on part of these cities. On the north of Reuben lay the inheritance of the Gadites: their chief towns were, Mahanaim, Penuel, Succoth, Mizpah, Rabbah, Ramoth-gilead, Rogelim, Tishbi, Sharon, Sophar Armon, Magesh, Aroer, Bethharan, Debir, Ashtaroth, Jazer, Heshbon, Dibon, Enon. Here the ground was more plain, and the soil very fertile. Northward of Gad was seated the half-tribe of Manasseh, whose territory was called Upper Galilee, or Galilee of the Gentiles; and was almost as large as both the two former portions. It contained the countries of Bashan, Golan, Hauran, Machonitis, Geshur, and Argob. The principal towns were Shalisha, Bosra, Maachah, Gershon, Ashtaroth-karnaïm, Hadrach-keder, Gamala, Edrei, Gilead, Pella, Abel-beth-maachah, Jabbesh-gilead, Chorazin, Julius, Bethsaida, Girsasha, Gadara, Hippo, Ephron.

On the west of Jordan, nine tribes and a half had their inheritance. On the north border, the tribe of Naphtali had theirs on the east side; and the tribe of Asher theirs on the west. The chief cities of Naphtali were Ir-shemesh, Ziddim, or Assoudim, Zer, Kartan, Hammath, Rakkath, Cinnereth, Admah, Raamah, Hazor, Kedesh, Edrei, En-hazor, Iron, Migdal-el, Horem, Bethanath, Beth-shemesh. In the territory of Asher lay the country of Cabul, and the cities of Helkath, Kanah, Rehob, Hammon, Abdon, or Hebron, Hali, Beten, Achshaph, Alammelech, Amad, Mishaël, Shihor-libnath, Beth-dagon, Achzib, Ummah, Aphek, Rehob, Zidon, Ahlah, Acccho; but the Phenicians kept part of it from them. On the south of both these tribes, the lot of Zebulon extended from the Mediterranean Sea to Jordan: their principal cities were Sarid, Maralah, Dabasheth, Jokneam, Chisloth-tabor, Daberah, Japhia, Gittah-hepher, Ittah-kazin, Remmon-methoar, Neah,

Kattath, Nahalah, Shimron, Idalah, North Beth-lehem, Nazareth, Kanah, Zebulon, Jotaba, Kitron, Karta, Dimnah. Southward of Zebulon, lay the inheritance of Issachar. In it were the mounts of North Carmel and Gilboa, and the valley of Jezreel. Its chief cities were Kishon, Dabareh, Jarmuth, Engannim, Chesuloth, Shunem, Hapharaim, Shihon, Anaharath, Rabbith, Abez, Remeth, En-haddah, Beth-pazzez, Tabor, Shazimath, Beth-shemesh, Nain, Jezreel, Aphek, Tarichea. Southward of Issachar dwelt the other half-tribe of Manasseh: their chief cities were Beth-shean, Ibleam, Dor, En-dor, Taanach, Megiddo, Sahim, Aner, Bezek, Abel-meholah, Tirzah, Thebez, Gathrimmon, Makkoth, Gilgal-dor, Cesarea, and Antipatris. Southward of Manasseh was the inheritance of the Ephraimites. It abounded with a great many pleasant hills, Gerizim, Ebal, Ephraim, &c. Their chief cities were Saron, Lydda, Elon, Ramathaim, two Beth-horons, Gazer, Timnath-serah, Pirathon, Shechem, Arumah, Samaria, Najoth, Michmah, Shiloh, Bethel, Ataroth, Ataroth-addar, Michmethah, Taanath-shiloh, Janobah, Naarath, Tappuah, Kibzaim. The territories of these four last-mentioned tribes extended from the Mediterranean sea on the west, to Jordan on the east; but none other did. Southward of the east part of Ephraim's portion lay the inheritance of Benjamin. Their chief cities were Jericho, Beth-hoglah, Emik-kezi, Beth-arabah, Zema-ram, Beth-el, Avim, Parah, Ophrah, Chephar-haamoni, Ophni, Gaba, Gibson, Ramah, Beeroth, Mizpeh, Chephirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Eleph, Gilgal, Ai, Ajemeth, Anathoth, Kirjath, Gibeah, Bahurim, and part of Jerusalem. Westward of Benjamin's lot lay the inheritance of Dan. Their chief cities were Zorah, Eshtaol, Ir-shemesh, Shaalabbin, Ajalon, Jethlah, Elon, Timnathah, Ekron, Eltekeh, Gibeethon, Baalah, Jehud, Bene-berak, Gath-remmon, Mejarcon, Rakkon, and perhaps Joppa; part of these were taken out of the lot of Judah; they had also Dan on the north point of the promised land. Southward of the Danites, the Simeonites had their lot entirely out of the tribe of Judah. Their cities were Beer-sheba, Moladah, Hazar-shual, Balah, Azem, Eltolad, Bethul, Hormah, Ziklag, Beth-markaboth, Hazar-susah, Beth-lebaoth, Sharuhen, Ain, Remmon, Ether, Ashan, Baalath-beer, South-Ramoth. The portion of Judah lay mostly to the eastward of Simeon, and south of Benjamin. It was exceeding large, containing above ninety, not a hundred fenced cities, after the deduction of about twenty-four for Simeon and Dan. The most noted were Libnah, Makkedah, Azekah, Bethzur, Bethlehem, Tekoa, Engaddi, Adullam, Keilah, Hebron, Joktheel, Kirjath-jearim, &c. The land of the Philistines, containing the six noted cities of Gath, Ekron, Ashdod, Ashkelon, Gaza, and Majuma, all on the west border of Canaan, and south-east coast of the Mediterranean Sea, also pertained to Judah; but though once partly conquered, it was generally kept in possession by the Philistines. Num. xxxiv. Josh. xiv-xxi. Judges i-vi. 1 Sam. xxx. 27-31. 1 Chron. ii. vi.

From this brief sketch, it is plain that the face of ancient Canaan must have been covered with cities. In the numerous wars mentioned in Scripture; in the war between the Greeks of Egypt and Syria; Dan. xi. and in the wars of the Romans under Pompey, Vespasian, Trajan, and others; in the wars between the eastern emperors and Persians; and, in fine, in those between the Franks and Turks, it has been often deluged with blood. For many ages past, it has had everywhere obvious marks of the curse. It is almost a desolate wilderness. Of most of its cities, we cannot trace the smallest remains. It wants not, however, vestiges of its ancient fertility. When the Jews return to it in the millennium, it will, no doubt yield them its strength; but the description of it, and of the lots of the tribes, in Ezek. xlvii. and xlviii., perhaps relates not at all to it, but represents the harmony and order of the various tribes of the spiritual Israel, in their apostolic, and chiefly millennial periods.

CAN'DACE, a queen of Ethiopia, probably that southward of Egypt. It is said the name denotes *royal authority*, and was commonly given to the queens of Meroë. It is certain that *Kanidak*, in the Abyssinian language, signifies a *governor of children*. Pliny says, the government of Ethiopia subsisted for several generations in the hands of queens named *Candace*. It is said that by the preaching of her *SUNWICH* she was converted to the Christian faith. Acts viii. 27.

**CANDLE.** God's searching Jerusalem *with candles* imports his perfect knowledge of their conduct; his punishing their secret sins; and his searching their conscience by convictions, and awakening providences. Zeph. i. 12. God's favour and blessing are termed his *candle*; as they direct, honour, and comfort us. Job xxix. 3. The rational understanding and conscience are termed a *candle*; they search, observe, judge, inform, and direct us. Prov. xx. 27. Outward prosperity is called a *candle*; it is pleasant and agreeable; it manifests us to the world, renders us conspicuous, and enables us to act more abundantly for the honour of God and welfare of men. Job xviii. 6, and xxi. 17. Psal. lviii. 28. Gifts and graces, and teaching offices, bestowed by God on persons, are termed a *candle*; they ought to be discovered and used for the direction and comfort of others. Matt. v. 15. Luke viii. 16, and xi. 23. Instituted ordinances, and earthly comforts, are called a *candle*; they are directive and comforting; but are short-lived, and quite unnecessary in the noon-tide of perfect glory. Rev. xxii. 5.

**CANDLESTICK.** That of the Mosaic sanctuary consisted of a talent of hammered gold, beaten out into seven branches, adorned with knops and flowers. It stood on the south side of the golden altar of incense; and being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon's temple being much larger, ten candlesticks were made for the illumination thereof. Did these candlesticks represent Jesus full of the Holy Ghost above measure, and the light of his church? or did they represent his church, by means of the gospel giving light to all around? Did the increase of candlesticks portend the growing illumination of Jesus, and the increasing glory of his church? Exod. xxv. 31. 1 Kings vii. 49. The *seven golden candlesticks* in John's vision, denoted the seven churches of Asia. And did the *two, with seven branches*, in Zechariah's, represent the churches of Jews and gentiles, or the eastern and western churches, furnished with the Spirit of God in his various operations? Rev. i. 20. Zech. iv. 2. The placing of the *candle* of gifts, graces, and office, *not under a bushel, but on a candlestick*, imports the use of them to the instruction, comfort, and edification of men. Mark iv. 21.

**CANE.** See CALAMUS.

**CANKER, or GANGRENE,** a terrible disease, which inflames and mortifies the flesh upon which it seizes; spreads swiftly; endangers the whole body; and can scarcely be healed without cutting off the infected part. By the microscope, it appears that swarms of small worms, preying on the flesh, constitute this disease; and that new swarms, produced by these, overrun the neighbouring parts. Errors and heresies are likened to a *canker*; they overspread, corrupt, and prey on the souls of men; they destroy the vitals of religion, and afterward the forms of godliness, and bring spiritual ruin and death on persons and churches, and afterward ruin upon nations, wherever they are allowed. 2 Tim. ii. 17. Covetous men's *silver and gold are cankered*; the rust thereof bears witness against them, and *eats up their flesh* as fire: the covetous hoarding it up from use is attended with painful anxiety, and brings on a fearful curse, and endless torment. James v. 3.

**CANKERWORM:** we generally understand by it, a creeping insect, that terribly devours the fruits of the earth; but it is plain, from Nah. iii. 16, that the *וַעֲלֵזָה* is a flying insect, and so must be a kind of locust, probably the same with the cockchafer. Prodigious swarms of these, not long ago, so wasted the county of Galway in Ireland that, in summer, trees and fields appeared equally bare as in winter. The poor people ate multitudes of them. They, by licking, consume and waste the fruits of the earth. Joel i. 4. The Assyrians were numerous as swarms of *cankerworms*: but the Medes and Chaldeans, like *cankerworms*, or cockchafers, quickly ate up and destroyed them; and after they had spoiled all their wealthy merchants, went off with their booty. Nah. iii. 15, 16.

**CAN'NEH.** See CALNEH.

**CAPERNAUM,** a principal city of Galilee. It was not probably built till after the Babylonish captivity; and stood on the western shore of the sea of Tiberias, in the border of Zebulon and Naphtali. It received its name from a clear fountain hard by. Here Christ much

resided and taught. By the enjoyment of his miracles and ministrations, it was exalted to heaven in privilege; and for neglecting to improve them aright, was *thrust down to hell*, in the eternal damnation of many of its inhabitants; and in its fearful sufferings from the Romans; and in its subsequent forlorn condition. Matt. iv. 15, and xi. 23.

**CAPHTOR, an apple,** an island, or country. I am almost surprised to find the great Bochart follow a number of others, in taking this for Cappadocia, on the frontiers of Colchis, and south shore of the Euxine Sea. What possible whim could have determined the Caphtorim, or Philistines, the descendants of Misraim in Egypt, to trip off from so fertile a country, to the coasts of the Euxine Sea; and upon little more than a sight of the place, trip back to the south-west corner of Canaan, and settle there, ere the birth of Abraham, at least not long after? With far more appearance of argument, Calmet contends that Caphtor was the isle of Crete. It is certain, Caphtor is called an island. Jer. xlvii. 4. The seventy interpreters, and apocryphal writers, always represent the Philistines as come from another place. It is certain the Cherethites, or Crethim, were a tribe of the Philistines, if it was not once the proper name of the whole nation. Ezek. xxv. 16. Zeph. ii. 5. 1 Sam. xxx. 14. And who sees not that Crethim is the very same with Cretes, or Cretians, one of the most ancient nations in the isles of the Mediterranean Sea? Crete was very anciently stocked, if not overstocked with inhabitants, and had a hundred cities as early as the Trojan war, which could not be later than the days of Jehoshaphat, if it was not near 300 years sooner. The language, manners, arms, and idols of the ancient Cretians were the same as those of the Philistines. Gaza, a chief city of the Philistines, was called Minoa, from Minos, a celebrated king of Crete. The whole of this reasoning, however, can only convince me that the Cretians and Philistines sprung from the same root, and maintained an intercourse with one another. And it appears more reasonable to believe the Cretians a colony of the Philistines, than to believe the offspring of Misraim, without any reason, left Egypt, and sailed into Crete, and so stocked that island, that before, or during the days of Abraham, it behooved them to send back their supernumeraries to Canaan.

The Jewish writers interpret Caphtor, or Caphtukia, by which they understand a part of Lower Egypt, chiefly Damietta, or Damiatra, between the streams of the Nile. This opinion is every way probable. Here is Caphtor, properly enough called an island: here is a place where one might expect to find the Caphtorim, descended from MISRAIM; here was the city Cuptus, probably enough framed from Caphtor, the son of Casluhim, and father of the Caphtorim, which were either the same as the Philistines, or the brethren of them. Gen. x. 14. Amos ix. 7. Jer. xlvii. 4.

**CAPPADO'CIA;** a country having the Euxine Sea on the north, Armenia the Greater on the south, Galatia and Pamphylia on the west, and Cilicia on the east. Probably this country was peopled by the descendants of Togarmah. It was famous for horses and flocks; and traded with the Tyrians in horses and mules. Ezek. xxxvii. 14. It is likely Cappadocia was a province of the kingdom of Lydia. According to Herodotus, it next passed to the Medes, and then to the Persians, whose worship the inhabitants embraced, and afterward added to it part of the idolatry of the Greeks. How some ancient authors came to call them Assyrians, or White Syrians, I know not. The Cappadocians had kings of their own, from the time of Cyrus to a little after the birth of our Saviour, when the country was reduced to a Roman province. From the Roman emperors of the east, it passed unto the Turks. While heathenism prevailed, the Cappadocians were famous for their wickedness, chiefly their lewdness; but Christianity was early planted among them, perhaps by means of some who were converted by Peter's sermon at Pentecost. Acts ii. 9. Peter wrote his first epistle, partly to the Christian Jews of this place. 1 Pet. i. 1. Christianity flourished considerably here, and a number of famous bishops laboured in the work of the Lord. We can trace the history of Christianity in this country till the ninth century; nor is it yet altogether abolished.

**CAPTAIN,** an officer of a troop or army. Deut. i. 15. A king, prince, or head of a family or tribe, is called a *captain*. In due order, his inferiors are marshalled under him. 1 Sam. x. 1. Num. ii. 3. Christ is the

**Captain of our salvation.** To purchase our salvation, with what wisdom and courage he attacked and conquered sin, Satan, and the world! How graciously he subdues our heart to himself, leads us to glory through much opposition, and directs and enables us to vanquish our spiritual foes! Heb. ii. 10; \* and he was the *Captain of the Lord's hosts* of Israel, who directed, encouraged, and protected them in their war with the Canaanites and others. Josh. v. 14. The Chaldean *captains opened their mouths in the slaughter*, when they gave orders for the murderous attacks; or the word may denote the destructive battering-rams. Ezek. xxi. 22. The antichristian *captains*, are their chief rulers in church or state, who command, direct, or excite others to oppose the Redeemer. Rev. xix. 18.

**CAPTIVE**; one taken prisoner in war. There is a threefold captivity; (1.) Natural, when men are apprehended by the enemy, carried out of their own land, and held in slavery. Deut. xxviii. 25, 48. (2.) Evangelical, when one is apprehended and drawn by Christ's almighty love, and has his whole heart and affections subdued to the obedience of the faith. 2 Cor. x. 5. (3.) Sinful, when one is carried away and oppressed, or enslaved under the power of Satan, and his own inward corruption. Rom. vii. 23. 2 Tim. ii. 26. *Captivity* also signifies a multitude of captives, who had made others captive. Jesus leads captivity captive, when he makes devils and wicked men to serve as his slaves, in promoting his work; and when he apprehends and subdues his people by the word of his grace, and places them in their new covenant state. Ps. lxxviii. 18. Barak led *captivity captive*, when he took the Canaanites prisoners, who just before had terribly enslaved Israel. Judg. v. 12. The various turns of servitude and captivity that happened to the Hebrews will be seen under the articles ISRAEL and JUDAH.

**CARBUNCLE**; a very elegant jewel of a deep red, mingled with scarlet, second in value to the diamond, and of equal hardness with the sapphire. It is generally of an angular form. It is ordinarily about a quarter of an inch in length, and a sixth part of an inch in breadth. But the king of Ceylon, in the East Indies, where the finest carbuncles are found, has one about four inches broad, and three thick, of the brightness of fire. Carbuncles bear the fire without the least alteration; but when held up against the sun, they lose their beautiful tinge, and become like a burning charcoal. They are very rare, found only in the East Indies, that I know of; but it seems the Tyrian king had his robes set thick with these sparkling stones of fire. Ezek. xxviii. 13. The *carbuncle* in the high-priest's breast-plate might figure out the saints, as having their faith tried in the furnace of affliction, and having their hearts flaming with love and holy zeal for the honour of God. Exod. xxviii. 17. The *carbuncle* gates of the church, may denote Jesus in his flaming love, and fiery suffering, as the means of our access to God; or holy, compassionate, and zealous ministers, who, with due trial, admit persons into the visible church; or that bright and burning love which flows from that faith by which we enter into our new-covenant state. Isa. liv. 12.

**CARCASS**; the dead body of a man or beast. Num. xiv. 25. Idols, are called *carcasses*, because lifeless and abominable. Jer. xvi. 18. The *carcasses* of Jewish kings, that defiled God's house, are either the idolatrous images of their kings, or human bodies sacrificed to Moloch. Ezek. xliii. 7, 9. Christ's witnesses are like unburied *carcasses*, when they are in a very weak and languishing condition, inhumanly used by the papists, and yet not permitted by Providence to be utterly undone.

\* God was the *Captain of the host* of Israel, and their battles were in his 'ause. Joshua and the other leaders were the deputies of the Great Captain of salvation. Our Lord by his death and resurrection triumphed gloriously over all his enemies; and now, when on the right hand of power, he rules his foes; he manages and conducts the battles of Jehovah. He erected his standard at Jerusalem; he collected his soldiers by the preaching of the gospel; and rode forth before them, conquering and to conquer. His apostles were his principal leaders, and good soldiers they proved; they shared in his triumphs. Sore hath been the conflict; and the battle of the great day of God Almighty will complete it. In righteousness doth he judge and make war:—they who are with him are called; and faithful, and chosen.

Rev. xi. 8, 9. The *carcasses of transgressors*, whose worm dieth not, and whose fire is not quenched, are the Jews and antichristians fearfully distressed with divine judgments, and the damned for ever tortured in hell. Isa. lxvi. 24. *Whosoever the carcass is, thither shall the eagles be gathered together.* Some have interpreted these words, Whosoever a crucified Redeemer is preached, thither shall hungry sinners, and affectionate saints gather to him. But the context shows, that the real meaning is, That whosoever the corrupt Jews, who had lost the true religion and zeal for God, and wallowed in the most abominable wickedness, should hide or secure themselves, whether in cities or fields, thither should the eagle-bannered and ravaging Roman armies come, and find them out. Matt. xxiv. 28. Luke xvii. 37.

**CARCHEMISH**; a city on the bank of the Euphrates, and probably the same with Ciresium, on the east side of that river. About the downfall of the Assyrian empire, the Egyptians seized on it; but Nebuchadnezzar giving Pharaoh-Necho a terrible defeat hard by it, took it, and cut the garrison to pieces. Isa. x. 9. 2 Chron. xxxv. 20. Jer. xvi. 1–12.

**CARE**; thought, and concern about a thing. God's providence towards his creatures, especially his people, is called his *care* for them. He considers their case, preserves their existence and powers, governs their acts, and promotes their welfare. Matt. vi. 26, 30. 1 Cor. ix. 9. 1 Pet. v. 7. Men's *care* is either, (1.) *Lawful*, consisting in a serious thought, and earnest endeavour to please God, embracing his Son, obeying his law, turning from sin; and to promote our neighbour's temporal or spiritual advantage; and in a moderate endeavour to gain a competent portion of the good things of this life. 2 Cor. vii. 11, 12. Phil. ii. 20. 1 Pet. v. 7. (2.) *Sinful*, in endeavouring to fulfil sinful lusts or pleasures; and in immoderate concern and endeavour to obtain carnal advantages: such care is forbidden. Matt. vi. 34, and Phil. iv. 6. The *cares of this world*, that choke the word of God, and render it unfruitful, are immoderate and anxious concern for earthly enjoyments, which prevents the word from having a proper effect on our hearts. Matt. xiii. 22. To eat bread *with care or carefulness*, is to do it under pinching straits, and under apprehension of terrible judgments. Ezek. iv. 16, and xii. 18, 19. *We are not careful to answer thee in this matter*; we need give no answer in words, being ready to manifest our fixed resolution, by the endurance of suffering. Dan. iii. 16.

**CARMEL**. (1.) A city situated in a mountain of the same name, in the south part of the inheritance of Judah, about ten miles south-east of Hebron. Here Saul erected a triumphal monument, as he returned from the slaughter of the Amalekites. Here Nabal the Carmelite dwelt; and here, it is said, the Romans, many ages after, had a garrison. 1 Sam. xv. 12, and xxv. 2. (2.) A pleasant hill on the coast of the Mediterranean Sea, about sixteen miles north-west from Jezreel, in the border between Issachar and Manasseh. It abounded with vines and olives; and at the west foot of it was a fishing of the Carmel or purple fish. Here Elijah offered his famed sacrifice, and was answered by fire from heaven, and ordered the four hundred and fifty prophets of Baal to be slain. 1 Kings xviii. 19–40. Here the heathens, in after-ages, revered a noted deity, without image or temple, but merely an altar. To this deity the Roman Emperor Vespasian sacrificed, and consulted it, whether he should obtain the empire. About A. D. 1180, an order of Carmelite friars were appointed, who erected a monastery here, and pretended to be the successors of the children of the prophets left here by Elijah. Any fertile place is called *Carmel*, or *Sharon*. Isa. xxxix. 17, xxxii. 15, and xxxiii. 9. The saints' *head is like Carmel*: Jesus, their head of government and influence, is infinitely high, glorious, and fruitful: hope, their crowning grace, enters within the veil, has a wide prospect, and is extremely delightful, and fruitful in good works. Song vii. 5. The word may be rendered *crimson*.

**CARNAL**; fleshly, sensual, sinful. Worldly enjoyments are *carnal*; they but please and support the body. Rom. xv. 27. 1 Cor. ix. 11. Ministers' weapons are not *carnal*, are not merely human and natural. 2 Cor. x. 4. The ceremonial ordinances were *carnal*: they related immediately to the bodies of men and beasts. Heb. vii. 16, and ix. 10. Wicked men are *carnal*, and *carnally minded*; are under the dominion of their sin-

ful lusts, and habitually think of, desire after, and delight in, sinful and fleshly pleasures and enjoyments. Rom. viii. 6, 7. Saints, especially if weak, are *carnal*; much sin continues in, and prevails over them; and their care for, and delight in worldly things is great. Rom. vii. 14. 1 Cor. xiii. 1-4.

**CARPENTER**; an artificer in wood. 2 Kings xii. 11. Reforming magistrates and ministers, like *carpenters*, rectify the frame of church and state, and duly join and polish the various members thereof. Zerubbabel, Joshua, Ezra, Nehemiah, or Mattathias, with his sons, Judas, Jonathan, and Simeon, were the *four carpenters* that frayed away the *four horns*, the harassing Samaritans, Arabians, Philistines, and Syrians. Zech. i. 20.

**CARRIAGE**; the load of man, or beast; baggage. Acts xxi. 15, Isa. x. 28. Or that on which any thing is carried. Isa. xlv. 1.

**CARRY**; (1.) To bear; remove. 2 Sam. xv. 29. (2.) To support, protect, and keep safe. Isa. xlv. 3, 4. (3.) To lead or drive. Gen. xxxi. 18. (4.) To cause to ride. 1 Chron. xiii. 7. The Philistines and other gentiles *carry* the Jews when they promote their conversion to Christ, and their return to their own land; and they *carry* the members of the church, when they join themselves to her, and promote her welfare. Isa. xi. 14, and xlix. 22. To be *carried about* of false doctrines, or tempests, is to be unfixed in our belief of divine truth, and easily seduced into error the most stupid and self-inconsistent. Eph. iv. 14. Heb. xiii. 9. 2 Pet. ii. 17. To be *carried away* of Satan's *flood* is to be utterly seduced into error or utterly destroyed. Rev. xii. 15. To be *carried away in the Spirit* is to be affected by an extraordinary impression of the Holy Ghost, and brought, as it were, to a particular place. Rev. xvii. 3.

**CARVE**; to cut figures or images in wood, stone, or metal. 1 Kings vi. 18.

**CASEMENT**; a window, or the grate of it. Prov. vii. 6.

**CASIPHIA**, *desire*. To this place, Ezra, when he came from Babylon to Judea, sent for some priests to attend him. The coast of the Caspian Sea appears too distant to have been this place. It seems rather to have been near Babylon. Ezra viii. 17.

**CAS'SIA**; a kind of the decandria monogynia class of plants. Its flower is composed of five petals, arranged in a circular form. The pistil, which arises from the midst of these, is a pod, sometimes roundish, and sometimes flattened, and having a variety of cells, wherein are lodged a vast many seeds. Tournefort mentions ten kinds of cassia, five of them of a stinking smell. It grows in various places of the east, as well as in America. The fragrant cassia, which is said to have been the bark of the tree, was one of the sweet spices from which the anointing oil was extracted; and was sometimes used to perfume garments. It signified the savoury and medicinal graces of the Holy Ghost. Exod. xxx. 24. Ps. xlv. 8.

**CAST**. To *cast young* is to miscarry or bring them forth before the time. Gen. xxxi. 38. Exod. xxiii. 26. To *cast metal* is to melt and mould it into a particular shape. Exod. xxv. 12. To *cast off*, *cast away*, is to give up with; disdainfully or wrathfully reject. Judg. xv. 17. Ezek. xviii. 31. Rom. xi. 11. God *casts on men* and spares not, when he terribly punishes them. Job xxvii. 22. God's *casting sin* behind his back or into the depths of the sea, imports his complete forgiveness of it and his determined purpose never to punish us for it. Isa. xxxviii. 17. Mic. vii. 19. To *cast out* is to reject and cast into hell; Matt. viii. 12. John xv. 6; to excommunicate from the church. John ix. 35. The Jewish children of the kingdom were *cast out* when excluded from a visible church-state, thrown out of the peculiar favour of God into terrible miseries, and multitudes cast into hell. Matt. viii. 12. Jesus Christ will not *cast out* any that come to him, however guilty, polluted, rebellious, and infamous, he will kindly receive and save them. John vi. 37. The *casting of Satan to the earth* may import his loss of his worship in the heathen idols; his restraint from hurting the true church, and being only permitted to rage among heathens and reprobates. Rev. xii. 9. Men's *casting* God's word behind their back is when they forget, reject, and condemn them. Ps. i. 17. They *cast away* their transgressions when they repent of, turn from, and abhor them. Compare Ezek. xviii. 31, with Hos. ii. 2.

**CASTAWAY**. See **REPROBATE**.

**CASTLE**; a strong house or fort, fit to withstand

the attacks of an enemy. Gen. xxv. 16. 2 Chron. xiii. 12.

**CAS'TOR** and **POL'LUX** were reckoned the sons of Jupiter; they were heroes who cleared the sea of pirates, and hence were worshipped by sailors and others after their death. The fiery exhalations that sometimes appear at sea they took for them; and if but one appeared at once, they thought the voyage was to be unlucky. Their images were the sign of the ship wherein Paul sailed to Rome. Acts xxviii. 11.

**CATCH**; to lay hold on; to carry or draw quickly; to entangle and make a prey of. Exod. xxii. 8. Mark xii. 13. Ministers *catch men* when they are instrumental in converting them to Christ by the gospel. Luke v. 10. Acts ii. 14-41. The false apostles pretended Paul *caught* his hearers *by guile*, in using indirect methods of procuring their money. 2 Cor. xii. 16. Satan and his agents *catch away* the good seed, or word of God, when they make men quickly lose the remembrance and impression of what they have heard, and hinder their putting it in practice. Matt. xiii. 9. False teachers *catch* and *scatter* Christ's sheep, by entangling them in their error, or raising persecution against them. John x. 12.

**CATECHISE**; to instruct by question and answer. It is the duty of ministers, masters, and parents, so to instruct those under their charge. Gal. vi. 6. Deut. iv. 10.

**CATERPILLARS**; soft or rough insects, that prey upon and consume the leaves and fruits of trees, herbs, flowers, and grass. Their kinds and eggs are very numerous, and it is said one destroys the eggs of another. Butterflies pass through the state of caterpillars, and therein spin a kind of silk out of their bowels. By caterpillars the Lord plagued the Egyptians and the wicked Jews. Ps. lxxviii. 46. Joel i. 4, and ii. 25.

**CATTLE** often comprehends all four-footed beasts; and sometimes only those of the more tame kinds, as horses, camels, asses, oxen, sheep, goats, and deer. Gen. i. 25, and xxx. 43. In cattle, the substance of the ancients, and still of some eastern and other people, chiefly consisted; nor did the children of great men think it beneath them to attend their flocks. Job i. Gen. xxix. Exod. ii. Most of them remained abroad all winter: horses used to be led into their common pastures about the time of the passover in Canaan, or sooner in Arabia, and returned in November or December. By the impression of the air, cattle know the approach of storms. Job xxxvi. 33. Men are likened to *cattle*; how naturally stupid are all of them! how mischievous some of them! how useful others! how necessary for all to be watched over, and to be provided for by the providence of God! Ezek. xxxiv. 17.

**CAVE**; a hole of the earth, chiefly in rocks, for men to lodge in. Caves were pretty common in Canaan and the neighbouring countries. Strabo says there were caves in Arabia sufficient to hold 4000 men. Vansleb mentions one in Egypt sufficient to contain 1000 horsemen. In a cave at Makkedah, the five Canaanitish kings thought to hide themselves from Joshua. Chap. x. 16. In caves the Israelites hid themselves from the Midianites and the Philistines. Judg. vi. 2. 1 Sam. xiii. 6. In caves at Adullam, Engedi, &c., David often lodged in his exile. 1 Sam. xxii. 10, and xxiv. 10. In two caves Obadiah hid and nourished a hundred prophets of the Lord. 1 Kings xvii. 2. In a cave Elijah lodged, when he fled from Jezebel, and probably also when he was by the brook Cherith. 1 Kings xix. 9, and xvii. 3. In caves the Jews hid themselves from the persecution of Antiochus. Heb. xi. 38. In the cave of Machpelah, were Abraham, Sarah, Jacob, and Leah buried. In one near Bethany was Lazarus interred. A great many of the Jewish sepulchres were caves digged into the earth. Gen. i. 13. John xi. 38.

**CAUL**; (1.) The midriff or network that covers the heart of some animals. Exod. xxix. 13. (2.) A covering of network for women's heads. Isa. iii. 18. To *rend the caul* of one's heart, is violently to bereave him of life, and, as it were, tear him asunder quickly, in the manner of wild beasts. Hos. xiii. 8.

**CAUSE**; (1.) Suit, controversy. Ps. xliii. 1. (2.) A ground or reason. 1 Sam. xvii. 29. (3.) Sake, account. 2 Cor. vii. 12. *Without cause, or causeless*; (1.) Without any reason. 1 Sam. xxv. 31. (2.) Without a sufficient reason, or distinguished offence. Prov. xxvi. 2. Job ii. 3, and ix. 17.

**CAUSEY**; a way paved with stones or gravel. It probably means the raised way between the palace of



the kings of Judah and the south-west entrance of the temple. 1 Chron. xxvi. 16.

**CEASE**; (1.) To give over. 1 Sam. vii. 8. (2.) To be forgotten. Deut. xxxii. 16. (3.) To rest and become quiet. Judg. xv. 7. (4.) To be altogether wanting. Deut. xv. 11. (5.) To be removed by death, captivity, or the like. Lam. v. 14. (6.) To forbear trusting or depending on. Prov. xxiii. 4. Isa. ii. 24. To avoid; abstain from. Isa. i. 16. Ps. xxxvii. 8. To *cease from our own works* is to leave off obedience to our will as our rule; forbear resting on our own works as our righteousness before God; and depend on Jesus' fulfilment of the law in our stead, and obey the law as a rule in the strength of his grace. Heb. iv. 10. He that *hath suffered in the flesh hath ceased from sin*; he that is held in law as suffering with Christ, is freed from the guilt of sin; he that hath experienced the power of Christ's death on his conscience, is ceased from the love and voluntary service of sin: he that has cordially suffered a violent death for Christ's sake, has entirely got rid of sin, his worst burden. 1 Pet. iv. 1. *Without ceasing*, frequently, earnestly. 2 Tim. i. 3. 1 Thess. v. 17.

**CEDAR-TREE**. Linnaeus classes it among the junipers. Cedars spread their roots and branches exceedingly; they grow very high, and have a large and delightful shade; their leaves are like those of rosemary, and continue always green; their top is about 120 feet round; but in time of snow is contracted into the form of a cone, that it may receive no more load than it is able to bear. The stump or stock is sometimes about 35 or 40 feet round. Its wood is of a beautiful brownish colour, has a fragrant smell, and fine grain; and being bitter and distasteful to worms, is so incorruptible, that part of it was found fresh in the temple of Utica in Barbary about 2000 years old. It distils a useful gum, and its juice is said to preserve dead bodies from corruption. Lebanon once abounded with cedars: a great deal of them were cut down to build the temple, and a variety of other structures in Canaan, Phœnicia, and Syria. The Chaldeans cut down a vast many more, to be employed in their sieges. 1 Kings vi. 36. Isa. xiv. 8. Cedar-wood was also used in the cleansing of lepers, and in the water of purification. Lev. xiv. 4. Num. xiv. 6.

Is Jesus Christ likened to a *cedar*, for his strength, excellence, glorious height, refreshing shadow, constant comeliness, delightfulness, duration, and for his quickening and preserving influence? Is he not the great material in the building of the church? And doth he not purify us from our sinful leprosy and loathsome death in trespasses and sins? Song v. 15. Ezek. xvii. 23. Are the saints likened to *cedars*? Rooted and grounded in Christ, the Rock of ages, they grow up to the stature of perfect men in him; and are the delightful protection and strength of nations and churches; never utterly wither, nor are totally dispirited under any storm. Ps. xcii. 12. Judg. ix. 15. Song i. 17. Isa. xii. 19. Song viii. 9. The Assyrians, Amorites, and other nations are likened to *cedars* to mark their great strength, pride, and prosperity. Ezek. xxxi. 3, 8. Amos ii. 9. Kings are likened to *cedars*, to figure out their high station, glorious excellence, and their protection of others. 2 Kings xiv. 9. Ezek. xvii. 3, 22. Proud and great men are likened to *cedars*: they seem, at least to themselves, firmly founded; they rise in a superiority above others, and for a while make a glorious and comely appearance. Isa. ii. 13, and x. 33, 34, and perhaps Zech. xi. 2.

**CE'DRON**. See KIDRON.

**CELEBRATE**; (1.) To praise; render famous. Isa. xxxviii. 18. (2.) To keep holy. Lev. xxiii. 32, 41.

**CELESTIAL**; heavenly. 1 Cor. xv. 40.

**CELLAR**; a storehouse for wine and other liquors. 1 Chron. xxvii. 28.

**CEN'CHREA**. See CORINTH.

**CENSER**; a golden vessel, perhaps somewhat of the form of a cup, with or without a handle. Therewith the priest carried fire and incense, to burn before the Lord in the sanctuary or oracle. Did it represent Jesus' person, in which his intercession proceeds from unmatched love, and is founded on infinite sufferings? Lev. vi. 12. Heb. ix. 4. Rev. viii. 3, 5.

**CENTURION**; a Roman officer who commanded a hundred soldiers. One of them, with great faith and humility, applied to Jesus for the miraculous cure of his servant. Another was converted by means of the earthquake and similar events which attended his death.

Matt. viii. 5, and xxvii. 54. A third was honoured to be the instrument of introducing the gospel among the gentiles. Acts x. 33.

**CE PHAS**. See PETER.

**CEREMONIES**; rites used in the Jewish worship. See TYPES.

**CERTAIN**; (1.) Sure; fixed. Deut. xlii. 14. (2.) Some one. Num. xvi. 2.

**CERTIFY**; to give sure information. Ezra iv. 14.

**CE'SAR**; the emperor of Rome, such as Augustus, Tiberius, Claudius, Nero, &c. Luke ii. 1.

**CESARE'A**, anciently called Strato's Tower, was built by Herod the Great, in honour of Augustus, and called by his name. This city stood on the shore of the Mediterranean Sea, about seventy-five miles north-west of Jerusalem. It was peopled partly with heathens and partly with Jews, which occasioned terrible contentions between them. Here Cornelius lived: here Herod was eaten up of worms: here Philip the deacon lived with his daughters: here Agabus foretold Paul's imprisonment at Jerusalem: here Paul was tried before Felix and Festus, and continued two years a prisoner. Acts x. 1, xii. 23, viii. 40, xxi. 11, xxiii. and xxvi. A respectable church continued here till the 7th century. But in Acts ix. 30, it perhaps means **CESAR'U' A PHILIP'PI**.

**CESARE'A-PHILIP'PI**. See DAN.

**CHAFED**; highly provoked. 2 Sam. xvii. 8.

**CHAFF**; the refuse of winnowed corn. Ps. i. 4.

Wicked men, particularly hypocrites, are likened to *chaff*; whatever defence they afford to the saints, who are the good wheat, in themselves they are worthless, barren, and inconstant, easily driven about with false doctrines, and tossed into ruin by the blast of God's wrathful judgments. Matt. iii. 12. Hos. xiii. 3. Isa. xli. 16. False doctrines are called *chaff*; they are vile, useless, and unsubstantial, and cannot abide the trial of God's word or Spirit. Jer. xxiii. 28. Fruitless projects are like *chaff* and *stubble*; they are unsubstantial, and easily overturned by blasts of opposition. Isa. xxxiii. 11. The Assyrians were like the *chaff of the mountains*, when the angel destroyed most of their army, and the rest fled home with great precipitation. Isa. xvii. 13, and xxxvii. 7, 36, 37.

**CHAIN**. With chains idols were fixed in their shrines. Isa. xl. 19; and criminals in their prison, or servitude. Jer. lii. 11. Chains of gold were worn as ornaments of the neck. Gen. xli. 42. God's law is a *chain*; it restrains from sinful liberty; is uneasy to corrupt men; and is a great ornament to the saints who obey it. Prov. x. 9. The *chains of gold* that adorn the church's neck, may signify her well-connected and valuable truths and ordinances, and the gifts of her officers and members. The *chains of gold* that adorn the necks of particular saints, may denote their gifts, graces, blessings, and good works, that are exceedingly ornamental to their faith. Song i. 10, and iv. 9. The great *chain* with which Satan is bound for a thousand years, is the powerful restraints of Divine Providence, and the just laws against scandalous crimes faithfully executed. Rev. xx. 1. The *chains of darkness*, with which fallen angels are bound till the day of judgment, are, the reprobating purpose of God, the curse of the broken law, their own sinful lusts, and their condemning conscience. 2 Pet. ii. 4. Jude 6. Bondage and trouble are *chains*: they restrain our liberty, render us uneasy, and are shameful badges of our guilt; and yet, if borne for Christ, are an honourable ornament. Lam. iii. 7. 2 Tim. i. 16. *Make a chain*; prepare for captivity and slavery. Ezek. vii. 23. Pride is a *chain*, which keeps men under its power; and by a discovery of it in their conduct, they use it as if ornamental to them. Ps. lxxiii. 6.

**CHAIN-WORK**, is wrought in resemblance of a chain. 1 Kings vii. 17.

**CHALCEDONY**; a precious stone, of a gray colour, clouded with blue, yellow, or purple. It much resembles the common agate. The best sort is that which has a pale blue cast. It was the third foundation in the New Jerusalem, and might represent Jesus in the excellence and wonderful connexion of his nature. Rev. xxi. 17.

**CHALDE'A**; a country in Asia, between the 30th and 35th degree of north latitude, and mostly between the 45th and 49th degree of east longitude from London; and so can only be called north of Judea, because the Chaldean armies had to march by Syria to invade that



country. When taken in its most extensive sense, it comprehended also Babylonia, and had the river Tigris on the east side, Mesopotamia on the north, and Arabia the Desert on the west, the Persian Gulf, and a part of Arabia Felix, on the south. The soil was very fertile, but had little rain, sometimes scarcely any for eight months together; nor is there much need for it, as the Tigris and the Euphrates yearly water it; and the inhabitants, by painful toil, supply what is wanting. Its ancient name was *SAINAR*; because the Lord, by the confusion of tongues, did, as it were, *shake* the inhabitants out of it, to people the rest of the world. What cities in Chaldea were properly so called, which lay south of Babylonia, is not to our purpose: but when taken to include Mesopotamia, Ur, Carchemish, and others belonged to it.

The Chaldeans, or *Chasdim*, seem to have been partly descended from Arphaxad the son of Shem, and partly from Cheshed the son of Nahor. It appears, both from Herodotus and from Scripture, that the Chaldeans were, for some ages, given to robbery, in the manner of the Arabs. Three bands of them carried off Job's camels. Job i. 17. The Assyrians under Pul seem to have reduced them to order, and formed them into the kingdom of Babylon for Nabonassar his younger son. Isa. xlii. 13. The Chaldeans, so called, in a strict sense were a society of pretenders to learning, priests, philosophers, astronomers, astrologers, soothsayers, who, it is said, dwelt in a region by themselves; and the rest of the people were called Babylonians. Dan. ii. 2. 4.

**CHALK**, or limestones. To make the stones of altars like these, is to pull them down, break them to pieces, and entirely abolish the idolatrous worship. Isa. xxvii. 9.

**CHAMBER**; an apartment of a house. Some were *inner chambers*, to which one had to go through part of the house, and were more secret. 1 Kings xx. 30, and xxii. 25. Some were *upper chambers*, or garrets, where it seems they laid their dead, and where the Jews sometimes had idolatrous altars; and where the Christians, in the apostolic age, had often their meetings for worship. Acts ix. 37, xx. 8, and i. 13. 2 Kings xlii. 12. Some were for beds, others for entertaining guests, at the three solemn feasts, or on other occasions. Matt. ix. 15. 2 Kings vi. 12. Mark ix. 14.

God's *chambers* are clouds, where he lays up his treasures of rain, snow, hail, wind; and where he mysteriously displays his wisdom and power. Ps. civ. 3, 13. Christ's *chambers* are his ordinances and intimate fellowship with him therein, by which he familiarly instructs, comforts, and protects his people. Song i. 4. To apply ourselves to earnest prayer and supplication, and to depend on God's promises, perfections, and providence for special protection, is to *enter into our chambers*, that we may be safe, as the Hebrews were in their houses, from the destroying angel. Isa. xxvi. 20. The *chambers built for lodging the serving priests* at the temple, and which narrowed according to their height, might figure out the intimate fellowship with Christ, and deep concern for the church, which ministers ought to maintain; and that there are but few ministers of true eminence, and that even these are generally exposed to much persecution. 1 Kings vi. 5. Ezek. xlii. 5, 6. The *little side chambers* in Ezekiel's vision, that were built on the wall and widened as they rose in height, might signify particular churches, religious assemblies, and ordinances, wherein the saints are spiritually born, feasted, instructed, and protected; and which are all supported by God, as their wall of salvation; and in which, the more men are dependent on God and heavenly-minded, the greater is their true liberty. Ezek. xl. 7, 13, and xii. 5-7. The *bride-chamber* denotes the most immediate fellowship with Christ, while he continued the bridegroom of his church on earth. The *chambers of the south* are the constellations or clusters of stars belonging to the southern part of the firmament, which are often hid from us, and whose appearance is ordinarily attended with storms. Job ix. 9.

**CHAMBERING**; immodest or unclean behaviour. Rom. xiii. 13.

**CHAMBERLAIN**; (1.) A keeper of the king's bed-chamber, or a steward. Esth. i. 10. (2.) City-treasurer. Rom. xvi. 23.

**CHAMOIS**; a kind of goat: at least, its erected and hooked horns, of the length of six or seven inches, refer it to that class, though the rest of its figure comes nearer to the deer kind. Its whole body is covered with a deep fur, waved and somewhat curled about the ears.

Of this animal's skin, the true chamoy leather is made. But whether this be the *zomrr*, declared unclean by the Hebrew law, we cannot determine. Dr. Shaw thinks it is rather the *Zerrassa*, or *cameleopardalis*, which, in figure, has a mixed resemblance of the goat, ox, and deer, chiefly the last; but its neck is as long as that of a camel, generally about seven feet; when erected, its head is about sixteen feet high; the whole length of its body is about eighteen feet. Its fore legs are very long, and the hinder ones much shorter. It is beautifully spotted as the leopard, and almost as tame as a sheep. Deut. xiv. 5.

**CHAMPAIGN**; a plain, open country. Deut. xi. 30. **CHAMPION**; a strong and noted warrior. 1 Sam. xvii. 4.

**CHANCE**; (1.) Unforeseen event. 1 Sam. vi. 9. (2.) To happen; fall out. Deut. xxii. 6.

**CHANCELLOR**; the president of the council for the king's affairs. Ezra iv. 8, 9, 17.

**CHANGE**; (1.) To alter for the better or for the worse. Ps. cii. 26. Acts vi. 14. Eccl. viii. 1. (2.) To put or give one thing for another. Lev. xxvii. 10. (3.) To disannul. Dan. vi. 8. (4.) To give one's right to another. Ruth iv. 7. Antichrist *changes times and laws*, when he alters the constitutions and laws of Christ's church, and pretends to make things holy or profane as he pleases. Dan. vii. 25. The living at the last day are changed, when their bodies are rendered immortal. 1 Cor. xv. 51. Night is changed into day, when men can obtain no rest or sleep therein. Job xvii. 12. *Changes and war against men*, denote afflictive alterations of their circumstances. Job x. 17. Ps. lv. 19. Joshua the high-priest's *change of raiment*, does not merely denote the putting on a suit of fine clothes instead of his filthy ones, but the removal of sin, through the imputation of our Saviour's finished obedience and suffering, and the qualifying of him to be a faithful high-priest. Zech. iii. 4.

**CHANNEL**; the bed in which a river runs. Isa. viii. 7. The hollow of the shoulder-bone is called a *channel*, because somewhat in form like the bed of a river. Job xxx. 22.

**CHANT**; to sing merrily. Amos vi. 5.

**CHAPEL**; a house for public worship. Bethel is called the kings' *chapel*, because there the kings of Israel worshipped the golden calf. Amos vii. 13.

**CHAPTERS**; ornaments on the top of pillars, walls, &c. somewhat resembling a human head. The many chapters in the tabernacle and temple might signify Jesus, the ornamental head of his body, the church. Exod. xxxvi. 38. 1 Kings vi. 16.

**CHAPT**; rent with drought. Jer. xiv. 4.

**CHARGE**; (1.) To command solemnly. Exod. i. 22. Gen. xxviii. 1. (2.) To exhort earnestly. 1 Thess. ii. 11. (3.) To put an office or business on one, and so to have the charge of any thing, is to have the care and management of it committed to him. Deut. xxiv. 5. 1 Tim. v. 16. Acts viii. 27. (4.) To bind or adjure by a solemn oath. 1 Sam. xiv. 27. (5.) To accuse or lay a thing as a crime to one's charge. Job i. 22. Ps. xxxv. 11.

**CHARGER**; a vessel for holding provisions at table. Num. vii. 17. Matt. xiv. 8.

**CHARGEABLE**; costly; expensive. 2 Sam. xiii. 25.

**CHARIOTS**. (1.) Light coaches to perform journeys in. Gen. xli. 29. (2.) A sort of carriages for warriors to fight from, and to break the ranks of the enemy. 1 Kings xxii. 31. *Chariots of iron* were such as had iron scythes fixed to their sides, that, when furiously driven, they might mow down whoever stood in the way. A vast number of the Egyptian war-chariots had their wheels divinely taken off, and were drowned in the Red Sea. Exod. xiv. 7. The Canaanites, defeated by Joshua, near Merom, lost a multitude of chariots. Josh. xi. 4. Nine hundred *chariots of iron* were in the army of Jabin commanded by Sisera. Judg. iv. 4. In the beginning of Saul's reign, the Philistines brought to the field 30,000 chariots; but these comprehended the whole of their wagons, and other carriages; or perhaps rather meant such as fought in chariots, as the word seems to be taken in 2 Sam. x. 18. 1 Kings xxi. 21. 1 Chron. xix. 18. As the Hebrews were forbidden by God to trust in chariots and horses, or even to multiply them, it was long before they used them in their wars; nor indeed was their hilly country very fit for them. When David took 1000 chariots from Hadadezer, he burned 900 of them, and houghed the horses, reserving only 100 to himself. 2 Sam. viii. 4. Solomon had 1400

**CHARIOTS.** 1 Kings x. 26. Nor even afterward do any but kings and chief captains seem to have used them in battle; their kings had often two, that if one broke, they might ride in the second. 2 Chron. xiv. 24. The *binding the chariot to the swift beast*, imports fleeing off from the enemy with the utmost speed. Mic. i. 13. In imitation of the Persians and other heathen kings, Manasseh and Amon consecrated chariots to the sun; but Josiah destroyed them. 2 Kings xxiii. 11.

God's *chariots* are angels, providences, and clouds, in the agency and motion of which he displays his greatness and power, opposes and conquers his foes, and supports and protects his people. Ps. lxxviii. 17. Hab. iii. 8. Isa. lxvi. 15. Christ's *chariot of the wood of Lebanon*, whose bottom is of gold, its pillars of silver, its covering of purple, and its midst paved with love, is that by which he displays his glory, conquers his enemies, or carries his people to heaven; particularly his human nature, which is the fruit of the earth, and was educated in Nazareth, southward of Lebanon. Its *golden bottom* is his precious, eternal, and immutable Godhead; its *silver pillars*, his choice, pure, and incorruptible graces; its *purple coverings*, his bloody sufferings and royal exaltation; its *midst* his amazing love to sinful men. Or, 2dly, This chariot is his new covenant, ever fresh, beautiful, and lasting. Its *golden bottom* is the perfections and purposes of God; its *silver pillars*, the various promises contained therein; its *purple covering*, Christ's fulfilment of its conditions; and its *midst*, the redeeming love of God to men. Or, 3dly, His everlasting gospel, whose *golden bottom* is our divine Redeemer himself; its *silver pillars*, firm, pure, and eternal truths; its *purple covering*, the doctrines of justification through his blood; and its *midst*, the love, grace, and mercy exhibited therein. Or, 4thly, His church deeply fixed, and indestructible. Her *bottom* is his invaluable Self; her *silver pillars* are precious ministers and saints; her *purple covering*, Christ's imputed righteousness, the royalty of her true members in him, and their suffering for his sake; and her *midst*, paved with love, is her ordinances, and the hearts of the saints. Song iii. 9, 10. Christ resembles the *chariots of Amminadab*, some noted driver. In notable glory and greatness, he comes speedily to help, bear, fight for, and protect his chosen people. But the words may be rendered, *My soul, set me on the chariots of my willing people*: their faith, hope, and desire are the *chariots* on which he gloriously hastens to their relief. Song vi. 12. The *four chariots*, proceeding from between *mountains of brass*, may denote the four noted monarchies, which, according to the eternal purpose of God, have, from small beginnings, and amid great opposition, appeared in the world, and in their turn conquered the nations. The *chariot with red horses* may denote the Assyrians and Chaldeans, cruel and bloody: that with *black horses*, the Medes and Persians sometimes arrayed in black, and terribly distressing: that with *white horses*, the Greeks, astonishingly victorious, and overrunning the very places which the Medes and Persians had conquered: that with *grizzled and bay horses*, the Romans, and Goths, who pushed their conquests chiefly to the southward. Might these *chariots* signify angels, as employed in the dispensations of Providence, in bloody wars and persecutions, in famines and pestilence, in joy and prosperity, and in events wonderfully mixed? Or, might they not signify gospel ministers, in their diversified conditions? &c. in the periods, apostolic, antichristian, millennial, &c.? Zech. vi. 1-8. Ministers and eminent saints are the *chariots* and *horsesmen* of a country: such is the regard which God shows them, such the power of their prayers and holy conversation, that they are a principal means of their victories and preservation of their countries. 2 Kings ii. 12, and xlii. 14.

**CHARITY.** See LOVE.

**CHARM.** See DIVINATION. To be *charmed*, is to be affected with charms or spells. Jer. viii. 16. *Charmers charming never so wisely*, may be rendered the eloquently putting things together with great wisdom. No human method of delivering gospel truth can, of itself, make any saving impression on the heart of an obstinate sinner. Ps. lviii. 4.

**CHASE;** to follow hard after one, with an intent to destroy. Deut. i. 44. To *chase out*; *chase from*; *chase away*, is angrily to drive. Job xviii. 18. Prov. xix. 26.

**CHASTE;** (1.) Pure from fleshly lust. Tit. ii. 5. (2.) Freed from the reigning power of worldly love and sinful corruptions. 2 Cor. xi. 2.

**CHASTEN, CHASTISE;** CORRECT; (1.) To strike or afflict one for his advantage and instruction. And to refuse, or despise *chastisement*, or correction, is to undervalue it, and be not reformed by it. Jer. ii. 30, v. 3, and vii. 28. Heb. xii. 5. The overthrow of the Jewish nation by the Chaldeans was the *chastisement of a cruel one*; it was very severe, and inflicted by cruel instruments. Jer. xxx. 14. (2.) To punish in just wrath. Lev. xxvi. 28. Thus the *chastisement of our peace* was laid on Christ; that punishment, by the bearing of which our reconciliation with God is effected, was laid on him as our surety. Isa. liiii. 5. To *chasten one's self*, is to be exercised before God, in self-abasement, fasting, and prayer. Dan. x. 12. The Scriptures are for *correction*: by their powerful influence they prick a man to the heart, and make him amend his evil courses. 2 Tim. iii. 16.

**CHAWS;** jaws. Ezek. xxix. 4, and xxxviii. 4.

**CHE'BAR;** a river in Chalde, where Ezekiel saw several of his visions. Chap. i. I, iii. 15, x. 20. It is thought to have been cut between the Euphrates and the Tigris; or rather it is that river which had its rise near the head of the Tigris, and ran through Mesopotamia to the south-west, and fell into the Euphrates, a little south from Carchemish.

**CHECK;** hindrance. *I have heard the check of my reproach*: I have heard enough of reproach to discourage me from saying any more. Job xx. 3.

**CHECKER-WORK;** that in which the images of flowers, sprigs, leaves, and fruits are curiously wrought together. 1 Kings vii. 17.

**CHEDORLA'OMER,** king of Elam, about A. M. 2078, subdued the kingdoms of Sodom, Gomorrah, Admah, Zeboim, and Zoar. After they had served him twelve years, they rebelled. In the fourteenth he resolved to reduce them. Assisted by Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of Gojim, or nations, he marched against them. To deprive them of all possible aid, he first attacked the neighbouring powers; marching southward on the east of them, he smote the Rephaim, near the source of the river Arnon, and pillaged Ashtaroth Karnaim: he routed the Zuzims at Ham, the Emims in Shavey-kirjathaim, and the Horites in Mount Seir. Having proceeded on the south side till he came to Elparan, he returned, and directed his course to the north-east. In his way he ravaged the country of the Amalekites, and smote the Amorites who dwelt about Hazazontamar. At last he attacked the allied troops of the revolted kingdom. The field of battle was full of slime pits: the army of the revolted was routed: such as escaped the slaughter fled to the mountains, possibly those on the north-east, which afterward fell to the lot of the Reubenites. Chedorlaomer and his allies, after ravaging the country, and carrying off a number of captives and a great booty, directed their march northward, intending to return home by the south-east of Syria. But informed that Lot, his nephew, and some others were among the captives, Abraham, with a handful of servants and a few Canaanitish allies, pursued the spoilers, overtook them at Dan, and routed them; he pursued them to Hobab, a little to the north of Dan, and retook their captives and booty. Shucklingford had Chedorlaomer to be the Assyrian Ninyas, and supposed that he was a deputy of Zameis, king of Assyria; but their reasoning does not appear conclusive. Gen. xiv.

**CHEEK;** a part of the human face, and the special residence of comeliness and blushing. To *smite on the cheek*, or *pull off its hair*, implies both cruelty and contempt. 1 Kings xxii. 24. Mic. v. 1. Isa. i. 6. Christ's *cheeks*, like a bed of spices, denote the delightful and soul-refreshing comeliness of his person, his humiliation, and the manifestation of his spiritual presence. Song v. 13. Might not the saints, feeding by faith on his beauty and compassion, be signified by the priests' having the *cheeks and the maw* of the peace-offering? Deut. xviii. 3. Are not the church's *cheeks*, comely with rows of jewels, her outward appearance and form decked with divine truths and ordinances? Are not the *cheeks* of particular saints their holy and humble conversation adorned with the gifts of the Holy Ghost? Song i. 10. Wicked men being likened to ravenous beasts, the *smiting them on the cheek-bone and breaking their teeth* imports the depriving them, by fearful judgments of their power to hurt others. Ps. iii. 7.

**CHEER;** to make joyful. Deut. xxv. 5. *Good cheer* signifies, (1.) Great joy. Matt. xiv. 27. (2.)

Good meat, such as is used for sacrifices: Prov. xvii. 1.

**CHEMARIMS**, the black ones, are by some thought the images of Chamar, Isis, or the moon; perhaps rather the priests that were worshippers of the fire are meant, whose clothes, and often their faces, were black. Or, why might not the *Chemarims* be the agents that officiated as priests in the burning of the children to Moloch? Our version, Zeph. i. 4, distinguishes them from the priest; but the priests there mentioned might be apostate ones of the seed of Aaron, or the priests of some other idol. It is certain that in 2 Kings xxiii. 5, and Hos. x. 5, the word plainly means idolatrous priests.

**CHEMOSH**. See BAAL-PEOR.

**CHERETHIMS**; **CHER'ETHITES**; (1.) The Philistines, or a particular tribe of them. See CAPTOR. Zeph. ii. 5. Ezek. xxv. 16. (2.) David's life-guards were called *Cherethites* and *Pelethites*, either because they were partly composed of such Philistines as had joined him, or rather because they had, for a time, dwelt among that people, and might have their arms and order copied from such particular bands of their troops. 1 Chron. xviii. 17.

**CHERISH**; to administer cordials, warmth, ease, and comfort. 1 Thess. ii. 7. Christ *cherisheth* his church; he quiets the conscience by the application of his blood; he warms the heart with the shedding abroad of his love, and encourages the saints by his power and promise. Eph. v. 29.

**CHE'RITH**; the river of which Elijah drank, while he was nourished by ravens. 1 Kings xvii. 3, 4. It is thought to have run from the east into Jordan, a little to the southward of Bethshan. But Bochart will have it to be the same as the river Kanah: and Bunting will have it to run eastward to the Jordan, between Bethel and Ai.

**CHE'RUB**, **CHER'UBIM**. Angels are so called because they often appeared as young men, mighty in power and knowledge. Ps. xviii. 10. Cherubim, or angels with an appearance of a flaming sword, were placed at the east or entrance of the garden of Eden, after Adam's expulsion, to hinder his return; or, God dwelt in the cherubim with a flaming sword. Gen. iii. 24. The cherubim, or winged figures that covered the sacred ark in the holy of holies, and those painted on the walls or hangings of the sanctuary, who seem each to have had the four faces of a man, a lion, an ox, and an eagle, might represent angels and ministers, who, with great activity, wisdom, boldness, patience, and knowledge, view and admire the work of our redemption, and are employed in ministering to the church and people of God. Exod. xxv. 18, and xxvi. 1. The cherub that attended the wheels or mingled with the palm-trees, in Ezekiel's visions, may denote either angels or ministers as subservient to the operations of Providence, and joined with and ministering to the saints. Ezek. i. 10, and xli. 18. God's *riding upon a cherub* imports his majestic use of angels in the dispensations of Providence. Ps. xviii. 10. His *dwelling between the cherubim* imports his peculiar presence in the Jewish holy of holies; and chiefly his peculiar satisfaction and pleasure in our Mediator; and his law magnifying righteousness; and his readiness to be found of such as seek him, in him. Ps. lxxx. 1. The king of Tyre is called a *covering cherub*; he afforded his subjects an agreeable and glorious protection, while his fine apparel made him shine as an angel, or glitter as the golden cherubim over the ark. Ezek. xxviii. 14.

**CHES'ALON** is thought to be the same as *Jearim*. Josh. xv. 10.

**CHESTNUT-TREE** is of the beech kind. There are four sorts of it. That which is most regarded is a beautiful and tall tree, with a thick shade. Its leaves are of the shape of a spear head, and their points like the teeth of a saw; they are good for medicine. Its fruit is a kind of nut useful for food. Jacob's peeled rods, for marking the embryos of the cattle, were partly of *chestnut*. Gen. xxx. 37, 39. The Assyrian king and his empire are likened to a *chestnut-tree*, for their glory, power, and influence. Ezek. xxxi. 8.

**CHE'ZIB**. See ACHZIB.

**CHICKENS**; the young brood of hens. Christ's people are compared to them to mark how foolish and helpless they are in themselves, and how tenderly they are invited and gathered to him, and protected by him. Matt. xxiii. 37.

**CHIDE**; to find fault with, rebuke sharply. Exod. xvii. 2. Judg. viii. 1.

**CHI'DON** and NA'CHON signify *destruction*; but whether they are the name of a threshing-floor near Jerusalem, so called because Uzza was there struck dead for touching the ark, or whether they are the name of its owner, we know not. 2 Sam. vi. 6. 1 Chron. xlii. 9.

**CHIEF**. (1.) The principal person of a family, congregation, or tribe, &c. Num. iii. 30. Deut. i. 15. 1 Sam. xiv. 38. 2 Sam. v. 8. 2 Cor. xi. 5. (2.) The best or most valuable. 1 Sam. xv. 21. (3.) The highest, most honourable. Matt. xxiii. 6. (4.) Most dear and familiar. Prov. xvi. 28. (5.) Greatest and most esteemed. Ps. cxxxvii. 6. Luke xiv. 1. 2 Cor. xii. 11. (6.) Most forward and active. Ezra ix. 2. (7.) Most noted and wonderful. Job xi. 19.

**CHILD**, **SON**, **DAUGHTER**. Child denotes, (1.) A son or daughter, young in age. 1 Sam. i. 22. (2.) One weak as a child in knowledge and prudence. Isa. x. 19, and iii. 4, 12. 1 Cor. xii. 11. (3.) One young or weak in grace. 1 John ii. 13. (4.) Persons unsteady in their principles. Eph. iv. 14. (5.) It is sometimes used to express our affection to persons. Reuben calls Joseph a child when about seventeen years of age. Gen. xxxvii. 30. Judah calls Benjamin a *little child* when about thirty. Gen. xlv. 20. To become as a *little child*, or be as a *weaned child*, is to be humble, teachable, void of malice and envy, and weaned in affection from the carnal enjoyments of this world. Matt. xviii. 3, 4. Ps. cxxxi. 1, 2. The *man-child* brought forth by the church, and caught up to God and his throne to rule the nations with a rod of iron, may denote Jesus, exalted to be head over all things to his church; or his active members, some of them exalted to glory, and others delivered from persecution and enabled to oppose and conquer their enemies; or Constantine the Great, the first Christian raised to the imperial throne, and made a conqueror of the heathens and overturners of their idolatries. Rev. xii. 5. *The child shall die a hundred years old*. In the millennium, few shall die of untimely deaths; and children that die in youth shall have as much knowledge and experience of divine things as many who, at other times, lived till they were very old. Isa. lxv. 20.

**CHILDREN**, or **SONS**; (1.) Not only signify a man's immediate seed, but his remotest descendants. Isa. xix. 11. So the Jews are called children of Israel; the Edomites, of Esau; the Ammonites and Moabites, of Lot; &c. 2 Kings xvii. 8. Ps. lxxxiii. 8. Mephibosheth is called the son of Saul, though but his grandson. 2 Sam. xix. 21. And often descendants are called by the name of their progenitors; so perhaps Jacob is called Abraham. Acts vii. 16. Rehoboam is called David. 1 Kings xii. 16; Abijah, Rehoboam. 1 Kings xv. 6. The descendants of Jacob, Edom, Moab, Ammon, &c. are called by their name. (2.) Inferiors are called *children*, to mark the affectionate kindness which superiors owe to them, and the dutiful regard they owe to these superiors. Eli called Samuel his son; Obed is called Naomi's; Timothy, Paul's; Benhadad, Elisha's; the apostles, Christ's; those to whom they wrote, the apostles'. 1 Sam. iii. 6. Ruth iv. 17. Tim. i. 18. 2 Kings viii. 9. John xxi. 5. Gal. iv. 19, &c. (3.) Such as are adopted or married into a family are denominated *children* of it; so Moses was the son of Pharaoh's daughter. Exod. ii. 10. Salathiel is called the son of Neri, because his son-in-law, Luke iii. 27; and Zerubabel, the son of Pedaiah, and of Salathiel, because descended from the one and adopted by the other. 2 Chron. iii. 19. Matt. i. 12. (4.) The inhabitants of a country or city are called the *children, sons, or daughters* of it. The Edomites are called *children* of Seir. 2 Chron. xxv. 11. The inhabitants of Gibbar, Bethlehem, and many other places are called the *children* thereof. Ezra ii. 20-35. *The children of the east* are such as dwell on the east of Canaan. Judg. vi. 3. Jesus Christ is the Son, the ONLY BEGOTTEN SON of God, his *holy child* begotten by eternal, necessary, and natural generation. In respect of his *Sonship*, he was equal with God. Ps. ii. 7. Acts iv. 27. John v. 17, 19. His Sonship was not founded in, but manifested by, his miraculous birth in our nature, his resurrection, his high office, and glorious heirship of all things. Luke i. 35. Acts xiii. 33. John x. 35, 36. Heb. i. 4, 5. The sons among whom Christ is as an apple-tree among the trees of the wood, are angels and men, even the most excellent. Song ii. 3. Holy angels are the *sons of God*: created, supported, and governed by him: and who cheerfully serve

him, and sang his praise at the creation. Job xxxviii. 7. But whether they, or men professing the true religion, be the *sons of God* into whose assembly Satan intruded himself in the days of Job, is not absolutely certain. Job i. 6, and ii. 1. Magistrates, chiefly the Jewish, who represented the Messiah, are called *sons of God*: from him they receive their office, power, and dignity. Ps. lxxxii. 6. But foolish and weak magistrates are likened to *children or babes*. Isa. liii. 4. Eccl. x. 16. The posterity of Seth, the nation of the Jews, or other professors of the true religion, are the *children of God*: they were brought into his family of the visible church, called by his name, specially protected and favoured by him; they professed to worship and serve him; and many of them appeared to be spiritually begotten again to a lively hope. Gen. vi. 2, 4. Deut. xiv. 1. Exod. iv. 22. The Jews were like an exposed child or infant lying in its blood: their original was base; their condition in Egypt was extremely mean, and exposed to the most bloody cruelty; but God exalted them to a glorious kingdom. Ezek. xvi. 1-14. They are the *ejected children of the kingdom*; while the gentiles are admitted into the church, and a state of fellowship with God, they are cast out to ignorance, apostacy, and trouble. Matt. viii. 12. They, while cleaving to their burdensome ceremonies, and other wicked persons cleaving to the broken law, as the means of their happiness, and other legalists, are the *children of the bond-woman*; are the sordid slaves of the law of sin, Satan, and the world; and perform their apparently good works from the servile fears of hell, and hopes of heaven. Gal. iv. 31.

The saints are called the *sons or children of God*; they are graciously adopted into his spiritual family, begotten into his image, endued with his Spirit, and entitled to privileges innumerable, and an inheritance that fadeth not away: are heirs of righteousness, salvation, promises, nay, of God himself. John i. 12. Rom. viii. 14-17. They are the *children, or seed, of Wisdom*, or Christ: by his bloody travail and suffering, and by the influence of his regenerating Spirit, he begets them again; and with them he is mightily delighted; he bequeaths to them all the blessings of his purchase, and they love him, and are careful to promote his honour and interest. Matt. xi. 19. Isa. liii. 10. They are *children of light*: begotten of God, the purest light, by means of his pure and enlightening word: they have the knowledge of divine things, walk in the light of God's countenance and law; the light of their good works shines before men; and they are heirs and expectants of the inheritance of the saints in light. Luke xvi. 8. They are *children of promise*; by the promises of the gospel they are quickened, supported, comforted, and secured of eternal life. Gal. iv. 29. They are *children of the resurrection*; then they shall be raised from the dead, fully conformed to God, and enter on the complete possession of their glorious inheritance in heaven. Luke xx. 36. They are *children of Zion*; of Jerusalem; of the kingdom; and of the free woman; they are spiritually born, instructed, and nourished in the church; they are under the covenant of grace; have a spirit of liberty; are freed from the slavery of sin and Satan, and of the broken law; and now, under the gospel, are free from burdensome ceremonies, and serve God with cheerfulness of heart. Ps. cxlix. 2. Matt. xiii. 38. Gal. iv. 31. Isa. lx. 4. Christ's disciples were *children of the bride-chamber*; they had early and peculiar intimacy with him, the glorious Bridegroom of souls. Matt. ix. 15. The title *son of man* is given to Ezekiel, Daniel, and Jesus Christ; but whether it was a title of dignity, importing their peculiar excellence, or whether it rather marked our Saviour's debasement, and his delight in our nature, and intimated the low original and frailty of the prophets, to be remembered by them amid their visions, is not agreed. Ezek. ii. 1. Dan. viii. 17. and vii. 13. *Son of man*, and *Son of David*, among the Jews, were names of the Messiah; and Christ rarely called himself by any other. Matt. xvi. 13, xv. 22, xc. 30, 31.

The wicked are *children of this world*; are never born from above; have no portion of felicity but in this world; nor do they study to fulfil any thing but the lusts thereof. Luke xvi. 8. They are represented as *sons of men*, or Adam; in him they were corrupted; his transgression they imitate; they have no spiritual birth, but continue as the common herd of men. Ps. iv. 2, xii. 1, lvii. 4. They are *children of the devil*;

they are wholly taken up with the wickedness he introduced into the world; they cheerfully imitate, obey, and serve him. John viii. 44. 1 John xii. 10. They are *children of darkness*; they are in a state of darkness and condemnation; their heart is full of ignorance, and their practice of things shameful and wicked. 1 Thess. v. 5. They are *children of disobedience, iniquity, whoredoms*; their carnal mind is enmity against God; their whole practice is a continued rebellion against his law, and a treacherous departure from him. Eph. ii. 2. Isa. lvii. 4. Hos. x. 9, and ii. 4. They are *children of wrath*; they are naturally full of enmity against God, and heirs of his just wrath and vengeance. Eph. ii. 3. They are *cursed children*; they are a plague to others, and are themselves condemned to everlasting punishment. 1 Pet. ii. 14. Persons eminently wicked are called *children of Belial*; they are lawless, useless, abominable, and abandoned to the most horrid crimes. Deut. xiii. 13. The *children of Abraham* are such as descended from him by natural generation; as the Ishmaelites, Israelites, Edomites, &c.; or such as resemble him in faith and holiness. Luke xiii. 16. John viii. 39. Gal. iii. 7. Matt. iii. 9. The *mother's children* that annoy the saints are hypocrites and false teachers, educated in, and visible members of the church; but not spiritually begotten of God; who often oppress them with human inventions, angry persecutions, and inward corruptions, natural to us, and coeval with us, which enslave us to carnal and sinful practices, to the neglect of our proper duty. Song i. 6. The *children of the desolate* are more than of the married wife; the converts of the long desolate gentile world are more numerous than those of the Jewish nation, though long espoused to Christ: the converts of the church after Christ's departure to heaven are more numerous than when she enjoyed his presence on earth. Isa. liv. 1. *Strange children* are heathens, or wicked persons, or children begotten of heathenish women. Ps. cxliv. 7. Neh. ix. Hos. v. 7.

DAUGHTER; (1.) - A female child or descendant. Gen. xxxiv. 1. Luke i. 5. (2.) A sister, Gen. xxxiv. 17; called a daughter, because their father was present. (3.) A son's wife, or daughter-in-law. Ruth iii. 18. (4.) It is a name of kindness given to any woman especially if young. Matt. ix. 22. Ruth iii. 10. (5.) The women of a country, and even the whole inhabitants of it. Gen. xxiv. 1. Isa. xvi. 2. Ps. xiv. 9. The *daughters of a city*, chiefly a capital one, signify, not only its inhabitants, but also lesser cities or villages. Num. xxi. † 25. The *daughters of God's people*, of Judah, of Zion, of Jerusalem, often signify the Jews; but in Solomon's Song, *daughters of Jerusalem* and *Zion* are nominal professors and saints, weak in grace. Song i. 5, and iii. 11. The saints are represented as *daughters*; they are dear to God, and to their elder brother, Christ; they receive their all from him; and are affectionate and beautiful. Ps. xlv. 10-14. The *daughters of the horse-leech* are her young ones, that are never satisfied with blood. Prov. xxx. 15. The *daughters of music* are brought low; in old age, the lungs, and other organs of singing, are weakened; and the ears that attended it become dull. Eccl. xii. 4. The *daughters of trees* are their branches and sprouts. Gen. xlix. † 22.

CHIMHAM; the son of Barzillai the Gileadite. To reward his father's kindness, David, on his return to Jerusalem after the death of Absalom, took Chimham along with him; and, it seems, gave him a portion of land near Bethlehem, where a town, called Chimham, was afterward built. 2 Sam. xix. 37, 38. Jer. xli. 17.

CHYOS; an island in the Archipelago, or north-east part of the Mediterranean Sea, next to Lesbos, and about twelve miles from the shore, over-against Smyrna. Paul passed this way as he sailed southward from Mitylene to Samos. Acts xx. 15. It does not appear that any church was planted here for a long time after; even in the fourth century human sacrifices were offered here; but in the following ages we find Christians here, and a bishop of it attending the general councils. Nor is the Christian religion entirely rooted out to this day. The place is now called Scio, and is chiefly inhabited by Genoese.

CHISLEU; the ninth month of the sacred year of the Jews, and third of their civil. It consists of thirty days, and answers to part of November and December. On the 6th day of this month the Jews fast for the burning of Jeremiah's roll by king Jehoiakim; on the

7th, they observe a feast of 'joy for the death of Herod the Great; on the 15th, they fast for Antiochus's profanation of the temple; on the 21st they have a festival, pretended to be for Alexander's delivering up the Samaritans into their power; on the 25th they observe the feast of dedication, to commemorate the purging of the temple by Judas Maccabeus.

**CHIT TIM**, *Kir-tim*; the son of Javan, and grandson of Japheth. Gen. x. 4. Probably part of the Cilicians were his offspring. Homer mentions the Ketii, and Ptolemy the provinces Ketis and Kitis. It is likely some of these removed into the isle of Cyprus, where they founded the city Kitium. Possibly part of them founded the kingdom of the Latins in Italy. Here we find a city called Ketia, or Cetia; and it is observable, that both Latium and Chittim have the same signification, of *hiding*. But the chief residence of the posterity of Kitium appears to have been Macedonia, which was called Chittim, after his name. When Nebuchadnezzar intended to invade Phenicia, perhaps the Tyrians had information of his designs, by some Macedonian sailors; or some Tyrians, after the ruin of their city by him, fled off into Macedonia. It is more certain that Alexander and his Macedonian troops almost entirely ruined the Tyrian state, and carried off a number of slaves, wasted Assyria, and overturned the Persian empire. Isa. xlii. 1, 12. Num. xxiv. 24. The ships wherein the Roman ambassadors sailed to Egypt were *ships of Chittim*; were of a Macedonian form, and sailed from a Macedonian harbour. Dan. xi. 30.

**CHI UN**; either, (1.) An idol, the same with Remphan, if not also with Moloch; or Moloch represented the sun, and Chiun the moon. Or, (2.) A pedestal whereon images were placed, to render them more conspicuous. Amos v. 26.

**CHLO'E**; a noted Christian woman at Corinth, perhaps a widow, as she is represented as head of her family, from some of which Paul received his information of the divisions at Corinth. 1 Cor. i. 11.

**CHOICE**. (1.) Most excellent; best. Gen. xxiii. 6. (2.) Most strong, valiant, and skilful in war. 2 Sam. x. 9. The saints are *choice ones*; they are chosen of God, are clothed with the righteousness of his Son, and endued with the graces of his Spirit, and so more excellent than the rest of mankind. Song vi. 9. To *make choice* is to choose, set apart to a particular work. Acts xv. 7.

**CHOKÉ**. To *choke an animal* is to stop its breath by pouring water down the throat, or the like. Mark v. 13. To *choke corn* and plants, is to retard or stop their growth. Matt. xiii. 7. To *choke* the product of God's word is, by carnal cares and corrupt affections and practices, to hinder its efficacy on our hearts and lives. Luke viii. 14. Matt. xiii. 22.

**CHOLER**; great anger. Dan. vii. 7.

**CHOOSE, ELECT**; (1.) To set apart a person or thing from among others to some particular use, office, or privilege. Exod. xvii. 9. Ps. xxv. 12. (2.) To renew or manifest a choice. Isa. xiv. 1, and xlviii. 10. (3.) To follow, imitate, delight in, and practise. Prov. iii. 31, and i. 29. God *chooses men's delusions*, and brings their fears upon them, when he gives them up to their delusions as the just punishment of their sins. Thus God gave up the Jews to their vain fancies, and brought on them the destruction by the Romans, which they, by the murder of our Saviour, thought to evade. Isa. lxvi. 4. John xii. 50. **ELECTION** imports, (1.) God's act of choosing men to everlasting life. Rom. ix. 11, and xi. 5, 28. (2.) The persons chosen to eternal life. Rom. xi. 7.

**CHOSK, ELECT, ELECTED**; picked out from among others to some honourable use. Christ is the *elect* or *chosen* of God: he was, from eternity, set apart as the only fit person to be our Mediator and Surety. Isa. xlii. 1. 1 Pet. ii. 4. Holy angels are *elect*; God set them apart in his purpose, to be established in holiness and happiness, when the rest were overlooked. 1 Tim. v. 21. Christ's people, saved by him, are *elect* or *chosen*; from eternity God, in his purpose, kindly separated them from the rest of mankind, and set them apart to receive salvation by Christ, to the praise of his glory; and, in time, by his grace, he renders them choice and excellent persons. 1 Pet. i. 2. 2 John i. Rev. xvii. 14. For the sake of these, that none of them, in their persons or progenitors, may be cut off, are the days of vengeance on wicked nations shortened; no seducer can draw any of them fully and finally from

the truth of the gospel; none can lay any valid charge against them before God; no injury done them shall pass unpunished; angels shall gather them all to Christ's right-hand; and they shall infallibly obtain everlasting happiness. Matt. xxiv. 22, 24, 31. Rom. viii. 33. and xi. 7. The Hebrew nation was *an elect* or *chosen* people; God set them apart from the rest of the nations to be his peculiar church and people. Isa. xlv. 4. Ps. cv. 43. Jerusalem was *chosen*, was divinely fixed upon to enjoy the peculiar symbols of God's presence, the temple, sacrifices, &c. 1 Kings xi. 13. Apostles and ministers are *chosen*; by Jesus himself alone, or by him and his people in conjunction, they are fixed upon and separated from others, to bear and execute their sacred office. Acts x. 41. *Chosen* warriors are such as are picked out as the most valiant and skilful in an army. Exod. xv. 4. Judg. xx. 16.

**CHRIST JE'SUS**, the Lord and Saviour of mankind. He is called **CHRIST**, or **MESSIAH**, because he is anointed, sent, and furnished by God to execute his mediatorial office; and is called **JESUS**, because, by his righteousness, power, and Spirit he is qualified to save, to the uttermost, them that come unto God through him; he is appointed of God for that end, and freely given in the offer of the gospel. Isa. lxi. 1, 2, 3. Matt. i. 21. He is the eternal Son of God, equal with his adored Father in every unbounded perfection. No man that doubts of his being the only true and most high God can, in consistency with common sense, allow himself to be a Christian. If Jesus be not the supreme God, he was a setter-up of idolatry, encouraging men to worship himself; and Mahomet, who zealously opposed such worship, must be a valuable reformer! If Christ be not God, the Jews did well to crucify him as a noted blasphemer, that made himself equal with God: they did well to persecute his apostles, who represented him as the object of worship. If Christ be not God, the whole of the mystery of our redemption is erroneous or trifling. Where is the divine love in sending a merely nominal God to redeem us? or what can his death avail us, who are not nominal, but real transgressors against infinite Majesty? If Christ be not the supreme God, how obscure, false, absurd, and impious must the language of the Holy Ghost be, particularly in the predictions relative to him! If Christ be not God, what is the whole Christian religion but a mere comedy and farce, in which one appears in the character of God who is not really so! What are its miracles, predictions, and mysteries but a system of magic, invented or effected by Satan, to promote the blasphemous adoration of a creature?

Nor is his eternal generation and divine Sonship less clearly marked in Scripture. A great number of texts represent him as God's proper and only begotten Son, prior to all donation of him. Rom. viii. 3, 32. John i. 14, and iii. 16. Acts properly only to God are ascribed to him, when marked with the character of Son. Compare Luke i. 32, 35, with 16, 17, 46, 47. John iiii. 31, 35, 36, and i. 18; vi. 46, and ix. 35-38. Matt. xi. 27; xiv. 33, and xxvii. 54. His character of Son is also plainly distinguished from his official character of **CHRIST**. See John i. 49, vi. 66, 67, and vii. 29. Matt. xvi. 15, 16. By his silence he plainly conceded to his enemies that his claim to be the *Son of God* imported his asserting himself equal with God. John v. 17, 18, 19, x. 31-39, and xix. 7. To pretend he is called the *proper*, the *only begotten* Son of God, because God sent him as our Mediator, or because of his miraculous conception by the Virgin, is not only groundless and absurd, but even blasphemous; for, if the personal properties of Father, Son, and Holy Ghost be given up, there must either be three distinct Gods or but one person manifested in three different characters.

From eternity God foresaw men's destruction of themselves, and intended to recover part of them. It was impossible for any but a divine person to be a Mediator, Redeemer, Surety, Priest, Prophet, and King, to meet their revolted, lost, guilty, ignorant, and rebellious condition. Nor was it less necessary that this divine person should assume the nature of the transgressors, and therein execute the whole work of their redemption. Rom. viii. 3, 4. Gal. iv. 4, 5. Nothing can be more delightful than to observe in what respects the personal conjunction of the divine and human natures is necessary to the execution of every office, the sustaining of every relation, and the standing in every state, proper for our blessed Redeemer. God set him up in his pur-

pose, as the Head of an elect world; chose them in him to everlasting life in the new covenant; and settled with him the whole conditions of their salvation, and every circumstance thereof. Ps. xl. 6, 7, 8, and lxxxix. 3, 4, &c. Thus the remedy was prepared before we were ruined; and, for innumerable ages, our Redeemer had his delights with the sons of men before they were formed.

It was not proper the Son of God should assume our nature, and suffer immediately after the fall. The absolute insufficiency of other means for reforming the world was not fully manifested; the stupendous power of sin was not yet sufficiently discovered; men were not sufficiently warned of his appearance; nor was there a sufficient number of persons to witness the facts, or to be agents therein; nor enough of opposition to be conquered by the doctrines of his cross. Preparation, however, was daily made for that astonishing event. By a multitude of typical and verbal predictions, every circumstance of his future life was marked out, that the world might be qualified to give his character a thorough examination whenever he should appear. To mark his readiness to invest himself with our nature, he often appeared in the form of a man; and almost every metaphorical representation of God was taken from things pertaining to men.

When the government was just departing from the tribe of Judah; when the 490 years mentioned by the angel to Daniel drew to an end; when the nations had been sufficiently shaken by the overthrow of the Persian and Grecian empires, and the erection of the Roman; while the second temple remained in its glory; when an alarming rumour of the sudden rise of a Jew to govern the world had spread through a great part of it, and just six months after the conception of the blessed Baptist, our Saviour's forerunner, the angel Gabriel intimated to the Virgin Mary, that by the influence of the Holy Ghost she should conceive and bear the promised Messiah. Gen. xlix. 10. Ezek. xxi. 27. Dan. ix. 24, 25. Hag. ii. 6-9, 21, 22, 23. Mal. iii. 1. Gen. iii. 15. Luke i. 32-35. This virgin was espoused to one Joseph, a carpenter. Both were sufficiently mean, but of the now debased royal family of David. According to the genealogy of Matthew, adding the three there omitted, Joseph was the thirty-second, in descent from David, in the royal line of Solomon. According to Luke, Mary, by whose marriage Joseph was son-in-law of Heli, was the forty-first from David by Nathan, and the seventy-fourth from Adam. The two lines of Solomon and Nathan, sons of David, appear to have met in the persons of Salathiel and Zorobabel; but Joseph sprung from Abiud, an elder son of Zorobabel; and Mary from Rhesa, a younger. Before Joseph had approached her bed, he, with great uneasiness, observed her with child. He might have insisted on putting her to death according to the law; but being a good man, and perhaps hoping she might have been forced, or having heard her relate the declaration of the angel Gabriel, he resolved to conceal the matter, and give her a private bill of divorce. But while he thought on these things, an angel warned him to take her home to him as his wife, as she was undefiled; and by the power of the Holy Ghost had conceived, and should bear the Messiah and Saviour of the world. Joseph then cheerfully accepted her, but knew her not till she had brought forth her illustrious Child. By this marriage the Virgin's honour was protected; she had one to assist and provide for her in her straits; and her divine Son had ready access to the congregation, and every ordinance of the Jewish church. Matt. i. Luke iii. 23-38.

Joseph and Mary dwelt at Nazareth; but this not being the place appointed for the birth of the Messiah, an enrolment of the Roman subjects, on which taxation was afterward founded, while Cyrenius was governor of Syria, obliged the Jews at this very time to repair to the places and families to which they originally belonged. Joseph, and Mary, now great with child, were obliged to travel about eighty-two miles southward, to Bethlehem; and were there, and probably their Son, registered in the public records of the empire as descendants of David. Every inn at Bethlehem was so crowded with strangers, that Joseph and Mary were obliged to lodge in a stable. There she brought forth her divine Babe; and, for want of a cradle, laid him to rest in the manger. That very night an angel solemnly informed the shepherds who watched their flocks in an adjacent field of the Saviour's birth; and a multitude

of other angels sang an anthem of praise for God's grace and mercy to men. The shepherds hastened to Bethlehem, and found the Babe in the debased condition the angel had described. To honour the ordinance of God; to avow himself a member of the Jewish church, and a debtor to fulfil the whole law; to receive his Father's seal of the new covenant made with him, and begin his shedding of blood for his people, the Messiah was circumcised on the eighth day of his life, and called Jesus, or the SAVIOUR, as the angel had directed before his birth. When about thirty-three days after, his mother presented herself and her Babe at the temple, Simeon, a saint, took the child in his arms, blessed God for his appearance, and wished to die immediately, as he had seen the incarnate Saviour. He warned Mary that her Son was sent for the fall and rise of many of the Jews; and would, by the treatment he should suffer, occasion much grief to herself. At that very instant, Anna, an aged prophetess, discerned him to be the Messiah, and told her pious friends of his greatness.

After going to Nazareth, and settling their affairs, it seems Joseph and Mary returned to Bethlehem to reside, intending, no doubt, a compliance with the ancient prediction of the place of the Messiah's appearance. But, warned by the ancient oracle of Balaam, and other predictions of Scripture, and by the wide-spread rumour of the Messiah's immediate appearance, and alarmed by the sight of an uncommon star, certain magi, or wise men, came from Persia, Chaldaea, or Eastern Arabia, to see and worship the new-born king of the Jews. At Jerusalem they inquired for him. Herod and his subjects were greatly troubled at the news of the Messiah's birth. A council was called, who agreed that Bethlehem was to be the place of his birth. After a private inquiry when the star had appeared, and giving them orders to return, and inform him who the babe was, Herod dismissed them to go to Bethlehem. They had scarcely left Jerusalem, when the star appeared to them in the lower region of the air, and conducted them to the very lodging of Joseph and Mary. With joy they proceeded on their journey, and having found the Babe, worshipped him, and gave him presents of gold, frankincense, and myrrh. As Herod intended to murder the child, an angel warned the wise men to return home without revisiting him; and warned Joseph, now furnished for his journey by the late presents, to conduct the child and his mother to Egypt, and continue there till further orders. Joseph immediately obeyed. Herod, enraged that the wise men had not returned to inform him of the child, sent forth his troops and murdered all the children in Bethlehem, and the places about, under two years old, that he might ensure the murder of Jesus among them. After Herod's death an angel warned Joseph and his family to return to Canaan. They did so; but the cruelty of Archelaus made them afraid of remaining in Judea. By the direction of God, they went northward, and settled at Nazareth; which, unknown to them, fulfilled the ancient predictions of Christ's being the *NOTZER, Preserver*, or the *NETZER, Branch*. Matt. ii. 23. Job vii. 20. Isa. xi. 1.

At twelve years of age, Jesus came along with his mother and supposed father to celebrate the passover. After the festival, they returned; but he tarried behind, and conferred with the Jewish rabbies, to the surprise of all that heard him. His parents, at last missing him, returned to seek him. On the third day they found him. His mother asked him why he had caused her and her husband to seek him so long with sorrowful hearts. He replied, they might have known he would be the object of his divine Father's care, and be employed in his business. He, in the most submissive manner, returned with them to Nazareth, and, no doubt, wrought as a carpenter with Joseph; meanwhile, he increased in wisdom and grace, and behaved in such a manner as recommended him to the favour of God and men. Luke ii. 42-52.

John Baptist, his forerunner, had now begun his public ministrations. When Jesus was about thirty years of age he repaired to him at Bethabara, and craved baptism, that he might, according to covenant engagement, fulfil all righteousness. His baptism sealed his and his father's mutual engagements, and excited and encouraged the graces of his human nature. On this occasion the heavens were opened; the Holy Ghost descended on him in the form of a peaceful dove; and the Father proclaimed that he was his *beloved Son in whom he was well pleased*. The Holy Ghost, by his powerful

influence, conducted him to the wilderness; perhaps that horrible one in the mountains of Quarantana, northward of Jericho; or that of mount Pisgah, on the east of Jordan. There he spent forty days in fasting and prayer, to fit himself for his public ministry. Here, too, he was terribly tempted by Satan, especially at the end of these days. When he was hungry, Satan tempted him to doubt of his Sonship, and to work a miracle for his own preservation. He then carried him to Jerusalem, and placed him on a pinnacle of the temple, and tempted him to throw himself thence, in hopes of divine preservation. He next carried him to a high mountain, where he presented to him all the kingdoms of the world and their glory, and offered to give them all to him, if he would but fall down and worship him. With detestation, and with Scripture arguments, Jesus baffled these horrid enticements. Satan left him for a time, and holy angels came and ministered to him, comforted him, and gave him provision. Matt. iii. and iv. Luke iv. Jesus left the wilderness, and went to the place where John was baptizing. John pointed him out to his hearers as the *Lamb of God*, that came to make atonement for the sins of the world, gentiles as well as Jews. Next day he pointed him out in the same manner to Andrew, and perhaps John, two of his disciples. They went after him, and inquired where he lodged. He took them along with him, and they abode with him all that day. Informed by Andrew that they had found the Messiah, Peter went along with his brother to see him. It was then Jesus gave him the name of *Cephas*, or *Peter*, to signify that he ought and would be constant and fixed as a *rock* in his religious profession and work. Next day Jesus, returning to Galilee, found Philip, and desired him to go along with him. Philip finding Nathanael, informed him that they had found the long-promised Messiah. Nathanael thought it impossible such a blessing could proceed from Nazareth; but on Jesus reminding him of some very secret devotions, he acknowledged him the Son of God and expected Redeemer. John i. 28-51.

Three days after, Jesus, his mother, and disciples attended the marriage of some friend at Cana of Galilee. When the wine ran short, his mother hinted to him the necessity of his working a miracle for their supply. He respectfully replied, that it was improper for her to direct his miraculous operations: but ordered the servants to fill with water some pots that stood by for washing in; this water he turned into the most excellent wine; and thus began to display his divine power, that his disciples might believe in him. Quickly after, he went up to Jerusalem to keep the passover; and finding the outer court polluted with markets of sheep, oxen, and doves, for sacrifice, and tables for exchange of money, he, with a scourge of small cords, drove out the animals, and overturned the tables of the money-changers; telling them that the place ought to be used for prayer, not for robbery and deceit. Some of the Jewish rulers present asked his warrant for what he did. He replied that the resurrection of his body on the third day after their murder of him would exhibit it. He performed a great many miracles at this feast, and many believed he was the Messiah; but as he knew their deceit and inconstancy, he did not trust himself to them. Nicodemus was one of these believers, and came to him by night for instruction. Jesus, finding him grossly ignorant of spiritual things, informed him of the necessity of regeneration, and of the cause, nature, and end of his coming into the world. John ii. and iii. 1-21. Jesus then departed from Jerusalem, perhaps to the country about Jericho. Here he began to baptize, not personally, but by his disciples. Multitudes resorted to him. Some Jews contended with John's disciples, that the baptism of Jesus was more effectual to purify the soul than that of their master. Whereupon they complained to John that every one was likely to desert him, and prefer Jesus and his baptism. John replied, that it was meet in itself, and a great pleasure to him, that the fame of Jesus should grow, and his own decrease. After John was imprisoned, and the Pharisees had taken the alarm at the multitudes that followed Jesus, he left Judea, and retired northward to Galilee. Ardent concern for the salvation of lost sinners determined him to take Samaria in his way. Fatigued with his journey, he rested himself at Jacob's well, near to Sychar, while his disciples went to the town to buy some provision. Here he conversed with a Samaritan; and, notwithstanding her manifold scruples, showed

himself the all-refreshing and life-giving gift of God, convinced her of her whoredom and wickedness, informed her of the spiritual nature of divine worship, and assured her that he was the Messiah. Induced by her commendations of him, her neighbours came and received his instructions; many of them believed on him. This he informed his disciples was a sure preface of the conversion of the gentiles. John iii. 22-36, and iv. 1-42.

When he was returned to Galilee, numbers, who had seen his miracles at Jerusalem with wonder, attended his instructions. When he was at Cana, a nobleman of Capernaum, hearing of his fame, came and begged he would come and cure his son who lay at the point of death. Jesus replied, it was unreasonable that they would not believe his heavenly doctrines without miraculous signs. He bade the nobleman go, and he would find his son recovered. By the way, the nobleman's servants met him, and informed him that the child's fever had left him just at the very time Jesus had intimated his recovery. The nobleman and his whole family believed in Jesus as the promised Messiah. In his course through Galilee, Jesus came to Nazareth, his native abode. Accordingly, as usual, he, on the Sabbath, stood up and read, and expounded the Scripture in the synagogue. The passage he insisted on was Isaiah lxi, in which his mission and qualification for his work are described. His discourse astonished the audience; but his mean birth, and want of liberal education, prepossessed them against him. He told them it was usual for prophets to be contemned in their own country; and showed them, from the case of Elijah and Elisha, that they had small reason to expect to be much blessed with his miracles. In a rage, they dragged him to the top of the hill whereon their city was built, and intended to throw him down headlong. By his divine power he rescued himself, and left the place. John iv. 43-53. Luke iv. 14-30.

Next we find him at Capernaum, on the borders of the lot of Zebulun and Naphtali. There, as was anciently foretold, he instructed the inhabitants, called them to change their erroneous sentiments and evil courses, since the New Testament dispensation of the gospel was at hand. Here he called Peter and Andrew, James and John, to leave their employment of fishing, and go with him to preach the gospel, for the salvation of men; the first two he rewarded with a miraculous draught of fishes, for the use of their boat to preach from. As he one day taught in a synagogue, an evil spirit cried out of a possessed person, Why do you disturb us? are you come to torment us before the time? Jesus ordered him to leave the person, which, after hideous roaring, and terrible distortion of the man, he was obliged to do. Soon after, by a touch, and a word of command; he healed Peter's mother-in-law of her fever: she rose directly, and prepared him food. That evening he healed a number of possessed and diseased persons with the touch of his hand. Next morning he employed himself in solemn prayer; and notwithstanding the entreaties of his disciples and others, he departed thence to preach in the other synagogues of Galilee. The fame of his miracles spread through Canaan, and part of Syria; they brought multitudes of distressed persons, chiefly such as were incurable by physicians, and he healed them all. Matt. iv. 12-25. Mark i. 15-40. Luke v. 1-11, and iv. 34-44.

Great multitudes attending him, he went up to a mountain, and instructed them concerning the blessedness of persons truly religious. He showed the excellence and usefulness of good works; he showed that the divine law is unalterable in its moral precepts; and that it prohibits malice, angry words, lascivious looks, toleration of beloved lusts, and profane swearing of every kind; he inculcated the most humble and peaceful behaviour towards others; the love of enemies; and the universal imitation of a gracious God in all that we do; he taught them the matter and manner of prayer, the manner of alms-giving and fasting; he showed them the duty of heavenly thoughts and affections, and of confident trusting in God with respect to outward concerns, and of chiefly seeking a saving interest in his kingdom and righteousness; he prohibited rash judging of others, or doing to them what we would not wish done to ourselves; he inculcated earnest prayer, and diligent endeavours to receive the Lord Jesus, and to walk in him; he warned them to avoid false teachers, and to beware of resting on outward forms of



godliness. The important matter and affectionate and solemn manner of his discourse astonished his audience. Matt. v. vii.

Leaving that mountain, he went towards Capernaum. In a village near to it he healed a suppliant leper, ordered him to conceal the miracle of his cure, and go and offer for his cleansing. The leper spread the matter abroad, and multitudes, hearing of it, applied for cures. Jesus retired, and spent some time in solemn and secret prayer. He had scarcely entered Capernaum, when a centurion, very friendly to the Jewish nation, and who had built them a synagogue, sent some respectable Jews to beg he would come and heal his servant, who lay at the point of death. Upon their earnest invitation Jesus went with them. On their way, other messengers met him, and represented that the centurion thought himself unworthy of his presence, and begged he would command a cure at a distance, and it would be effected. Jesus signified his great pleasure in the strong faith of this gentile soldier, and observed, that it was a presage that many of the heathen nations should be quickly converted to his faith, and brought to the heavenly mansions, when the body of the Jewish nation should be excluded, and plunged into temporal or eternal misery. He ordered the disease to leave the servant, as his master had believed he could. Mark i. 40-46. Matt. viii. 1-18. Luke vii. 1-10.

To shun the crowds, Jesus intended to cross the sea of Tiberias to the eastward. As he travelled to the shore, a scribe, expecting temporal advancement, offered to become his disciple. Jesus, knowing his heart, told him he must expect no carnal profit or honour in following him, as he himself had not so much as any settled abode. About the same time one of his disciples begged leave to go and bury his father; Jesus admonished him to leave worldly cares to worldly men dead in sin, and attend to preaching of the gospel. Another begged permission to go and take farewell of his relations; Jesus told him, that if he was weary of his work, he was unfit to be a minister of the New Testament church. While Jesus and his disciples crossed the sea, there happened a terrible storm. By reason of fatigue, and to try his disciples' faith, he fell asleep. They awoke him, and begged he would rescue them from ruin. After reproving the weakness of their faith, he commanded the storm to cease. A calm ensued. The mariners were astonished, and the ship quickly reached the eastern shore. They had scarcely landed in the territory of the Gadarenes, or Gergasenes, before two possessed persons, the one so uncommonly furious that he could not be confined, nor kept from tearing his own flesh, among the tombs and rocks met him. From these Jesus ejected some thousands of devils; which, at his permission, entering a herd of swine, carried them furiously into the lake, and drowned them. Thus, at once, he discovered the reality of the possession, and the terrible tendency thereof; he also manifested his own power, and punished the Jews for breeding of swine, contrary to their law. The owners besought him to leave their country. The person who had been most furious begged that he and his companion might attend him; but being ordered to go home and tell their friends what deliverance had been granted them, they readily obeyed. Matt. viii. 18. Luke ix. 57-62, and viii. 22-40. Mark v. 1-20. Jesus returned to Capernaum; multitudes, with many Pharisees and doctors of the law, assembled about him, and were instructed. Here also miracles confirmed his doctrine. One, afflicted with the palsy, was let down by the roof before Jesus, as the crowd hindered his friends from bringing him by the door. He healed him; and, to the enragement of the Pharisees, declared his sins forgiven. Matthew, a publican, he called to be one of his apostles. At a feast in his house, he vindicated his eating with publicans and sinners; and signified, it was such persons, not righteous ones who had no sin, that he came to call to repentance; he also vindicated his not yet imposing fasting, or other austere duties of religion, on his disciples, since they were no more able to bear them than old bottles were to preserve new wine, or new cloth was proper to mend an old garment, or than an appetite used to old wine was desirous of new. In the mean time Jairus, a ruler of the synagogue, came and begged he would come and cure his daughter, who appeared in a dangerous state. As he went along, a woman who had been distressed for twelve years with a bloody issue, and who had spent all she had on physicians, without

obtaining the least benefit from them, depending on his miraculous virtue, by touching the hem of his garment was made perfectly whole. Finding she could not conceal the matter, she confessed the whole to his honour, and was dismissed with a blessing. Meanwhile the ruler's daughter died; but Jesus restored her to life. In his return from the ruler's house, he cured two blind men, and dislodged the devil from one that was dumb. Though the Pharisees ascribed these miracles to magic, and collusion with Satan, he went on preaching, and healing the distressed. Matt. ix. Mark ii. 1-21. Luke v. 18-39, and viii. 41-56.

Moved with compassion to the multitudes who crowded to hear his instructions, he required his disciples to pray that the Holy Ghost, the Lord of the spiritual harvest, would speedily provide a competent number of preachers. After spending a whole night in prayer, he set apart Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, James and Jude, Simon the Zealot and Judas Iscariot, to this work. He ordered them to go by two into all the cities of Israel, preach the gospel and work miracles for the relief of the distressed; he directed them to rely on the care of Heaven for their subsistence; to lodge with persons of probity; to give a solemn testimony against the rejecters of their message; to behave themselves with meekness, innocence, and prudence; and to persevere in their work notwithstanding the most fiery persecutions. After descending from the mountain, he gave the multitude present a summary rehearsal of his former sermon on the mount. As he travelled along from that place, he raised the only son of a widow of Nain to life, as he was carried out to his grave. Matt. ix. 36, 37, 38, and x. Mark iii. 13-19. Luke vi. 13-49, vii. 11-16, and ix. 1-6.

To confirm his own faith, or that of his disciples, John Baptist, from his prison, sent two of them to ask Jesus himself whether he was the true Messiah. Jesus ordered them to inform John of the miracles which they had seen performed, and the gospel they had heard preached to the poor, and then let him judge for himself. He commended John to the multitude present; and remarked, that neither the austere behaviour of John nor his own more social deportment had been capable of gaining that hardened generation to the faith and obedience of the truth. About this time the twelve returned, and informed him of their success. He rejoiced in spirit, and thankfully adored his Father's sovereignty in revealing his truth to persons poor and weak, while he concealed it from the carnally wise and prudent. He upbraided Chorazin, Bethsaida, and Capernaum, for their inattention to his instructions and miracles, and threatened their ruin; but invited sinners, weary and heavy laden with sin and distress, to come to him for spiritual rest. Matt. xi. Luke vii. 16-35. Returning to Capernaum, he was entertained by Simon, a wealthy Pharisee. A woman who had been notoriously wicked (probably Mary Magdalene), washing his feet with her tears, and wiping them with her hair, occasioned an excellent discourse concerning the pardon of sin as the cause of evangelical love. Soon afterward he went up to Jerusalem to keep the passover with his disciples, and with Mary Magdalene, Joanna the wife of Chusa, Herod's steward, Susanna, and others who ministered to him for his subsistence. At Jerusalem he cured the impotent man who had lain thirty-eight years to no purpose at the pool of Bethesda, and ordered him to mark the perfection of his cure by carrying his bed. As it was the Sabbath-day, the Jews, being informed that Jesus was his adviser, resolved to have him punished. In his own defence he remarked, that as his Father continued his work of providence every day, it was proper he should follow his example, by doing good on the Sabbath. His asserting that God was his Father occasioned their charging him with blasphemy, in reply to which, he largely vindicated his divine Sonship and mission. Luke vii. 36-50, viii. 1, 2, 3, and John v. The next Sabbath being the second after the first day of unleavened bread, he and his disciples walked through some corn-fields. In their hunger, the disciples plucked and ate some ears of the corn, at which the Pharisees were offended. Jesus excused his disciples, from their hunger and necessity; remarking, that in a similar case David and his servants had eaten the hallowed shew-bread; and that on the Sabbath the priests, in offering their oblations, did things otherwise unlawful on the Sabbath-day; and that he



himself was Lord of the Sabbath, and had made it for the real welfare of mankind. On the following Sabbath he healed a man who had a withered hand. In vindication of himself, he remarked, that it was usual to draw a sheep or an ox out of a ditch on that day, and therefore certainly must be lawful to cure a man. The Pharisees were greatly enraged at this observation, and, in conjunction with the Herodians, plotted a scheme for putting him to death. The omniscient Saviour, knowing their designs, retired to Capernaum, where great multitudes from Jerusalem, Idumea, Perea, or the country eastward of Jordan, and from Tyre, Sidon, and Galilee, attended him; he healed a number of diseases, and cast out many evil spirits. In his return from the seaside to his lodging, such multitudes attended him for cures and instructions, that his friends almost forcibly carried him away to take some food, saying he was *beside himself, or would certainly faint though he seemed insensible of it*. Not long afterward he cured one whom a satanic possession had rendered both blind and dumb. The multitude were amazed, but the Pharisees ascribed his cures to infernal influence. Jesus, knowing their thoughts, remarked their absurdity in imagining that Satan would cast out Satan; and their self-contradiction in attributing that in his case to Satan which, in the case of their own children, they ascribed to the Spirit of God. He assured them that the ascription of his or his apostles' miracles to Satan, contrary to the clearest evidence, should never be forgiven them. Unaffected by this awakening discourse, they demanded that he would confirm his mission by a visible sign from heaven. Alluding to the typical fate of Jonah, he told them that no new kind of sign should be allowed them but his resurrection from the dead on the third day. He assured them that the Ninevites, who repented at the preaching of Jonah, and the queen of Sheba, who so greatly admired the wisdom of Solomon, would in the last judgment bear witness against the impenitence and unbelief of the Jewish nation; and, by the parable of an evil spirit's going out and returning of his own accord, suggested, that the means used to reform them were likely to occasion their reduction to the most wretched condition. A woman present, and affected with his discourse, cried out, that she was blessed who had borne such a son. Jesus replied, that it was not natural relationship to him or any other, but faith and obedience to God's word, that marked one truly blessed. Meanwhile his mother and other friends desired to speak with him; he suggested to the multitude, that he esteemed his disciples and others who obeyed his heavenly Father, his most dear and beloved relatives among men. Matt. xii. Mark ii. 23-28, and iii. Luke vi. 6-12, and xi. 14-32.

A great multitude assembling to hear him, Jesus retired from the city to the shore, and taught the people from a ship. By the parable of the *seed falling on the way-side, and on the stony, thorny, and good soil*, he represented the different effects of the gospel upon careless, hard-hearted, carnal, and serious souls. By that of the *tares among the wheat*, he showed that hypocrites and wicked men will continue among the saints until the end of the world, and then be fully separated from them, and wrathfully cast into hell-fire. By the gradual growth of corn, he represented the progressive, but imperceptible increase of his church, and of the graces of his people. By the parable of a *grain of mustard-seed*, he showed, that from the smallest beginnings, and by the weakest means, his church should gradually become large, fill the whole earth, and afford spiritual rest and refuge to the heathen world. By that of the *leaven*, he signified that the gospel dispensation, in its doctrines and influence, should gradually affect multitudes, and bring them to the obedience of faith. By that of the *treasure hid in the field*, he denoted, that himself and his truth, found in the field of his word, will, with every wise man, far overbalance every other consideration. By that of the *pearl of great price*, he suggested that men ought to avail themselves of himself, and the blessings of the gospel, whatever it may cost them. By that of the *net cast into the sea*, he represented, that by means of the gospel dispensation many of different kinds and nations should be brought into the church; and that, at the last day, the good should be separated from the bad; these go into everlasting punishment, but the righteous into life eternal. Returning to his lodging, he privately explained these parables to his disciples, and required them to

ponder his instructions, that, as lights in the world, they might be qualified to teach others. Matt. xiii. Mark iv. Luke viii. 4-19. Leaving Capernaum, he repaired to Nazareth: the inhabitants still imagined that his mean pedigree and education sufficiently demonstrated that he was an impostor. Their unbelief rendering it improper to favour them with many instructions or miracles, he healed only a few diseased persons, and, retiring from them, taught in the neighbouring villages, and sent out the twelve apostles, with the same orders and powers as before; or perhaps it was now they were first sent forth, though they had been formerly called to that work. Herod, hearing of the fame of Jesus, strongly suspected he might be John Baptist, whom he had murdered, risen from the dead. To prevent every murderous attempt, Jesus retired from his territories. The twelve returned and gave him an account of their success. He thanked God, and retired with them from the multitude. They crossed the lake of Tiberias to the eastward, and retired to the desert of Bethsaida. Multitudes quickly assembled there: he taught them, and healed their sick. With five loaves and two small fishes he fed 5000 men, besides women and children; and twelve baskets full of fragments remained over and above. This miraculous increase of their victuals having convinced the multitude that he was the promised Messiah, they resolved to declare him their king. To prevent this carnal attempt, he sent off his disciples to Bethsaida, on the other side of a creek, and he himself retired to a hill for secret devotion. A violent storm almost drowned the disciples, though they sailed according to their Master's orders. When morning was come, they had advanced but about three or four miles; and Jesus came to them, walking on the tempestuous sea. Fearing that it was an evil spirit coming to destroy them, they cried out for fear. Jesus comforted them, and told them who he was. On this occasion, Peter, through his rashness and unbelief, had been drowned, had not Jesus supported him. Upon our Saviour's entrance into the boat, the storm ceased, and they quickly reached the land, in the country of Genesareth, a little to the south of Capernaum. Here he instructed the people who assembled, and healed their sick. The people whom he had left on the east side of the lake came over in boats to Capernaum in search of him. Jesus earnestly called them to labour for spiritual and eternal blessings, rather than for outward provision: he represented himself as the true bread, which satisfies and for ever renders happy the receivers. Offended with the convictive hints and spiritual nature of his discourse, many of these followers entirely forsook him. He asked the twelve if they intended to leave him also. Peter replied, they could not safely go anywhere else, as he alone had the words of eternal life, and power to confer it. Jesus replied, that even one of them (meaning Judas) was a devil. Matt. xiii. 53-58, and xiv. Mark vi. Luke ix. 1-17. John vi.

Jesus had attended the passover at Jerusalem; but repeated attempts against his life determined him to leave Judea, and return to Galilee. A number of scribes and Pharisees followed him to Capernaum, to find matter of accusation against him. They and other Jews were greatly offended that he and his disciples did not observe their superstitious custom of washing hands, nay, of cups, pots, and even the couches on which they sat, before they took meat. He replied, that their superstitious traditions rendered their religious worship unprofitable, and contradicted the indispensable laws of Heaven; particularly in pretending to consecrate to the Lord what ought to be given for the relief of aged parents. He told them it was not the meat which a man took that defiled him in God's sight, but the many evils of his wicked heart and life. To shun the consequences of their rage, he then retired to the coasts of Tyre and Sidon. Here, after a severe trial of a Syrophenician woman, who importunately begged relief for her possessed daughter, he graciously healed the maid, and commended the faith of the mother. Returning from this heathen country, he crossed the Jordan to the eastward, and continued some time in Decapolis. Here, after curing a deaf man, and a number of other diseases, he spent a night in solemn prayer. He then proceeded to instruct the assembled crowds. After they had attended him three days, he fed four thousand men, besides women and children, with seven loaves and a few small fishes, and seven baskets full of fragments

remained. To prevent an insurrection in his favour, he crossed the sea of Galilee to the westward; and, landing near Daimanutha, he passed through it and Magdala, in his way to Capernaum. Here the Pharisees tempted him with ensnaring questions, and insisted that he would confirm his pretences to the Messiahship by signs from heaven. He rebuked their hypocrisy, and told them that no new sign should be given them but that of his resurrection, which had been so long ago typified by the deliverance of Jonah from the belly of the whale. Finding that the truths which he spoke made no impression on the Pharisees, he and his disciples again crossed the sea of Galilee to the eastward; and, in their passage, he exhorted them to beware of the *leaven*, the corrupting doctrines, of the Pharisees, Sadducees, and Herodians.

Upon their landing at Bethsaida, he gradually cured a blind man, by anointing his eyes with spittle. After a short stay in Decapolis, he went northward to Cesarea-Philippi, and taught there, and in the places adjacent. His disciples told him that some took him for John Baptist, others for Elias, others for Jeremiah, or some ancient prophet raised from the dead. He asked them their own sentiments. Peter replied, that they were fully persuaded he was the *Christ* or Messiah, *the Son of the living God*. Jesus, after signifying that he knew this, not by human instruction, but by the special teaching of God, assured him, that upon his own immovable person and office, and the truth just confessed concerning it, he would build his New Testament church, and make him and his fellow-apostles the honoured preachers and governors of it. He had scarcely proceeded to inform them of his approaching death, when Peter begged him to spare himself, and wished such things might never happen to him. Jesus sharply rebuked him, as one that acted the part of Satan, in tempting him to lay aside his work; as in this he was influenced by carnal views, not from regard to the honour of God. He exhorted all present to study self-denial, and a cheerful compliance with trouble, as a necessary preparation for eternal life. He assured them that no worldly gain can balance the eternal ruin of the soul; and that if they were ashamed to own him and his truths amid wicked men, he would disdain to own them at his glorious appearance. He added, that it would not be long before he entered his glory; and that some of them present should live to see it displayed, in the erection of his gospel-church, and the terrible ruin of his Jewish opposers. Matt. xv. and xvi. Mark vii. and viii. Luke ix. 18-27. After six entire days, and on the eighth from the time of the above discourse, as he and his disciples were by themselves at the foot of a mountain, probably not Tabor, as has been commonly supposed, but one near Cesarea-Philippi, he took Peter, James, and John along with him to the top of the mount. While he there prayed, his external appearance was changed, and shone with inconceivable brightness and lustre. To represent him as the scope and substance of the law and the prophets, Moses and Elias descended from heaven to converse with him on the grand topic of his sufferings and death. The disciples, awakening from their sleep, beheld the vision. Peter rashly begged leave to build three tabernacles; one for his Master, and one for each of the prophets, imagining they were to tarry a considerable time. He had scarcely uttered this inconsiderate request, when a bright cloud received the prophets to heaven; and the voice of God proclaimed, *This is my beloved Son, in whom I am well pleased: hear him!* instead of, above, and in, every prophet. The three disciples were affrighted; but Jesus encouraged them, and charged them to tell nobody what they had seen, till after his resurrection. He also informed them that *John Baptist* was the New Testament *Elias*, and had suffered already. When he came down from the mount next morning, he found the scribes upbraiding his disciples because they could not cast out a stubborn devil from a tortured child. The child's father related the case to Jesus himself; and begged, if possible, he would relieve his son. After hinting the necessity of faith, and rebuking the father and others present for their want or weakness of it, he ordered the devil to go out of the child. After terribly distorting the youth, he came out, and the child was healed. Soon after, Jesus privately represented to his disciples, that strong faith and much fervent prayer and fasting were necessary to dislodge such stubborn fiends.

In his way to Capernaum, Jesus reminded his disciples of his future sufferings. In his entrance to the city, the Roman tax-gatherers, or, as others think, the collectors of the annual tax for the temple, asked Peter whether his master consented to pay the common tribute. To prevent all suspicion of his being of the Galilean party, who refused to acknowledge the Roman authority, or of his being a despiser of the temple, he ordered Peter to cast his hook into the sea and open the mouth of the fish he first caught, in which he would find a shekel of silver, to pay tribute for them both. By the way, his disciples had contended which of them should have the highest offices in the temporal kingdom which they imagined he would shortly erect. To rebuke them, Jesus presented a little child before them, and told them that it was absolutely necessary they should be as such a one in humility and self-denial. John replied, that they had been so zealous for his honour, that seeing one not of his society casting out devils, they forbade him. Jesus told him it was wrong; that it was extremely sinful and dangerous to discourage the very weakest of his sincere followers. He showed the danger of giving or taking offence, and the sin of despising the least saint; since not only his angels attended them, but he thought it worthy of himself to seek out the lost sheep of sinful men. He directed them how to deal with offending brethren, and how to secure the maintenance of their own grace. By the parable of a master forgiving 10,000 talents, which is about 3,481,875*l.*, and that very debtor refusing to forgive his fellow-servant a hundred pence, which is about three pounds four shillings and sevenpence, he represented the absurdity and danger of neglecting or refusing to forgive injuries. Matt. xvii. and xviii. Mark ix. Luke ix. 28-50.

When the feast of tabernacles drew nigh, the kinsmen of Jesus, who, indeed, believed not in him, urged him to go up to Jerusalem, and there render his character illustrious. He reproved their carnal views, declined going up with them, or so much as informing them whether he intended to go at all. After a few days he went up privately. About the middle of the festival, he taught publicly in the temple; cleared himself of selfish intentions; vindicated his performance of a miracle on the Sabbath-day; and foretold that he would quickly be beyond the reach of his enemies. On the last day, while the people drew water to pour out in the sacred court, he solemnly invited the multitude to believe in him, that they might abundantly receive the influences and fruits of his Spirit. The Jewish rulers sent their officers to apprehend him; but these, affected with his discourse, returned and told their superiors that never man spake like him. That evening, Jesus, as his manner was, returned to mount Olivet, and spent the night in meditation and prayer. Next morning, he returned to the court of the temple, and taught the multitude. The scribes and Pharisees presented to him a woman taken in the very act of adultery; and to ensnare him, asked what should be done with her. After appearing for a time quite regardless, he advised the accuser who was innocent of the like crime, to cast the first stone at her. Conscious of their guilt, and apprehensive that he might discover them, they all hastily slipped off, beginning at the eldest. None of them having condemned her, Jesus dismissed her with a solemn charge to avoid the like sin for the future. To his numerous audience he represented himself as the light of the world; he vindicated the truth and efficacy of his doctrine; he showed that unless by means of his word they were freed from the bondage of sin, and brought from the family of their father the devil, their descent from Abraham could never avail them. He assured them that he existed before Abraham; and that his anticipated appearance in human flesh was the joy of that patriarch's heart. Enraged herewith, the Jews, who had just before reproached him as wicked and devilish, took up stones to murder him, but he slipped out of their company. On his departure, or perhaps some time after, he cured a man born blind, by anointing his eyes with clay, and ordering him to wash them in the pool of Silpam. The Jewish rulers apprehended the poor man, severely examined him concerning his cure and physician; and because he avowed that he who could perform such a miracle must necessarily be a good man and a prophet, they excommunicated him from their synagogues. John vii. viii. and ix. 1-34.

Leaving Jerusalem, Jesus retired to Galilee, and there taught about six weeks, till the feast of dedication was

at hand. Notwithstanding he knew the plots against his life, he resolved to take the opportunity of this great festival for the instruction of the people. In his way through the country of the Samaritans, he sent James and John before him, to obtain lodgings for him and his disciples. When that malicious people knew that he was going to the feast at Jerusalem, they refused him a lodging. The two disciples were eager to command fire from heaven to consume them. Jesus rebuked their furious zeal; and told them that his errand to the earth was not to destroy but to save men. In his way to Jerusalem, he sent forth seventy of his disciples, with much the same powers and instructions as he had twice before given to the twelve. After executing their orders, they returned to him, probably after he was at Jerusalem, with great joy, because of their success. He told them that it was but a prelude to the fall of Satan's kingdom; and advised them not to make their success, but their saving interest in the redeeming kindness of God, the chief ground of their joy. When he was within a few miles of Jerusalem, a lawyer asked him what he must do to inherit eternal life. Jesus stated that the fulfilment of the whole law of love to God and our neighbour was necessary. The lawyer, willing to justify himself, asked, who was his neighbour whom he ought to love as himself? whether it was any but Jews? By the parable of the tender-hearted Samaritan, Jesus made him confess that no national prejudices should hinder our love to any man. At Bethany he was entertained by two sisters, Martha and Mary; the one of whom he reproved for her anxious care in making ready their victuals; and the latter he commended for chiefly minding her eternal concerns. Luke x.

At Jerusalem, in the court of the temple, he found the man who had lately been cured of his blindness, and asked him if he believed on the Son of God? and assured him that himself was he: on which the man immediately worshipped him. Jesus then remarked to the audience that by his coming, such as were sensible of blindness should see; and such as were insensible of their spiritual blindness should have it increased and made known. Some Pharisees present asked if he took them to be blind and ignorant. He told them, that they improved what knowledge they had chiefly to aggravate their sin. He entertained his audience with a comprehensive and delightful discourse concerning himself as the true Shepherd of his people, who would give his life for their redemption, and would preserve every one of them safe to eternal life. On his avowing himself equal to and one with his Father, and averring that his miracles testified so much, the Jews thought to apprehend him; but he escaped their hands, and went to Bethabara, beyond Jordan. John ix. 35-42, and x.

While he continued in these quarters, he, at his disciples' request, prescribed them a pattern of prayer, much the same as he had formerly done on the mount. He recommended the utmost importunity in our addresses to God, as a proper way to succeed. He showed that his casting out of devils was no effect of collusion with Satan. He foretold that the punishment of such as misimproved his instructions and miracles should be heavier than that of the heathen world. A Pharisee, who had invited him to dinner, taking offence at his sitting down without washing his hands, he sharply rebuked him and his sect for their superstitious care to avoid external impurity, while they were unconcerned for that of the heart; and that, while they scrupulously paid tithes of anise, mint, and rue, they neglected justice, mercy, and faith. He compared them to graves, whose putrefaction is concealed. He reprehended the lawyers for loading others with their imposed ceremonies, and for their pretended regard to the ancient prophets, while they hated the messengers of God who lived in their own times. He assured them that that generation had, or would, by their conduct, approve all the murder of righteous men, from Abel to Zacharias, and be punished accordingly. Luke xi. From Perea he went northward to Galilee. Great numbers attended his instructions. He directed his disciples to be always candid and open in their conduct, to stand in due awe of their God, trust themselves to his care, and depend on his immediate direction for what they should answer to their persecutors. After refusing to act the part of a civil judge in the division of an inheritance between two brothers, he warned his hearers to beware of covetousness and earthly-mindedness. By the parable of a rich man cut off by death just after

his plentiful crop, and while he comforted his soul with the hopes of a luxurious life for many years, he enforced his injunctions. He warned them to make it their chief concern to secure the happiness above, and to be ever ready for an entrance into that eternal state. He told them, that himself was shortly to be baptized with painful sufferings and a bloody death; and that, as they must expect their share of trouble in adhering to the gospel, it would be their wisdom speedily to make sure their saving interest in and peace with God. Luke xii.

About this time he was informed of Pilate's murdering some Galileans, while they were offering their sacrifices at the temple. He told his audience, that they were not to think these men, or the eighteen Jews on whom the tower of Siloam had lately fallen, were sinners above others; but that God, by their fate, warned the nation to repent, otherwise they should also perish in an awful manner. By the parable of a barren fig-tree he represented, that unless the present dispensation of the gospel to the Jewish nation speedily brought them to repentance and holiness, they should soon be terribly punished, and their church and state altogether ruined. Upon a Sabbath-day, he cured a crooked woman, who, for eighteen years, had laboured under her disease; and vindicated his conduct by remarking, that even oxen and asses were led forth to be watered on the Sabbath; and much more might a Jewess and a good woman be healed on it. In his way southward, as he taught, one asked him, if few were saved. He earnestly admonished those present to secure their own entrance into a new-covenant state; as many who had a form of religion should be eternally ruined; and that the gentiles, though last invited, would come from every quarter, and sit down with Abraham, Isaac, and Jacob; while the Jews, who had the first invitation, and were a kind of heirs of the kingdom of heaven, should be cast out. Some Pharisees informing him that it was necessary for him to leave Galilee, as Herod intended to kill him, he bade his informer go and tell that fox, that cruel and crafty tetrarch, that it was beyond his power to touch him till his work should be perfected, and that he would go up and die at Jerusalem. On mention whereof, he broke forth into a mournful lamentation over the wickedness and ruin of that city. Luke xlii.

While he dined in the house of a Pharisee on the Sabbath, a man applied to him for the cure of an inveterate dropsy. He asked those present whether he might heal him on the Sabbath? None offering to reply, he by a touch restored the man to perfect health; and, to vindicate his conduct, observed, that an ox or ass was drawn out of a pit on the Sabbath-day. Observing how the guests chose out the best seats for themselves, he advised them to be humble, if they had a mind to be truly honoured; and to bestow their liberality rather on the poor, than in feasting their rich friends. By the parable of a great supper he represented, that the Jews, and afterward the gentiles, should by the gospel dispensation be solemnly invited and urged to come and enjoy the fulness of God. In his after-travels, he advised the attending crowd to ponder seriously what trouble and expense it might cost them to follow him faithfully. From his familiarly eating with publicans and some noted transgressors, the Pharisees inferred that he was certainly a bad man himself. To vindicate himself, he by the parable of the lost sheep, the lost piece of money, and the prodigal son, represented with what infinite pains, mercy, and pleasure God recovers and saves self-destructed, polluted, lost, and prodigal sinners, chiefly of the gentiles. To excite his audience to the wise improvement of their spiritual advantages, he pronounced the parable of the unjust steward. He reproved the Pharisees' pride, and their ill-grounded divorces. To warn them against trusting in riches, and indulging themselves in sensual pleasures, he, by the parable of Lazarus and the rich glutton, showed them that these often corrupt men's hearts, and ripen them for eternal misery. He warned them to avoid offences, readily forgive injuries, and to entertain a just awe of the divine authority, and sense of the unworthiness of their most perfect obedience. About this time he healed ten lepers, one of whom, a Samaritan, returned to render him thanks. Luke xiv. xv. xvi. and xvii. 1-19. Probably after crossing the Jordan, south of Tiberias, Jesus went southward along the east side of the river, till he was over-against Judea. He assured his Pharisaical au-

dience, that his kingdom should not come in the carnal and pompous manner which they expected; and that many fearful plagues should quickly fall on the Jewish nation. By the parable of the *importunate widow* he represented the advantage of earnestness and perseverance in prayer. To reprove the Pharisees' pride, and mark the hurt of a self-righteous temper, he uttered the parable of the *Pharisee and publican* praying at the temple. He pointed out the true causes of divorce. He blessed the babes that were brought to him for that purpose. He directed the young ruler how to attain eternal happiness, and showed the difficulty of rich men being truly religious; and the happiness of such as, at any age or period, forsake all to follow him and his truths. This last point he illustrated by the parable of *labourers hired* at different hours to work in a vineyard; and yet, through the liberality of the master, receiving an equal reward. He again foretold his sufferings; he checked James and John, who, by their mother's instigation, ambitiously desired the highest civil offices in the temporal kingdom which they expected him soon to erect; and solemnly prohibited all lordly dominion or rule in his church. Luke xvii. 20, and xviii. Matt. xix. and xx. Mark x.

Lazarus, the brother of Martha and Mary, falling dangerously sick, they sent for Jesus to recover him. After continuing where he was two days longer, till he knew Lazarus was dead, Jesus and his disciples set off for Bethany. Before he reached that place, Lazarus had been four days dead, and was buried; nevertheless, after some converse with his sisters, Jesus restored him to life. This noted and public miracle convinced a number of Jews who were there from Jerusalem that he was the Messiah. Others, being hardened in their unbelief, went and informed the sanhedrim, who resolved to murder him; and issued orders, that whoever knew where he was should discover him. To lessen the evidence of the miracle, they also agreed to put Lazarus to death. Great inquiry and talk concerning him ensued; but he retired to a village called Ephraim, near the wilderness between Bethel and Jericho. To the last of these places he soon after went, and healed three blind beggars; one as he entered the city, and two as he left it. Here he converted Zaccheus the publican. At a feast in his house, Jesus, by the parable of the *pounds distributed* by a great man to his servants, to trade with till he should return from a far country, represented that himself would quickly ascend into heaven, to receive his glorious kingdom, and would return to judge the world at the last day; and that it was only such as improved their gifts and endowments that might expect a happy reward; while the Jewish nation, for rejecting him, should be destroyed by the Roman troops. John xi. Matt. xx. 29-34. Mark x. 46-50. Luke xliii. 35, 43. and xix. 1-29. On the sixth day before the passover, Jesus, amid a great crowd of attendants, returned to Bethany, and was kindly entertained by Lazarus and his sisters. The day after, he caused his disciples to fetch him an ass, and he rode thereon to Jerusalem; while a prodigious multitude strewed branches, and even their clothes, by the way, and echoed loud acclamations of praise, importing that he was the *ROYAL MESSIAH*. Enraged at this, some Pharisees desired him to forbid the noise. He replied, that God had determined to honour him; and if these babes and others were now silent, the very stones would praise him. As he passed the mount of Olives, and had a full view of Jerusalem below, he with tears lamented and foretold its approaching siege and ruin by the Romans. The inhabitants were mightily moved at his entrance, and asked what this concourse and these acclamations meant? When he entered the court of the temple, he for the second time cleared it of the money-changers, and sellers of animals for sacrifice, and enjoined the people to make it a place of prayer, not of fraud and deceit. The whole of that day he taught in the temple; while the youth and others, imagining he was just going to erect his temporal kingdom, made the whole court resound with loud acclamations of his praise. At even he retired to Bethany; and returning next morning, he observed a *fig-tree* covered with leaves. Though the time of gathering figs was not come, he hoped this forward tree might have some ripe ones; but finding it had none, he cursed it into future barrenness, as an emblem of what should befall the Jewish nation, who, notwithstanding their crowd-

ing after John Baptist or himself, continued in their barrenness and want of good works. Hearing that some Greeks desired to see him, and whom doubtless he admitted, he discoursed of his death and resurrection, and of the blessed fruits thereof among the gentiles, while the Jews should continue hardened in their unbelief; and exhorted his audience to improve the gospel while they had it, as it would quickly be taken from them. John xii. Matt. xxi. 1-23. Mark xi. 1-27. Luke xix. 29-46. As he taught in the temple, some priests, elders, and scribes asked his warrant for so doing. By offering to inform them, if they would first tell him whether the baptism of John was of human or divine authority, he checked their impudence. By the parable of *two sons* appointed to labour in their father's vineyard, he suggested, that notwithstanding the Jews professed readiness in the service of God, the long rebellious gentiles would sooner yield obedience to the faith. By the parable of *husbandmen farming a vineyard*, and abusing the owner's servants and son, he hinted, that for the Jews' abuse of God's prophets, and murder of his Son, their church-state should be taken from them, and they be miserably destroyed by the Romans. By the parable of a *marriage feast for a king's son*, he represented God's earnestness in calling sinners, both Jews and gentiles; and the fearful vengeance that should overtake the despisers of the gospel, and the hypocritical embracers thereof. Matt. xxi. 23-43, and xxii. 1-14. Mark xi. and xii. Luke xx. 1-19. Having lodged all night in Bethany, in his return to Jerusalem next morning, Peter remarked that the cursed fig-tree was already withered. Jesus took occasion to point out the efficacy of faith and prayer, and the necessity of forgiving injuries. In the night, the Pharisees had resolved to effect his murder, and, if possible, to interest the Roman governor therein. To render him obnoxious, they, under pretence of friendship and scruple of conscience, asked him if it was lawful to pay tribute to Cæsar? From their use of money bearing Cæsar's superscription and image, he inferred that they were Cæsar's subjects, and owed him his tax, but in such a way as God should not be wronged. Next, the Pharisees attempted to puzzle him with a question touching the resurrection of the dead. He showed them, that their error sprang from their ignorance of the Scripture, and of the power of God; and that the truth of the resurrection was plainly implied in God's calling himself the God of Abraham, Isaac, and Jacob, after they were dead. Next, the Pharisees attempted to puzzle him, by asking which was the greatest commandment? He replied that our whole duty lay in first loving God with all our heart, soul, mind, and strength, and in loving our neighbour as ourselves. As they acquiesced in the justness of his answer, he in his turn asked them how the Messiah could at once be David's Son and Lord? To which they could make no reply. While the people stood astonished at his wisdom, he warned them to avoid imitating the scribes and Pharisees, in their professing much and doing little; in hiding the vilest practices under a religious disguise; and in a proud affectation of honorary titles. Turning to the scribes and Pharisees, he denounced a number of woes against them for their wickedness and dissimulation; and assured them of the approaching ruin of their city and temple, for their contempt and murder of God's messengers and Son. Observing the people casting their offerings into the sacred treasury, he remarked, that a poor widow's two mites was the most noted donation, as they were all she had. Matt. xxii. 15-46, and xxiii. Mark xii. 14-44. Luke xx. 20-40. As he was retiring from the temple, one of his disciples remarked what a fine structure it was; he told him that in a little time not one stone of it should be left upon another. When he had passed the valley of Jehoshaphat and had sat down on the mount of Olives, Peter, Andrew, James, and John asked him, when the destruction of the Jewish temple and the end of the world should happen, and what should be the presages thereof? In his reply he connected both together, and told them that false Christs and prophets should arise; terrible wars, famines, pestilences, and persecutions happen; Jerusalem be besieged; the Jewish church and nation overturned; their capital and other cities razed; and themselves for many ages be wretched exiles, in almost every nation of the world. He warned them to make ready for it, as they knew not how suddenly it might

happen; seeing God on that occasion would show singular favour to the godly, and execute terrible vengeance on the wicked, particularly such as knew their duty, and did it not. This point he illustrated by the parable of a *householder* coming unawares to his servants; of a *bridegroom* coming at midnight to *virgins foolish and wise*—and of a *nobleman* calling his servants to account for the *talents* he had delivered to them at his setting off on a journey; and concluded with a plain prediction of his own awful procedure in the last judgment of the world. Matt. xxiv. and xxv. Mark xiii. Luke xxi.

Next day he continued at Bethany; and told his friends, that after two days more his sufferings and death should take place; and even then the Jewish rulers consulted how to put him to death, though they feared to do it on the feast-day, for fear of the mob's espousing his cause. At even he supped in the house of one Simon, whom he healed of a leprosy. Lazarus and his sisters were present, and Martha superintended the feast. Mary, to the no small grief of Judas Iscariot, and, it seems, of other disciples, poured a box of precious ointment, worth about nine pounds thirteen shillings and ninepence, on the head of Jesus as he sat at meat. He gently vindicated her conduct, alleging that they would have opportunities afterward to show benevolence to the poor, when they should not have his bodily presence among them. Fired with indignation hereat, Judas posted to the sanhedrim, and agreed to betray his divine Master into their hands for the price of a slave, about three pounds eight shillings and fivepence. This treachery Jesus perceived, but seemed to take no notice of it. It was after this entertainment, or after the passover-supper next night, that Jesus washed his disciples' feet, to teach them humility and brotherly affection. Matt. xxvi. 1-16. Mark xiv. 1-11. Luke xxii. 1-6. John xiii.

Next day being the first of unleavened bread, Jesus appointed Peter and John to go into Jerusalem, where they would meet a man bearing a pitcher of water, who, upon demand, would give them a furnished upper-room, to prepare for eating the passover. At even, he and they, on the very day observed by other Jews, kept the passover. As they were eating the supper of bitter herbs, Jesus told them that one of them should betray him. Filled with perplexity, they asked him one by one, Lord, is it I? Jesus replied, it would be one of them, and his fate should be terrible. Instigated by Peter, John, who was reclining on the couch next to Jesus, secretly asked who should be the person? By giving a sop dipped in the sauce to Judas, Jesus hinted that it should be he. Judas, suspecting the design, said, Lord, am I the traitor? Jesus told him, that he had hit on the person; and added, *What thou doest, do quickly*. Confounded with this discovery, he immediately went out. Jesus hereon observed, that now God would glorify his Son, in making him an atoning sacrifice, and should be glorified in him. The mention of his future glory occasioned new contention among the eleven, which of them should be the greatest in his temporal kingdom. He sharply rebuked them, and exhorted them to humility and perseverance in his service, if they desired a glorious reward. While they continued their supper, Jesus, consecrating the bread and wine, instituted and dispensed the sacraments of his body and blood. This finished, he told them he would quickly leave them, as to his bodily presence; and charged them to show themselves to be his disciples, by loving one another. He warned them that they would all desert him that very night, and Peter thrice deny him, though his faith should not utterly fail. He admonished them to prepare themselves with spiritual fortitude for their approaching trials. This they foolishly supposed to mean their providing themselves with weapons of war. After he had entertained them with a long consolatory discourse concerning the heavenly mansions which he went to prepare for them, concerning the Father's love to them, and the coming of the Holy Ghost to instruct and comfort them, and concerning their union to and service of himself, he concluded with a solemn prayer, chiefly in behalf of his disciples and people; and, after singing a hymn, left the house when it was near midnight. Matt. xxvi. 17-35. Mark xiv. 32. Luke xxii. 7-38. John xiii. xvii.

Crossing the brook of Cedron, they came to the mount of Olives, to a garden of Gethsemane. Jesus, along with Peter, James, and John, retired to a corner thereof.

Going a little from them, he prayed thrice, with the utmost fervour, that if it were possible, and consistent with his Father's will, his sufferings might be prevented. At every turn his disciples fell asleep. Meanwhile, the impressions and fears of his Father's wrath threw him into such an agony of soul-trouble, that he sweat great drops of blood, though the night was cold, and he lay on the ground. At length Judas, coming with a band of ruffians from the high-priest, did, by kissing Jesus, point out to them which was he, that they might apprehend him. To show his power to withstand them, he with a word made them fall backward; and after they had recovered themselves, desired them to let his disciples go, if they wanted him. Peter drew his sword, and cut off the ear of Malchus, one of the high-priest's servants. Jesus rebuked him; told him it was proper for him to endure the sufferings his Father had appointed him; that, if it were not so, he could easily obtain multitudes of angels to protect him; and with a touch he healed Malchus's ear. Meanwhile the disciples fled; and Judas, with his band, carried Jesus to Annas, the late high-priest. Annas interrogated him concerning his disciples and doctrine. Jesus replied, that as he had taught nothing privately, the Jews could bear witness of his doctrine. Enraged with this mild and just reply, one of the high-priest's servants struck him on the face. Jesus meekly asked him if it was proper to smite him without a cause?

Jesus, being brought to the palace of Caiaphas the high-priest, was examined before a convention of priests and elders. Great pains were used to find false witnesses, but none sufficient could be had. Such as they suborned did not agree in their testimony. At last two presented themselves, who deposed that they had heard him say he would destroy the temple and build another in three days. This testimony was neither true in itself nor was the matter deposed worthy of punishment; nor did they swear to the very same words. Jesus, meanwhile, continued altogether silent. Caiaphas therefore adjured him by God, to tell him whether he was the true Messiah or not. Jesus acknowledged he was; and would hereafter, with great power and glory, judge the world. Caiaphas immediately rent his clothes, and cried, they had no need of further witnesses, they themselves had heard him blaspheme. The whole court declared him worthy of death.

They separated, and Jesus was committed to a band of soldiers, who during the night offered him a thousand insults. Peter, having followed into the judgment-hall to see the end, upon very slight temptations, thrice wickedly, and at last with horrid oaths, denied in his presence that he had ever known him. At the second crowing of the cock, Jesus graciously looked on him; which being attended with powerful conviction of his conscience, he went out and wept bitterly. Matt. xxvi. 36-75. Mark xiv. 34-72. Luke xxii. 39-71. John xviii. 1-27. Next morning, the council early assembled in their ordinary place at the temple, and Jesus was placed at their bar. They interrogated him if he was *the Messiah and Son of God?* He replied, that it was needless to tell them, as they were determined not to believe what he said; but they should afterward be obliged to acknowledge his power, when they should see him at the right-hand of God, inflicting punishment on his enemies. They again demanded if he were the *Son of God?* He replied he was. The judges cried out that he deserved death for his blasphemy. They then carried him bound to Pontius Pilate, the Roman governor, that he might ratify their sentence, and give orders for its execution. Judas the traitor, stung with his guilt, came and asserted his master's innocence, and threw down the reward of his treachery. Unmoved herewith, they proceeded to Pilate's judgment-hall; but would not enter it, for fear of defiling themselves by going into a heathen's house during their feast of unleavened bread. Pilate therefore came forth to a balcony, and asked their charge against Jesus. They told him that he was certainly an evil-doer, who deserved death, which they had not power to inflict. Pilate insisted for a particular charge and proof. They averred he had perverted a nation, forbidden to pay tribute to Cæsar, and called himself the Messiah. After Pilate had examined Jesus concerning his royalty, he told the Jews that he could find no fault in him. The priests and elders the more vehemently accused him, alleging he had begun at Galilee, and stirred up the people to rebellion against the emperor. To these accusations

Jesus, to the governor's surprise, never answered a word. Hearing that he had been in Galilee, Pilate sent him to Herod, the tetrarch of that country, who was then at Jerusalem, and glad to have such respect shown to his authority, and to have an opportunity of seeing Jesus. To the interrogations of Herod, and the continued charges of the scribes and elders, Jesus answered nothing. To express his contempt of him, and of the charges laid against him, Herod, after mocking him awhile, sent him back to Pilate, dressed as a mock king. Once and again Pilate remonstrated with the Jews, that in his view Jesus was innocent; and warned by his wife's dream, he washed his hands in water, protesting that he had no hand in his death. The Jewish multitude cried out for his crucifixion, and wished his blood might be on them and their children. Pilate, after permitting the soldiers to array him in purple robes, and crown him with thorns, as a mock sovereign, caused him to be scourged, in order to move their pity; and used some further means to obtain his rescue. Finding the mob were intent on the release of Barabbas, and the crucifixion of Jesus, and fearing they might raise an uproar in the city, and accuse him as unfaithful to Cæsar, he, contrary to his conscience, released Barabbas, a noted murderer, and condemned Jesus to be crucified.

The Jews and the Roman guard rudely hurried him to Golgotha, the place of execution. All the way they insulted and abused him, and forced him to bear his own cross. When he had almost fainted under its pressure, they compelled one Simon, a Cyrenean, to assist him in bearing it. Some pious women attended Jesus, weeping for his treatment. He bade them weep for themselves and children; for if he, though *innocent*, suffered in this manner, what terrible vengeance should overtake their *guilty* nation, so ripe for the judgments of Heaven! After offering him vinegar and myrrh, mingled with gall, and stripping off his clothes, the soldiers nailed him to the cross, with a thief on each side of him, and then parted his raiment. On the top of his cross Pilate had caused to be inscribed in Hebrew, Greek, and Latin, *This is Jesus of Nazareth, king of the Jews*; nor would he alter the inscription to make it bear the least charge against him. The Jewish rulers and others ridiculed Jesus as he hung on the cross; but he begged that his Father would forgive his outrageous murderers. At first, it seems, both the thieves that were crucified along with him upbraided him. At last one of them rebuked his fellow, asserted the innocence of Jesus, and begged him to save him from ruin. Jesus told him, that that very day he should be with him in the heavenly paradise. Jesus next recommended his sorrowful mother to the care of John the son of Zebedee. About noon, when he had perhaps hung three hours on the cross, the sun was supernaturally darkened, and continued so till three o'clock in the afternoon. Jesus cried out in the Hebrew, or Syriac, *My God, my God, why hast thou forsaken me?* Some derided him, and cried that he was calling for Elias. Jesus quickly after cried, *I thirst*. Some held to him a sponge full of vinegar, which when he had tasted, he cried out that his suffering work was finished; and, recommending his soul to God, he bowed down his head, and gave up the ghost. Matt. xxvii. 1-50. Mark xv. 1-38. Luke xxiii. 1-46. John xviii. 28-40, and xix. 1-30.

When Jesus expired, the veil of the temple, between the sanctuary and most holy place, was rent asunder from the top to the bottom, to mark that the ceremonial distinction between Jews and gentiles was now abolished, and our access to the heavenly mansions obtained. The earth shook, the rocks rent, and the graves were opened; and now, or rather at his resurrection, a number of saints arose, and appeared to many in Jerusalem. The spectators were struck with awe. The centurion who commanded the guard of soldiers cried out, that certainly Jesus was a *righteous man*; nay, was the *Son of God*. The soldiers did beat their breasts for terror, and in grief for their hand in his death. The pious women who had attended Jesus from Galilee were extremely afflicted. That the body of Jesus and his fellow-sufferers might not remain on the cross during the passover Sabbath, the Jewish rulers begged Pilate's permission to have their death hastened by the breaking of their legs. The legs of the thieves were broken; but Jesus, being dead, not a bone of him was broken; only a soldier thrust his spear into his side, and there issued from his heart blood and water.

Joseph of Arimathea having the disposal of the body allowed him by Pilate he and Nicodemus, after perfuming and wrapping it in fine linen, laid it in Joseph's new grave, which he had cut out of a rock in his garden. Under pretence of fear that his disciples might steal away the corpse and say he had risen, the Jews got the sepulchre sealed, and a guard of soldiers to watch it, till the third day, in which he had said he would rise, should be over. Matt. xxvii. 51-66. Mark xv. 38-47. Luke xxiii. 47-54. John xix. 31-40.

Their precautions to detain him in his grave contributed to render his resurrection more illustrious and manifest. Early on the third day, and first day of the week, a terrible earthquake happened: an angel appearing in a glorious form caused the soldiers to flee in astonishment, and rolled away the stone from the door of the grave. Jesus, the prisoner of divine justice, thus solemnly released, immediately resumed his natural life, by the influence of the Holy Ghost, and came forth, leaving his grave clothes behind him; a token he should visit the grave no more. Mary Magdalene, and other holy women, who on the Friday had prepared spices for the further perfuming of his body, came early to his grave. They were astonished to find it open, and the body gone: especially as they saw two angels in the appearance of men, the one at the head of the niche where the corpse had lain, and the other at the foot; one of whom kindly addressed them, and told them their Saviour was risen, as he had foretold. The women ran to inform his disciples. However ill-grounded they judged the report, Peter and John ran to the grave to make trial. They saw the grave clothes, were persuaded he was risen, and hastened to inform their brethren. Mary Magdalene ran back a second time, and wept at the grave. One of the angels comforted her, and asked the cause of her tears. She had scarcely turned about to go home, when Jesus himself appeared to her. As soon as she knew it was he, she was going to embrace him; but he desired her to forbear for the present, and to go and tell his disciples, particularly Peter, who had so lately denied him, that he was risen from the dead, and would shortly ascend into heaven. By the way she met with the other women, and Jesus gave them a visit. Meanwhile, the guard of soldiers had informed the Jewish rulers of what they had witnessed, but were bribed to say that his disciples had come and stolen him away while they slept. What a farce was this! how deeply marked with the most glaring falsehood! That very night Jesus appeared to two of his disciples as they went to Emmaus, and conversed with them on his sufferings and glory, and made himself known to them in breaking of bread. By this time also he had graciously appeared to Peter, who had so shamefully denied him. At night he visited ten of his disciples while they were met in a chamber, desired them to handle him for their conviction that it was he himself, and no spirit; and, eating a part of their meal with them, he breathed on them, as a presage of their receiving the Holy Ghost, and authorized them officers in his church. Thomas, being absent, averred he would not believe his Master's resurrection, except he felt the wounds that had been made in his body. Eight days afterward Jesus appeared to the eleven, and offered Thomas the proof which he had mentioned. Soon after, when Peter, James, John, Thomas, and Nathanael were fishing on the sea of Tiberias, Jesus appeared to them; and by his direction they caught a multitude of fishes, as a token of the multitudes which should speedily be converted to Christ. Here he shared an entertainment with them, interrogated Peter concerning his love to him, and predicted his future afflictions. Soon after, on a mountain of Galilee, he appeared to James, to the eleven, and, in fine, to above five hundred of his followers. Forty days after his resurrection he appeared to his apostles at Jerusalem, ordered them to wait there till they should be endued with the miraculous powers of the Holy Ghost, and then to go and preach the gospel to every person and nation, baptizing men in the name of the Father, Son, and Holy Ghost. He assured them of his extensive power and of his gracious presence with them and their successors, to protect them, and to succeed their labours. Thus talking to them, he led them out to the mount of Olives, near Bethany, perhaps to the very spot in which he had his bitter agony; and while he blessed them, he, amid multitudes of angels, was conveyed up into heaven, and sat down on the right-hand of God, where

he employs himself in ruling his church, interceding and preparing heavenly mansions for his people; and by his word and Spirit, and providence on earth, prepares, them for these. About thirty-seven or forty years after his death, his terrible vengeance fell upon and ruined the Jewish church and nation. At the last day he will, in a glorious manner, judge the world of devils and men, put an end to every earthly form of government, and present all his chosen people before his Father. Through eternity he will continue, in our nature, the everlasting medium of fellowship between God and ransomed men. Matt. xxviii. Mark xvi. Luke xxiv. John xx. and xxi. Acts i. 12, and iii. 20, 21. Matt. xxv. 31-46. 1 Cor. xv. 24-28, Isa. lx. 19. Rev. xxi. 23. Ps. cx. 4. Isa. ix. 7. As the order in which some of the events mentioned in our Saviour's life is not altogether certain, a view of them somewhat different from the preceding, and perhaps more accurately arranged, shall be given in the chronological index at the end.

Whatever astonishing mysteries are comprehended in the incarnation, obedience, and death of the Son of God, it is still more inconceivable how any deceiver, unlearned or learned, could, with such an air of candour, forge a character so grand and amiable. When the birth, life, death, resurrection, and glory of Jesus of Nazareth, and the various circumstances thereof are compared with the ancient types and predictions, the agreement is so plain and full that it is surprising how any can doubt of his Messiahship. His doctrines, miracles, and resurrection, attested by friends and foes; the success of his gospel; nay, the unbelief of the Jews, the terrible ruin of their church and nation; their miraculous preservation in a distinct body, amid their dispersion and distress, all the false Christs, or Messiahs, that have appeared among them, at once fulfil his predictions, and demonstrate his Messiahship. Nothing, therefore, but ignorance of the ancient prophecies and ceremonies, pride, and a mad desire of a temporal deliverer and sovereign or Messiah, could or can influence the Jews to reject him. The stupid methods by which they confirm themselves in their unbelief are low and pitiful! For a while, they, ignorant of chronology, shortened the time between their return from Babylon and Christ's birth, and pretended the season of the Messiah's appearance prescribed by the prophets was not come. Next, they became perplexed and divided in sentiment. Some pretended his coming was delayed because of their sins; but how could sin be a reason for delaying a deliverer from sin? Others pretended he was born about the time their sceptre departed, and their city and temple were ruined by Titus, but lay concealed among the lepers at Rome, or in the earthly paradise, till Elias should come and manifest him to men. For many ages past they have been wont to curse the man who pretends to calculate the time of the Messiah's appearance. Instead of justly applying the diversified prophecies to the twofold state of the Messiah, they have stupidly divided him into two; one, a descendant of Ephraim, who, amid terrible distress, shall, with the troops of Ephraim, Manasseh, Benjamin, and Gad, attempt to deliver the Jews, and shall perish in his work. The other, of the family of David, who shall raise the former from the dead, raise the deceased Jews, rebuild their temple at Jerusalem, and conquer and rule the whole earth.

When we consider the relation of Christ's person as God-man to his work, in executing his offices, and to his states of humiliation and glory; when we consider how God is in and with him; how all his perfections are displayed, and his truths exemplified in him; when we consider his various relations to the purposes, covenants, words, and ordinances of God, and to the church; and to the privileges, duties, and worship of the saints, whether in time or eternity, we have a delightful view of Him as ALL and IN ALL. Col. iii. 11.

*False Christs* are such as pretend to be the Messiah. Numbers of these have appeared among the Jews, to punish them for their rejection of Jesus, as will be seen under the article *Jews*. Matt. xxiv. 34. To have *Christ formed in us* is to have our persons united to him by spiritual union, that he, his Spirit, and grace may dwell in our hearts by faith. Gal. iv. 19. Eph. iii. 17. Jesus and his people, considered as united in one mystical body, whereof he is head, and they members, are called *Christ*. 1 Cor. xii. 12.

**CHRISTIANS.** The saints are called **CHRISTIANS**, because they belong to, obey, and imitate Jesus Christ;

and are anointed with the same Spirit of God. To constitute one a true Christian, he must be united to Christ as his head and husband, have Christ and his Spirit dwelling in his heart, have Christ's graces implanted in all the faculties of his soul, and must believe, profess, and practise Christ's truths, in conformity to Christ's command and example. They, by divine direction, first received this designation at Antioch, in the apostolic age, and still retain it. Acts xi. 26.

**CHRONICLES;** a history that records what happened in former times. Two books of the Old Testament are so called. They contain the history of about 3500 years, from the creation till after the return of the Jews from Babylon, and relate a variety of facts not mentioned in the histories before written, and add other circumstances; and hence sometimes seem to contradict the former, though they do not really. It is probable Ezra wrote the most part thereof. But another book of Chronicles is often mentioned in the history of the kings, and which was but a human work, wherein the history of the Hebrew nation was more largely delineated. 2 Kings xxiv. 5.

**CHRYSOCLITE.** That which the ancients so called was probably the TOPAZ. The jewel now called chrysolite is of a golden colour, but of no great value. The Asiatic chrysolite is very beautiful in its pure state, and is seldom found bigger than the head of a large pin. The American is larger, and the European of Silesia and Bohemia still larger, but of less value. The chrysolite of the ancients was the seventh foundation of the new Jerusalem, and perhaps the tenth jewel in the high-priest's breastplate. Rev. xxi. 20.

**CHRYSOPTASUS;** a precious jewel, of a beautiful green colour, mingled with yellow. It was the tenth foundation of the new Jerusalem. Rev. xxi. 20.

**CHUB;** probably the country of the Cubians, on the north-west of Egypt; but the Arabic version, and others, will have them to be the Nubians, who settled on the south-west of Egypt. Ezek. xxx. 5.

**CHURCH.** The word so rendered was anciently used to signify any public meeting of persons to consult about the common welfare of a city or state, and sometimes it was given to an unlawful assembly. Acts xix. 32, 39, 41. It has been contended that the place of sacred meeting is so called in 1 Cor. xi. 18, 22, and xiv. 24; but in both texts the word may very well be understood of the congregation assembled. With respect to sacred assemblies, the word is used to signify a society of men called of God by the gospel, out of the world that lieth in wickedness, into the faith, fellowship, obedience, and worship of the Lord Christ, and of God in him. With respect to which sense it is taken more or less largely. It signifies, (1.) The whole body of the elect, as united under Christ their Head. Col. i. 18. (2.) The followers and worshippers of Christ in a particular province, or city, as Ephesus, Smyrna, Jerusalem, Rome, &c. Rev. ii. and iii. (3.) A particular body of men that are wont to meet together in one place, to profess, worship, and serve the Lord Christ. Thus we read of churches in particular houses. Rom. xvi. 5. Col. iv. 15. In both these last senses, the people, with or without their rulers, are called a church. Acts viii. 3, and xiv. 23. (4.) An assembly of sacred rulers met in Christ's name and authority, to execute his laws, and govern his people, in a congregation, city, or province. Matt. xviii. 19.

From the beginning to the end of the world, the church is continued, and is a spiritual, holy, regular, and more or less visible society. As relation to Christ, and to one another in him, is the constituent form of a church, the Old and New Testament churches agree in essentials, though, in their external rites of worship, and many other circumstances, they exceedingly differ. In every age, Jesus Christ is the church's foundation and head; his oracles her binding rules of direction: his glory, and the glory of God in him, and the spiritual and eternal salvation of men through him, are the ends of her establishment. Men who are by faith united to his person, and sanctified by his indwelling Spirit, and who, as they have opportunity, believe and profess his revealed truths, and are subject to his ordinances, are, in every age, her only true members. Eph. i. 22, and iv. 4, 5, 6. Col. ii. 17. Eph. ii. 20. Isa. viii. 20. John v. 39. Eph. iii. 21, and v. 25-27. Heb. iii. 1, 6.

For 2500 years, the church seems to have had no ordinary governors or officers; but the patriarchal heads of families were teachers and priests. Gen. xviii. 10.



**Job i. 5.** During much of that period, she had no multitude of ordinances or members. For the next 1530 years she was chiefly confined to the Jewish nation, her ceremonial ordinances were exceedingly numerous, and the oracles bestowed on her very extensive. Her teachers and governors were prophets, priests, and Levites. During a great part of both these periods, the visions of God, chiefly to church-guides, were very frequent.

For some ages the providence of God prepared matters for the erection of the New Testament church, chiefly among the gentiles. The Jews were dispersed into a multitude of places besides their own country. For their use, the Old Testament was translated into Greek, a language which then greatly prevailed in the world. At the Saviour's birth, wise men were miraculously led to adore him, and no doubt carried home the news of his incarnation. During his life, the Samaritans, the centurion, the Syrophenician woman, and other gentiles, believed on him. A number of Greeks were anxious to see him. And it is observable, that he chiefly preached in Galilee, and places where multitudes of heathens were mingled with the Jews. After his resurrection, the church was erected in her gospel form. The ceremonial rites were abolished, and ordinances more simple and easy, as preaching, baptism, the Lord's Supper, &c., established in their stead. To plant churches, the extraordinary officers appointed were apostles, evangelists, prophets. To manage these when planted, the ordinary ones were pastors or teachers, ruling elders, and deacons. By means of miraculous operations, chiefly by the saving influences of the Holy Ghost, multitudes in Judea, and in all the countries around, were quickly converted to Christ. Churches were planted in Arabia, Egypt, Ethiopia, and Barbary, to the south and west; in Chaldaea, Mesopotamia, Armenia, Assyria, and Persia, to the east; in Phœnicia, Syria, Lesser Asia, Thrace, Macedonia, Greece, Illyricum, Italy, and Spain, to the north.

During the apostolic age the firm of the Christian church was truly glorious. The apostles and others, with amazing diligence, boldness, and prudence, published the truths of the gospel, and were examples of the believers in faith, in holiness, and charity. The converts to Christianity believed the gospel, and cordially surrendered themselves and all that they had to the honour, service, influence, government, and disposal of the Lord Jesus, as their Head, Saviour, and King; denying ungodliness and worldly lusts, and living soberly, righteously, and godly; they were lovers of one another, and ready to lay down their lives for the brethren. Truth, peace, holiness, and order were everywhere pleasantly united: soundness in the faith, simplicity of gospel-worship, impartial exercise of discipline, and purity of conversation remarkably prevailed: honesty, regularity, meekness, prudence, impartial equity, zeal for the honour of Christ, and the edification of men's souls, ran through the whole management of government and discipline. Christians having carefully formed their principles, not on the dictates of men, but on the unerring oracles of God, received the truth in the love and power of it; contended earnestly for the faith once delivered to the saints; they kept the unity of the Spirit in the bond of peace; they bore one another's burdens; they carefully avoided the laying of offensive stumbling-blocks before others; they continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayer; they carefully attended to relative duties; and in whatever stations they were placed, they abode with God. Acts ii. 41-47, and iv. 32-35. Ps. lxxii. xlv. and xcvi. Isa. xi. xxxv. xlix. liv. lv. and lx. &c. Rev. vi. 2.

About A. D. 66, when the *second seal* was opened, persecution of the Christians by imperial authority began. Nero, a monster of men, having maliciously burned a part of the city of Rome, charged it on the Christians, and enacted laws to destroy them. They were greatly persecuted for about a year; and multitudes of them were burned in his gardens for nightly illuminations. In this persecution it is probable Paul and other apostles were murdered. The dreadful overthrow of the Jewish church and state, a few years afterward, tended to confirm the Christian religion, and to wean its professors from their attachment to the ancient ceremonies. About A. D. 92, Domitian, another monster of cruelty, raised a new persecution. John the apostle, it is said, was cast into a caldron of boiling

oil, but escaped unhurt, and was afterward banished to Patmos. The murder of Domitian, by his wife and friends, put an end to this persecution about three years after it began. About A. D. 105, the emperor Trajan raised a third persecution. After two years it was almost stopped by means of Pliny the younger, who had wearied himself with murdering the Christians in Pontus and Bithynia. About A. D. 120, a fourth persecution was raised by Adrian, which lasted nine years. And besides, great numbers of Christians were murdered by the Jewish rebels in this and the former reign. Rev. vi. 3, 4.

Under the *third seal*, extending from A. D. 138 to 235, the Christian clergy were less bold and active in spreading the gospel than formerly; nevertheless many of them were excellent men. Justin Martyr, Melito, Athenagoras, Theophilus, Clemens Alexandrinus, Tertullian, and others, wrote well in opposition to Peregrius, Crescens, Celsus, and Lucian, who attempted to confute the Christian faith; but most of them were deeply tainted with smaller errors in doctrine, or with superstitions in practice. The heresies of the Gnostics and Ebionites, which had formerly sprung up, and of Basilides, Valentinus, Hermogenes, Cerdon, Marcion, Apelles, Montanus, Praxeus, and others, mightily prevailed. The emperors Antoninus Pius, Marcus Aurelius, and Septimius Severus, though famed for equity and goodness, persecuted the Christians with no small fury. These things produced a soul-ruining famine of the pure preaching of the gospel, while multitudes of the Roman subjects perished from want of common food. Rev. vi. 5, 6.

Under the *fourth seal*, extending from A. D. 235 to almost 300, matters still grew worse; the bold zeal, patience, and prudence of ministers, and even the purity of gospel truth, gradually decreased. The Christians felt their share of the terrible ravages, famines, and pestilence which wasted the empire. The rise of the Sabellian, Samosatene, Manichean, and other heresies; the wild fancies of Origen, and the schism between the partisans for and against him; the schism of the Donatists, raised by Novatus and Novatian, under pretence that some compliers with idolatry, in time of persecution, were too easily readmitted into the church; the schism between the Roman, and the African, and Asiatic churches, about the rebaptizing of such as had their baptism from heretics; and the persecutions raised by the emperors Maximian, Decius, and Valerian, exceedingly distressed the church. Rev. vi. 7, 8. From A. D. 260 to 302, the Christians, suffering no general persecution, had access to hold a variety of smaller councils against heretics and schismatics. In the mean time streams of Roman blood were shed by the Goths, Alemans, Sarmatæ, Quadi, and Persians, and in their own mutual broils; but the murder of the Christians demanded a further revenge on these heathens. It was, however, delayed of God till another persecution, and by far the most terrible, had happened. The emperor Dioclesian began it about 302, and it lasted ten years, and extended to the whole Christian church under the power of the empire. The Christians, chiefly the ministers, were scourged to death, had their flesh torn off by pincers, and mangled with broken pots. They were cast to wild beasts; were beheaded, crucified, burned, drowned, torn to pieces between trees, and roasted by gentle fires; and some, by holes made in their body, had melted lead poured into their bowels. In Egypt alone, it is said, 140,000 were cut off by violent deaths, and 700,000 by banishment and hard labour. In every part of the empire churches were razed to the ground, and the copies of the Scriptures were burned. It appears from some medals struck on the occasion, that the persecutors thought they had effectually and finally ruined the religion of Jesus. Herod, Nero, Domitian, and almost every noted persecutor had already been marked with the signal vengeance of God. Dioclesian and Maximian Hercules, his partner, had scarcely begun the above persecution, when Galerius, a subordinate Cesar, obliged them to resign their power and retire to a private condition. It is said, Dioclesian afterward ended an anxious life by a draught of poison. Hercules often attempted to resume his power, and at last for the intended murder of Constantine, his son-in-law, had his neck broken. Maxentius, his son, had his army of 200,000 routed by Constantine; and himself being obliged to fly by the Milvian bridge, was, with a large part of his army, drowned in the Tiber, just where



he had laid snares for Constantine's life. Galerius died of a loathsome and terrible distemper, begging the prayers of Christians for his relief. Constantius Chlorus, his colleague, was not a persecutor; and his son Constantine succeeded him. Though he had not yet thought of embracing the Christian faith, yet, detesting the cruelties of his partners in the empire, he warred on, and vanquished Maxentius. In A.D. 312, he published an edict of toleration to the Christians: Maximin, his colleague, speedily revoked it in the east; and, instigated by the heathen priests, made war on Licinius, the brother-in-law of Constantine. Enraged that his army was routed, he murdered a number of the priests who had promised him the victory. He was just going to venture a second battle, when he was smitten with blindness and terrible pain: he poisoned himself, and, amid rage and despair, acknowledged his trouble to be the just punishment of his persecution of the innocent Christians. For a time, Licinius, now Cæsar, or emperor depute in the east, pretended to favour the Christians; but afterward commenced a persecutor. Constantine, his brother-in-law, and now a Christian, marched against him; defeated him in three great battles, in the last of which 100,000 were slain. Licinius was taken, and afterward put to death. Rev. vi. 9-17. Ps. xxi. 8-12, and cx. 5, 6. Under the opening of the *seventh seal*, chiefly from A.D. 323 to 338, when Constantine died, the Christians enjoyed a great calm of prosperity; Constantine enacted various laws in their favour; and scarcely admitted any but Christians to offices of state. He called the council of Nice, which condemned the Arian heresy. He vigorously promoted the strict sanctification of the Lord's day; erected churches and schools, and established revenues for the Christian clergy. After he had tried softer methods for extirpating the heathen idolatry, he, for the six or eight last years of his life, used others more severe. He destroyed the idols, pulled down their temples, and sometimes banished the obstinate priests, or put them to death. By these means heathenism was chiefly dislodged from the cities, but continued in the *pagi* or *villages*; and so came to be called *paganism*. His excessive favour to the Christian clergy, and to new converts, occasioned pride and ambition; and many assumed the Christian name who had no cordial regard to religion. It is certain, however, that great numbers both of Jews and gentiles were sincere converts; and the gospel was propagated among the Persians, Indians, and the nations on the east of the Euxine Sea. Rev. vii. and viii. 1, and xii. 1-11.

To punish the Christians' abuse of their prosperity, a long series of dreadful judgments, signified by the apocalyptic *trumpets*, came upon them. Before Constantine's death, the Arian heresy, which represents our Redeemer as no more than an excellent creature, or secondary god, was introduced; and, amid the terrible contentions, that emperor was decoyed to favour the leading Arians not a little. Constantius, his son, who, after the death of his two brothers, became sole emperor, was a cordial Arian, and persecuted the orthodox. Julian the Apostate, his cousin and successor, did all that lay in his power to abolish Christianity, and re-establish the heathen idolatry. At first he studied to have the heathens decked with an appearance of learning, benevolence, and other excellences. He ordered the youth to be educated by heathen teachers. He encouraged the heathens in office under him to oppress and murder the Christians. After his return from the Persian war, he intended a furious persecution; but he was killed in it, when he had scarcely reigned two years. About A.D. 366, Valens, the emperor of the east, an Arian, raised a violent persecution of the orthodox, and continued it until his death in 375. Valentinian, his son, was more favourable to them; but the terrible contentions occasioned by the Arians and half Arians, and by the Macedonians, who denied the divinity of the Holy Ghost; and the continued schism of the Donatists, who considered their fellow Christians almost heathens in comparison of themselves, raging in Africa; together with the heresies of the Photinians, who thought Christ a mere man, and the Holy Ghost no divine person; and of the Apollinarists, who believed Christ's flesh consubstantial to the Deity, and not formed of the substance of the Virgin, and that his divine nature supplied the place of a soul; and of the Audeans, or Anthropomorphites, who imagined God to have a material body like their own, exceedingly troubled the

church. From A.D. 379 to 395, the church had some outward calm. Theodosius, the emperor, favoured the orthodox; made a great many laws for the abolition of heathen idolatry, which had been regaining its ground ever since the death of Constantine. This prosperity was quite abused: now, as well as formerly, councils were held, one would think, rather to gain victories than really to establish the truth. The Romish bishops violently struggled to have all appeals made to them; and everywhere the clergy contended for their own or their friends' promotion into the stations of bishops, metropolitans, &c. In this fourth century, the superstition formerly began exceedingly increased. Besides lordly bishops, we find arch and sub-deacons, exorcists, and canonic singers: they lighted candles by day in their churches; they burned incense in the time of prayers and sacraments; they abstained from particular meats during their stated feasts; they admired celibacy; they prayed to departed saints; marked a great veneration for relics, the cross, &c.; they set up images in churches, and sometimes adored them; the clergy officiated in robes held sacred; they prayed for the dead, and sometimes for the damned, that their torments might be mitigated. They baptized the dead, and allowed baptism by the laity. People went in pilgrimage to our Saviour's sepulchre; and men and women began to live by themselves in a monkish manner, under pretence of being wholly the Lord's.

About the beginning of the fifth century, Arcadius and Honorius, the sons of Theodosius, renewed the Arian persecution of the orthodox. The terrible ravages of the Goths, Huns, Vandals, and Heruli, repeated until, in 476, the empire was abolished, soon gave the emperors other work than to persecute the saints. But the heathen Goths, turning Arian, carried on the persecution of the orthodox almost wherever they had power. While the Donatists and Circumcellions tore to pieces the African church, the Arian Vandals seized on the country, and greatly persecuted the orthodox. The heathens in Persia raised an equally cruel persecution against the Christians there; and the Saxon ravagers almost ruined the churches in Britain. Meanwhile, the Pelagian, Nestorian, and Eutychian heresies troubled the church. The different parties scarcely stuck at any thing which they imagined could render them superior, in councils or otherwise. The last two of these heresies still remain in the eastern churches. Few, I believe, of those called Nestorians, or Eutychians, distinctly know what they would have been at; but it is much to the honour of the former Nestorians, that they were so diligent in spreading the Christian religion in a great part of Eastern Asia, though not a little obscured by their whims and superstitions. The first, invented by Pelagius, who was once extremely famous for a show of piety, still subsists, with some refinements among the popish and Arminian parties in Europe. In this century we find patriarchs, primates, archbishops, vicars; and it was an established rule with the clergy to model the church after the form of the empire as much as they could; the celibacy of the clergy, the doctrine of purgatory, and of the middle state of souls till the last day, and of the absolute necessity of baptism took place.

About the commencement of the sixth century, the external state of the church seemed more agreeable. Theodoric, the Gothic king of Italy, except a little before his death, acted with great moderation. Hilderic, the Vandal king of Africa, favoured the orthodox. Justin, the emperor of the east, was at great pains to reform and reunite the Christian churches, and procured a union between the eastern and Romish, after a long schism. Justinian, his successor, recovered Africa from the Vandals, and a great part of Italy from the Goths, and enacted a number of civil laws in favour of the church. The Arian Goths and Vandals, however, considerably distressed the orthodox. After the overthrow of the Vandal kingdom in Africa, the Donatists recovered their power. The Tritheists, Severatus, Agnoctæ, and Aphthartodocæ, also, with their heresies and deliriums, troubled the church. In this century we find arch-presbyters, village-bishops; and patriarchal thrones; with temples, feasts, and litanies to angels, to the Virgin Mary, to the apostles, and martyrs; and every thing pretended to have been connected with saints was held in veneration. Multitudes of feigned miracles were said to be wrought; new rites of consecration, and a new office of the mass, the shaving of monks, and per-

haps the reservation of the Eucharist, or consecrated elements of the Lord's Supper on the altar, and other ceremonies, were introduced. Rev. viii. 2-12, and xii. 12, 13-16.

Ignorance, error, profaneness, and superstition, had now almost obscured the light of Christ and his word; neither the ordinances nor officers of the church shone as of old. The discipline was corrupt and remiss, especially in favour of the great. The government was almost one perpetual struggle between the bishops, chiefly of Constantinople and Rome, which should be the greatest. The worship was sufficiently ceremonious, but Gregory the Great, bishop of Rome, about A. D. 600, by his canons of the mass, his canticles, antiphones, and other superstitious institutes, relative to stations, litanies, processions, lent, oblations for the dead, pontifical robes, consecrations of temples and altars, monasteries and relics almost unnumbered, made it much more so. In this state of things, it was easy for Mahomet the Arab to introduce his stupid and sensual delusion in the East; nor more difficult for the proper Antichrist to erect his throne in the west. Rev. ix. 1-11, and xiii. Dan. vii. 7. 2 Thess. ii. 1 Tim. iv. 1, 4. 2 Tim. iii. 1-9.

Thus, about A. D. 606, the Christian church entered into her wilderness state, and began to have her outer court of civil authority, visible appearance, and nominal professors, trodden down of the gentiles, for *forty and two months*, or 1260 years. The state of matters under Antichrist in the west has been already exhibited. Nor has the state of the eastern church been much better. The Nestorian or Eutychian whims or heresies greatly prevailed in the south part of it. Nor could a sagacious observer say what the most of her members, from the north coast of Russia to the southern borders of Abyssinia, had for their religion, except regard to saints, pictures, relics, and the like. By their own contentions, and by the Turkish oppression, a great part of them were outwardly miserable. But though the din of arms, and the ravage of war have hindered our having any just history of the eastern churches for almost 1200 years past, yet we have reason to hope there has been a succession of witnesses for God. A Christian church has been preserved in Ethiopia, notwithstanding vigorous attempts to introduce Mahometanism and popery. What friends to truth some emperors and patriarchs of Constantinople have been is not a secret. In the last century, Cyril the patriarch zealously contended for almost all that Protestants do, and on that account was terribly persecuted by means of the Jesuits and others.

It is easy to trace a succession of witnesses for Jesus Christ against his rival at Rome. In the seventh century, the Greek church vigorously opposed the papal supremacy. Multitudes in Italy, France, Spain, and Britain refused the yoke of the Roman pontiff, and much of the new superstition, as the celibacy of the clergy, monastic rules, &c. In the eighth, the Greek emperors Leo Iseuricus, and Constantine Copronymus strenuously opposed the worship of images. In A. D. 754, the latter convened a council of three hundred and thirty-eight bishops, who condemned it, and declared there was no lawful image of Jesus Christ but the bread and wine in the sacrament, which represent his body and blood. In 794, Charles the Great, emperor of Germany and France, held a council at Frankfort, of three hundred bishops, which condemned the worship of images. In his name were published books which affirmed that the Scriptures are a sufficient rule of faith and practice, and are to be read by all Christians; that God alone ought to be worshipped; that prayer is to be made in a known language; that the bread and wine in the Lord's Supper are signs of Christ's body and blood; that justification is through the righteousness of Christ, not by our own works; that pretended visions and miracles ought to be guarded against and detested. Meanwhile the British churches execrated the worship of images and the second council of Nice, which approved it. They opposed the celibacy of the clergy, the rules of monkish orders, superstitious feasts, &c. A number of German and Italian bishops appear to have been of the same sentiments.

In the ninth century, the Greek emperors Nicephorus, Logetheta, Leo Armenius, Michael Balbus, and Theophilus his son, with a number of the eastern bishops, vigorously opposed the worship of images, and the supremacy of the pope; and had it not been for the mad

zeal of the empresses Irene and Theodora, the worship of images, saints, and angels stood fair to have been banished from the East. Louis the Pious, emperor of Germany, vigorously opposed the worship of images and the papal supremacy. He enjoined the reading of the canonical books of Scripture, as the only rule of faith, and prohibited private masses, pilgrimages, and similar superstitions. His successors Lotharius, Louis the Second, and Charles the Bald enacted a variety of laws to correct the profligate courses of the Romish clergy. A vast number of provincial councils did the same. Agobard, bishop of Lyons, wrote a book, to prove that God alone ought to be worshipped; and that there is no mediator besides our Lord Jesus Christ. Angilbert, archbishop of Milan, utterly rejected the pope's supremacy; nor until about two hundred years afterward did the church of that place submit to Rome. Claude, bishop of Turin, in his numerous writings, maintained that all the apostles were equal to Peter; that Jesus Christ is the only head of the church; that all pretences to human merit and supererogation are groundless and wicked; that, as the church is fallible, no traditions ought to be regarded in religion; that no prayers ought to be made for the dead; no images of saints or angels to be worshipped; that all superstitious pilgrimages, penances, &c. ought to be laid aside; that the elements in the Lord's Supper are but means of representing his body and blood to believers. These doctrines he propagated with great zeal and success in the valleys of Piedmont and the adjacent country. Meanwhile, Betram, Rabanus, and John Scot zealously opposed the then rising doctrine of transubstantiation. Gotteschalk, notwithstanding twenty years of furious persecution from Hincmar, bishop of Rheims, vigorously opposed the Pelagian doctrines of conditional election, and of men's free will to do good. Rhenmius bishop of Lyons, and his church, together with the Valentine and Lingonensis synod, did the same.

Amid the shocking ignorance and wickedness of the tenth century, numbers in Germany, France, and Britain still opposed the worship of images, and the celibacy of the unchaste clergy. In A. D. 909, the council of Soissons in France published a confession, mostly the same in substance with those of the Protestant churches. The council of Rheims declared popes censurable if they did amiss. Many churches refused to part with the use of the Scriptures in their own language. Athelstan, king of England, caused them to be translated into the language of his Anglo-Saxon subjects. Heriger, abbot of Lobes, with Alfric and Wulfm of England, opposed transubstantiation. Florus, Prudentius, Tricassin, Lupus, Servatus, and other noted clergymen, opposed conditional election, and the opinion of men's natural abilities or will to do good. In the eleventh century, the papal supremacy was advanced, and the council of cardinals instituted. Emperors of Germany and kings of England opposed the pope's dominion over them in temporal affairs. Vast numbers about Orleans in France, and in Flanders, testified against transubstantiation, against prayer to angels or saints, and against purgatory, penance, relics, traditions, &c. Berengarius, archdeacon of Angiers in France, though often forced to recant, always relapsed, and died in his opposition to transubstantiation: and some good historians assert that almost all the French, Italians, and English were infected with his opinions. Still the furious imposition of celibacy, or an unmarried life, on the clergy, met with great opposition in Germany, Italy, France, and Britain.

In the twelfth century, the pope's supremacy over church and state was opposed by several kings of England, France, and Sicily, and by Henry the Fourth and Fifth, emperors of Germany, and a number of other princes. This and other abominations of the Romish church were boldly opposed by Fluentius, bishop of Florence, Joachim of Calabria, Peter Bruis and Henry, both of France, Arnold of Brescia, and even Bernard himself. But the Waldenses in Piedmont, Savoy, and the south of France were the most noted witnesses for the truth. From the rise of Antichrist, the purity of the Christian faith and worship had been remarkably retained in those quarters. Claude of Turin, above mentioned, had been very instrumental in reviving religion there, and after him Berengarius. At this time, that people appeared against popery in the most open manner. They maintained that the Scripture is the only rule of men's faith and practice, and ought to be read by all; that

baptism and the Lord's Supper are the only sacraments of the Christian church; that the bread and wine in the last ought to be received by all communicants as representations of Christ's body and blood; that masses, especially for the dead, are impious and absurd; purgatory an invention of men; the worshipping of departed saints and angels idolatry; that the superstitious dedication of churches, commemoration of the dead, benediction of mitres, crosses, palms, &c., pilgrimages, forced fasting, superfluous festivals, and the perpetual chanting of hymns, were contrivances of Satan; that laws or vows of celibacy were human inventions, and occasions of sodomy; that monkery is to be detested, and the various orders of monks and clergy were marks of the antichristian beast; and, in fine, that the Romish church is the apocalyptic *whore of Babylon*; that the pope has no primacy in the church, nor power in the state; but he and his agents are devouring wolves, not to be obeyed. With great zeal they dispersed their preachers, and propagated these sentiments in the surrounding places.

In the thirteenth century, it is needless to mention the resistance of the pope's civil supremacy by the emperors of Germany and the kings of England and France, as these contended for their own power, rather than the honour of Christ. But the Waldenses still increased. The inquisition, and a variety of warlike crusades, were employed to destroy them; and it is reckoned that in France alone about a million of them were slain. Numbers fled into Provence, and the adjacent mountains; some to Calabria in Italy; others to Bohemia, Poland, and Livonia; and others to Britain; and thus spread the light of the gospel. Meanwhile Almeric, and William of St. Amour in France, Robert Grossthead, bishop of Lincoln in England, and others, who went not the length of the Waldenses, loudly decried the abominations of Rome.

In the fourteenth century, Dante, Petrarch, Cassiodor, Casenovo, Occam, and Marsilius terribly exposed the errors and abominable practices of the pope and his clergy; but continued in communion with them. The Waldenses continued their testimony; and, in spite of the rage of the Romanists, exceedingly multiplied. In Bohemia and Austria, and places adjacent, they were computed at 80,000. In the west of Germany and in Britain they were called *Lollards*, or sweet singers, perhaps from one of their chief preachers burned at Cologne, A. D. 1322. About 1360, John Wickliff, an English rector, was famous for his opposition to the tyranny, superstition, error, idolatry, and wickedness of the Church of Rome. The university of Oxford, many of the nobles and clergy, and a multitude of the populace, supported him and embraced his opinions. In 1387 he died; but his doctrines subsisted and spread. His books were read in the colleges of Oxford for thirty years afterward. In 1395 his followers presented a remonstrance to parliament, which maintained, that the conformity of the English church to the Romish in the management of her temporal concerns banished faith, hope, and charity; that the priesthood derived from Rome, and pretending power over angels, is not that appointed by Christ; that the imposition of celibacy upon the clergy, and vows of single life, even by women, occasioned horrible disorders; that transubstantiation renders the Christian church idolatrous; that benediction of mitres, crosses, &c. have more of necromancy than of religion; that prayer for the dead is a wrong ground for religious donations; that pilgrimages, prayers, and offerings to images and crosses are nearly allied to idolatry; that auricular confession and indulgences render priests proud, admit them to secrets, and give occasion for their scandalous intrigues with women.

In the fifteenth century, the books of Wickliff were condemned and burnt. His bones were dug up and burnt about forty years after his death. William Sawtre, Thomas Badby, and Sir John Oldcastle, three of his followers, were burnt: but numbers among the people, and even in the parliament, still adhered to his doctrines. In Bohemia, John Huss and Jerome of Prague, instructed by his books, propagated the same faith with great zeal and success. About A. D. 1416, they were most villanously burnt, by order of the council of Constance. The Bohemians clave to their doctrines, viz.: That the Pope of Rome is no greater than other bishops; that good moral conduct alone makes a difference between priests; that there is no purgatory, or middle state for souls departed; that prayer for the dead was invented by covetous priests; that

images of God and of saints ought to be destroyed; that auricular confession, canonical singing, ecclesiastical fasts, festivals, and prayers to saints, sacerdotal garments, ornaments of altars, palls, corporals, chalices, paltus, &c. are altogether useless; and the benediction of holy water and palm branches ridiculous; that no notorious sin ought to be tolerated, nor any scandalous person to enjoy offices in either church or state; that the religion of the begging monks was invented by the devil; that confirmation and extreme unction are not true sacraments, nor ought baptism to be administered with a mixture of oil, &c. The popish party raised armies to destroy these Reformers; but, under Zisca, their valiant commander, they often routed their foes; till the less zealous being detached from them, by the craft of their persecutors, and by some concessions in the receiving of the Lord's Supper, the rest were overpowered, and obliged to retire to mountains and dens, where they continued till the Reformation, and had their form of doctrine, worship, and government, not much unlike those of the Scotch Presbyterians. The unsuccessful and ruinous war of the papists with the Mahometans, for the recovery of Canaan had been the occasion of introducing some knowledge, as well as much superstition from Asia. But when Constantinople was taken by the Turks, A. D. 1453, a number of learned Greeks fled to the west, and were the happy instruments of reviving knowledge where it was almost extinct. John Trithemius, John Gesler, John Baptista, John Picus Mirandula, and others in the Romish church, testified against her abominations. Savouarola, a Dominican friar, after he had been for some time famous for piety, meekness, and faithfully preaching of the truth, was imprisoned, tortured, and burnt at Florence, A. D. 1498. He endured his sufferings with the utmost calmness and constancy, and in death proved his genuine love to the truth.

In the beginning of the sixteenth century, the external state of the church was extremely low. The poor remains of the Waldenses, Lollards, and Bohemians scarcely made any appearance. The councils of Constance and Basil in the preceding age, and the council of Pisa, A. D. 1511, had made some ineffectual attempts to reform the head and members of the Romish church. We learn from the hundred grievances of the Germans presented to the imperial diet at Norimberg, and the thirty-five of the Swiss of Zurich and Bern, and other documents of these times, that the Scriptures were almost unknown, and men's doctrines not tried by them, but by false miracles and lying wonders; religion was quite oppressed by foolish and wicked traditions; piety buried in Jewish and heathen superstition. The worship chiefly consisted in adoring the bread in the sacrament, the Virgin Mary, departed saints, and pretended relics. Pardon of sin, or indulgence in it, right of calling ministers, and every thing sacred were set to sale. The priests were sunk in pride, oppression, covetousness, blasphemy, and lewdness. Provoked with these enormities, Luther, in Germany, Zuinglius, in Switzerland, and Calvin, in France, began an unbiased and careful search of the Scriptures, opposed the abominations of the papacy, and separated from it. Their success in preaching the gospel and reforming the nations was astonishing. The diligence of these, and of such as joined them in the study of divinity, and in preaching of truth; their various translations of the Scripture, and the other books they published; their pious lives; their confounding of the popish doctors in disputes; the fraternal leagues of the Protestant party, and the constancy and joy of their martyrs; the favour of a great many princes; the cruelty of the papists; the horrid wickedness of their clergy, even in the use of holy things; and their differences among themselves with respect to religion; together with the fearful judgments of God on sundry, who, after siding with the Reformers, relapsed to popery, contributed mightily to promote the Reformation.

With a zeal absolutely infernal, the popish party opposed the Protestants, and the Reformation which they had set on foot. Edicts, inquisitions, persecutions, and bloody wars were applied to destroy them. Chiefly in Germany, France, Britain, the Low Countries, and Switzerland, the earth was soaked with blood. No attempts of false miracles, apparitions, witchcraft, perfidy, or deceit were left untried to ruin them. Their books were burnt, or prohibited to be read. The Reformation was represented as the source of heresy,

sedition, contention, and every other evil; and such Protestants as seemed inclined to apostatize were bribed, cajoled, and flattered to return to Rome. A number of the more stupid abominations were dropped, and the rest were, in the most crafty and splendid manner, established by the infamous council of Trent. The order of the Jesuits, who afterward rendered themselves so famous for learning, villany, and firm support of the pope, was established. None of these things, however, so much hindered the success of the Reformation as the lukewarmness, unholiness, division, and error which sprung up among Protestants themselves; and in promoting which, it is believed, the papists had a very active hand. By reason of the Lutherans' obstinacy, their difference with other Protestants about the corporal presence of Christ, in and with the sacramental bread, could never be composed. Servetus, Socinus, and others, shocked with the idolatry and absurdities of the Romish church, drank in a system of blasphemy not much different from that of Mahomet. They made human reason the standard for trying revelation, and so rejected the doctrine of the Trinity, of the divinity of Christ, and of the Holy Spirit; and of Christ's satisfaction for our sins, and our justification through him. They denied the covenants of works and grace; denied original sin; maintained that perfection in holiness is attainable in this life; and that it is of no moment what opinions in religion men are of, if they but trust the promises, and obey the commands of God. They admitted everybody that applied, be of what party he might, to their church fellowship; and contended, that such as opposed this universal coalescence were unchristian bigots. In Poland, Hungary, and Transylvania they made a considerable figure under the name of Antitrinitarians, or Socinians. In the next century, the Dutch Remonstrant Arminians embraced a great part of their errors, and thought the rest of very small consequence. These Socinians, assuming the Protestant name, rendered the Reformers odious. The madness, error, and bloodshed of the Anabaptists in Germany, immediately after the Reformation commenced, had the same effect. The Christian religion, however, as taught by Luther, was by civil authority settled in Denmark, Sweden, and a great part of Germany; as taught by Calvin, in Holland, half of Switzerland, and in Scotland, and secured by edict in France. In England and Ireland the doctrines of Calvin were embraced and taught by some of the Reformers; but they retained a form of government much nearer to the popish than any of their Protestant brethren. Twice the prelatical persecution of their Protestant brethren in Britain, and once a popish massacre of about 200,000, or, as some say, 300,000 Protestants in Ireland, threatened the extirpation of the Reformation in these places; but Providence remarkably interposed. About A. D. 1620, and afterward, the papists almost extirpated the Protestants from Bohemia and the Palatinate of the Rhine; and seemed likely to succeed in expelling their religion from Germany. But by the seasonable interposal of Gustavus, king of Sweden, and after a war of about thirty years, the Protestants, both Lutherans and Calvinists, had their liberties restored, and settled by the treaty of Westphalia in 1648. Louis XIII. of France also terribly distressed the Protestants in those countries. His ungrateful son, whom they had fixed on the throne, after long oppression of them in 1685 abolished the edict of Nantz, by which their liberties were established, and ordered his troops to convert them to popery. Multitudes were induced to comply; vast numbers were barbarously murdered; and several hundred thousands with great difficulty fled off to Holland, Brandenburg, Britain, &c. Thus a famous Protestant church, in which there were once about 2000 congregations, several of them comprehending some thousands of communicants, was entirely ruined.

In the last two centuries, the Protestants that were once numerous in Hungary, Austria, and Savoy were almost utterly extirpated. Nor in Poland, except in the country of Prussia, are many of them left. If we may judge of other Protestant countries from the case of Britain, we must conclude that a considerable increase of papists has taken place. At present, such is the condition of the Protestant churches, by reason of the prevalence of ignorance, contention, and licentiousness among all ranks, and of infidelity, Deism, and other errors, and of negligence, and even profaneness of cler-

gymen, that one can hardly say whether they seem faster returning to popery or to heathenism.

[The pious author of this excellent work would have rejoiced to witness a scene in the moral and spiritual world so different from that which he anticipated from the overflows of ungodliness, which in his time threatened to overwhelm both this country and the whole of Europe. The last eighty years has beheld a gradual but powerful counteraction of the working of Satan; and though within that period infidelity stalked abroad among the nations, threatening to destroy the religion of the Bible, and succeeded in seducing millions, especially on the continent of Europe, yet her triumphing was short. The friends of truth, thus challenged to the contest, armed themselves with the armour of righteousness, and fought the good fight of faith with success. The weapons of their warfare were not carnal, but spiritual; and were mighty, through God, to the pulling down of strongholds. The result has been most glorious. Superstition not only has been weakened, but Christianity has stood the shock, unimpaired. Societies for the dispersion of the Holy Scriptures in every tongue, and for the preaching of the Gospel in every clime, have been formed, and are supported with benevolent zeal by Christians of all denominations; who, instead of unrighteously contending about the mere circumstantialities of their common faith, thus agree to make common cause against error, idolatry, and superstition. And the success has been great. God has poured out his Spirit upon the church, and, in some degree, upon the world; and the "signs of the times" justify the expectation that the Lord is taking to himself his great power, and is, by means of his faithful servants of all denominations of the Christian church, bringing near the day when the universal acclamation shall be heard, "The kingdoms of this world are become the kingdoms of our Lord and his Christ!"—Editor.]

During the glorious millennium, or *thousand years'* reign of the saints, Satan and his agents shall be remarkably restrained; the world of Jews and gentiles shall unite in one Christian faith and fellowship: the doctrine, worship, discipline, and government of the church shall exactly correspond with the word of God; her spiritual light, peace, and the activity of her members in holiness, internal and external, shall be quite amazing. While our Redeemer, and God in him, shall appear *all in all*, her officers shall be holy, and eminently qualified for, and successful in, winning souls to Christ. Such shall be the multitudes and quality of her members, as if all the ancient martyrs had risen from the dead; and indeed they shall rise, not in their persons, but in their spiritual successors; and shall, in glorious fellowship with Christ, have the ruling power for a *thousand years*; while the wicked shall be brought under to such a degree, as if almost buried in their graves. It seems, that near the end of this happy period Christians shall become lukewarm; Satan shall be freed from his former restrictions; and, by his instigation, the Russians, Turks, and Tartars, the Scythians, or persons of a similar savage temper, shall unite to make a ruinous attack on the church. By some signal stroke of Divine vengeance, perhaps at the very instant of Christ's appearance to judgment, shall their wicked armies be cut off. Then shall the world be judged; the hypocritical members of the church, together with heathens and others, shall be condemned, and hurried to everlasting torments in hell; while the saints, after being first raised from the dead, caught up to meet the Lord in the air, and adjudged to happiness, shall by Jesus be led into the heavenly mansions of bliss, to possess the everlasting enjoyment of God. Rev. xi. 15-19, xx. and xxi. Isa. xxxv. lx. and lxx. Ezek. xl-xlvii.

**CHURL**; a naughty person, who hoards up his wealth as in a prison, and is utterly averse to live up to his station or to bestow alms according to his ability. Isa. xxxii. 6.

**CHURN**; to toss milk in a vessel of skin, or wood, &c. till the butter be extracted. Prov. xxx. 33.

**CHUSHAN-RISHATHA'IM**, a king of Mesopotamia, who oppressed the Israelites eight years, from A. M. 2591 to 2599; and from whose yoke they were delivered by OTHNIEL. Judg. iii. 8-10.

**CILICIA**; a country of Lesser Asia, on the north of Syria, between the 35th and 40th degrees of north latitude. It had Pamphylia on the west; the Iasic bay of the Mediterranean Sea on the south; the mountain Amanus on the east; and part of Cappadocia and

**Armenia** the Less on the north. The soil was mostly stony, and the country was so surrounded with the hills Taurus, Amanus, and others, that there were but three narrow passages into it. Its chief cities were Tarsus, Soli, Anchiale, Anazarbuni, and Issus. It seems to have been originally peopled by Tarshish the grandson of Japheth, but these were driven out by Cilix and his Phenicians about the time of David. Numbers from Syria and, it seems, from Persia afterward settled here. The Cilicians were a rough, cruel, and deceitful people, much given to piracy. They appear to have had kings of their own for many ages, but these in subjection to the Trojans, Lydians, Persians, or Romans, the last of whom made the country a province. The gospel was preached here by Paul, and a Christian church early settled. Acts xi. 30. The Christians here were concerned in the contests about the imposition of the Jewish ceremonies on the gentile converts. Acts xv. 23, 41. Christianity remained here in some lustre till about the beginning of the eighth century, when the Saracens seized on the country. After some ages the Turks took it from them, and it is now a part of Caramania.

**CINNAMON.** The cinnamon-tree grows in woods in the East Indies, in Java, Ceylon, &c. It is somewhat of the form of the bay-tree, or of our willow. Its flowers are ordinarily as red as scarlet, and, it is said, sometimes blue. Its fruit is of the form of an olive, and from it is extracted a kind of tallow, for making candles. The bark is the most valuable: when newly stripped off, it has little taste or colour, but when dried, it, at least the middlemost bark, becomes brown and is a most agreeable spice, much used in diarrhæas, and weaknesses of the stomach. There is a wild cinnamon-tree in the West Indies; but its bark is inferior to that of the former. It seems the cinnamon-tree anciently grew in Arabia, or else the cinnamon of the ancients was different from ours. The cinnamon bark was used in the sacred oil, Exod. xxx. 23; and in perfuming beds. Prov. vii. 17. Saints and their graces are likened to *cinnamon*: they are precious and pleasant; saints are the means of rendering nations and churches delightful, and sound in their constitution; and spiritual grace has the same effect on men's hearts. Song iv. 14.

**CIN'NERETH, CIN'NEROTH;** a city of the tribe of Naphtali, on the west of the sea of Tiberias, and from which, all along the west of Jordan to the Dead Sea, there was a plain. Josh. xix. 35, xi. 2, and xii. 3. Deut. iv. 49. Some have thought it the same as Tiberias; but Reland is of a different opinion. It is more probable it stood where Capernaum was afterward built.

**CIRCLE;** a line surrounding a round body. The *circle on the face of the deep* is the boundary which God has fixed for the sea; or that crust of earth which surrounds the mass of water, supposed to be stored up in the bowels of our globe. Prov. viii. 27. The *circle of the earth* may denote its whole surface. Isa. xl. 22.

**CIRCUIT;** a round course of motion. 1 Sam. vi. 16.

**CIRCUMCISION;** the cutting off of the foreskin of males. To distinguish Abraham's family from others, to seal the new covenant to them, and their obligation to keep the laws thereof, and to represent the removal of their natural corruption by the blood and Spirit of Jesus Christ, in virtue of his resurrection on the eighth day, God appointed that all the males in Abraham's family should be circumcised, and that his posterity should thereafter be circumcised on the eighth day of their life. The uncircumcised child was to be *cut off* from his people, but that threatening seems not to have affected the child till he was grown up, and wilfully neglected the ordinance of God for himself. Gen. xvii. For the last thirty-eight years of their abode in the desert, the Hebrew children were not circumcised. It was not so necessary there to distinguish them from others, and their frequent and sudden removals from one place to another rendered it less convenient; but possibly the chief design of the interruption of this ordinance was to mark the interruption of the fulfilment of God's covenant promise of giving them Canaan. Just after the Hebrews passed the Jordan, their males were all circumcised; this is called a *circumcision of them the second time*, as on this occasion the institution was again revived, after it had long fallen into disuse, and it was a *rolling away of the reproach of Egypt*: God hereby declared they were his free people, and heirs of the promised land, and removed from them what they reckoned the shame of the Egyptians. Josh. v. 1-10.

After circumcision had continued about 1930 years, it was abolished by means of our Saviour's death and resurrection, and the use of it, as necessary to salvation, became wicked and damnable, because it imported that the true Messiah had not made satisfaction for sin, and was a practical rejection of him and his atonement; and he that was *circumcised* was a debtor to the whole law, obliged to fulfil it for himself, and Christ could profit him nothing; and the returning to it from the faith of the gospel was a falling from the doctrines of grace, and from a dependence on the free favour of God, as the ground of our salvation. 1 Cor. vii. 18. Gal. v. 2, 3. By preaching up circumcision, the false apostles shunned persecution from the Jews. Gal. v. 11, and vi. 12, 13. When Paul circumcised Timothy, whose mother was a Jewess, he did it merely to recommend him to the Jews as a preacher: but he did not circumcise Titus, that he might show his belief that circumcision was no more a binding ordinance of God. Acts xvi. 3. Gal. ii. 3.

As circumcision was a leading ordinance of the ceremonial law, it is sometimes put for the observance of the whole of it. Acts xv. 1. As the Jews were, by this rite, distinguished from others, they are called the *circumcision*, and the gentiles the *uncircumcision*. Rom. iv. 9, 11. *Circumcision profiteth*: is useful as a seal of the covenant, if one keep the law as a rule, and so manifest his union with Christ; but if he be a breaker of the law, his *circumcision is made uncircumcision*; is of no avail to his present or eternal happiness; and if uncircumcised gentiles keep the law, their *uncircumcision is counted for circumcision*; they are as readily accepted of God and rendered happy as if they were circumcised Jews. Rom. ii. 25, 26. *Neither circumcision nor uncircumcision availeth any thing*; no man is a whit more readily accepted of God, or saved by him that he is either a Jew or a gentile. Gal. v. 6, and vi. 15. 1 Cor. vii. 19.

Besides the outward *circumcision of the flesh*, we find an inward one mentioned, which is what was signified by the other. It consists in God's changing of our state and nature, through the application of the blood and Spirit of his Son. By this we are made God's peculiar people, have our corruptions mortified, and our souls disposed to his service; and for this reason the saints are called the *circumcision*, while the Jews with their outward circumcision, are, in contempt, called the *conclusion*. Phil. iii. 2, 3.

**UNCIRCUMCISED;** (1.) Such as had not their foreskin cut off; the gentiles. Gal. ii. 7. Eph. ii. 11. Such were detested of the Jews, and divinely prohibited to eat the passover. Judg. xiv. 3. 1 Sam. xvii. 26. Exod. xii. 48. (2.) Such as had not their nature changed, nor their inward corruptions subdued and mortified, nor their souls disposed to a ready hearing and belief of the gospel, are called *uncircumcised in heart and ears*. Jer. ix. 26, and vi. 10. Acts vii. 51. Such who are inwardly unregenerate and outwardly scandalous are *uncircumcised in heart and flesh*. Ezek. xiv. 7. The corruption of nature is called the *uncircumcision*, or *foreskin, of the flesh*. Col. ii. 13. Moses was of *uncircumcised lips*; spoke with a stammering tongue, or in inelegant language. Exod. vi. 12, 13. The fruit of the Hebrew trees was *uncircumcised*, or polluted, three years after they began to bear,—to commemorate Adam's fall, and to point out to us how defiled those enjoyments are at which we come too hastily. Lev. xix. 23. All the nations descended from Abraham, except, perhaps, the Edomites, long retained the use of circumcision. The Arabs and the Turks, who derived it from them, still retain the use of it; but it is nowhere commanded by their Koran, or Bible, nor have they a fixed time for it; and it is rarely performed till the child be at least five or six years of age. The Jews, with great zeal, and a multitude of ceremonies unworthy of rehearsal, still practise it. It is said that the natives in some parts of the West Indies lately practised it. It is more certain that it was used by the Egyptian priests, and that it has been long practised in Abyssinia, perhaps from the days of Solomon.

**CIRCUMSPECT;** cautious, seriously attentive to every precept of God's law, and every circumstance of things to be done or forborne. Exod. xxiii. 13. Eph. v. 15.

**CISTERN;** a large vessel or reservoir to retain water. Cisterns were very necessary in Canaan, where fountains were scarce; and some of them were one hundred and fifty paces long, and sixty broad. 2 Kings

xviii. 31. The left ventricle of the heart, which retains the blood till it be redispersed through the body, is called a *cistern*. Eccl. xii. 6. Wives are called *cisterns*; they when dutiful, are a great pleasure, assistance, and comfort to their husbands. Prov. v. 15. 'Idols, armies, and outward enjoyments are broken *cisterns* that can hold no water; they can afford no solid or lasting happiness and comfort. Jer. ii. 13.

**CITY**; a walled town. A place of much trade, wealth, and honour; subject to proper rulers, and possessed of distinguished privileges. The most noted cities, now destroyed, were, Thebes, Memphis, and Alexandria, in Egypt; Jerusalem and Samaria, in Canaan; Babylon, in Chaldea; Nineveh, in Assyria; Shushan, Persepolis, and Rey, in Persia; Antioch, in Syria; Ephesus, Philadelphia, Pergamos, and Troy, in Lesser Asia. The chief cities now in existence are, Cairo, in Egypt; Isphahan, in Persia; Delhi, in India; Peking and Nankin, in China; Constantinople, in Turkey; Rome, Paris, London, &c. in Europe. Jerusalem was called the *holy city*, *city of God*, *city of solemnities*; because there the temple of God was built, and his holy and solemn ordinances observed. Matt. v. 35, and xxvii. 53. Isa. xxxiii. 20. She is called *faithful*, a *city of righteousness*, or an *oppressing city*, from the temper of her inhabitants. Isa. i. 26. Zeph. iii. 1. Rome is called a *great city*, because her inhabitants were once very numerous, and their power and glory extremely extensive. Rev. xvii. 18. Damascus is called a *city of praise and joy*, because of the great mirth that abounded in it, and the pleasantness of its situation. Jer. xlix. 25. Heaven is represented as a *city*, a *city with twelve foundations*, a *holy city*. What glory, order, safety, and happiness are there enjoyed by the multitudes of saints; how perfect and durable their state of felicity! and all this is founded on the person and work of Christ! None but *holy* persons ever enter it, nor is aught but *holiness* ever practised in it. Heb. xi. 10, 16. The church on earth is called a *city*. How beautiful her orders, laws, and privileges! God her King dwells in her; angels and ministers are her watchmen and guards; believers are her free citizens, entitled to all the fulness of God; divine ordinances are her *streets* and *towers*; God himself, his salvation, providential preservation, and system of sacred government, are her *walls*; Jesus himself is her *gates*; his ordinances of dispensing word and sacrament, and of exercising government and discipline, her *keys*. Isa. lx. 14. She is called a *great city*, because of her extent, and the vast number of her members. Rev. xxi. 10; a *holy city*, because of the holiness of her founder, laws, ordinances, members, and end of erection, Rev. xi. 2; and the *city of God*, because he planned, built, peopled, rules, protects, and dwells in her. Heb. xii. 22. The antichristian state is called a *great city*, because of her great extent and power, and the close connexion of her members, chiefly her clergy and devotees. Rev. xvi. 19, and xi. 8. The *cities of the nations fell*; the power and wealth of the antichristian, Mahometan, and heathen party were ruined, and a number of their cities destroyed by earthquakes, sieges, &c. Rev. xvi. 19. The names of cities, whether general or particular, are often put for the inhabitants. Gen. xxxv. 5. Isa. xiv. 31. Jer. xxvi. 2. A man's wealth and power are his *strong city*; in them he delights and trusts for accommodation and protection. Prov. x. 15. He that hath no rule over his own spirit is like a *city broken down, and without walls*; he is inwardly full of confusion and most wretchedly exposed to every danger. Prov. xxv. 28. Some great men have explained the *little city* saved by the wisdom of a poor wise man, of the church delivered by Christ; but perhaps it is better to consider it as a real fact, that happened in or before the age of Solomon. Eccl. ix. 14, 15. Jeremiah was like a *defenced city*, *iron pillar*, and *brazen wall*, against the Jewish nation; God preserved his life and faithful boldness, notwithstanding all their threats and persecution. Jer. i. 18.

**CITIZEN**. (1.) One that is born or dwells in a city. Acts xxi. 39. (2.) One that has the freedom of trade, and other privileges belonging to a city; so Paul was a *citizen of Rome*. Acts xxii. 28. (3.) Subjects. Luke xix. 14. The saints are called *citizens*, because they are entitled to all the privileges of the church, militant and triumphant. Eph. ii. 19. Satan is a *citizen of this world*; he has liberty to act in it and is much esteemed by the men of it. Luke xv. 15.

**CLAMOUR**; quarrelsome and loud talk. Eph. iv. 31. CLAMOROUS; full of loud talk. Prov. ix. 13.

**CLAUDA**; a small island hard by Crete, and now called Gozo. Paul and his companions sailed by it in their voyage to Rome. Acts xxvii. 16.

**CLAUDIA**; a Roman lady, who, it is said, was converted to Christianity by Paul. 2 Tim. iv. 21.

**CLAUDIUS CÆSAR**, the fifth emperor of the Romans. He succeeded the mad Caligula, A. D. 41, and reigned thirteen years. The senate had designed to assert their ancient liberty; but by the army and populace, and the craft of Herod Agrippa, Claudius obtained the imperial throne. To mark his gratitude to Agrippa, he gave him the sovereignty of Judea, and gave the kingdom of Chalcis to his brother Herod; he also confirmed the Alexandrian Jews in their privileges, but prohibited those at Rome from holding any public meetings. Some time after, he again reduced Judea to a Roman province, and ordered all the Jews to depart from Rome. His reign is noted for nothing but a terrible famine, his own timorousness, and for the abominable disorders of Messalina and Agrippina, his wives. Acts xi. 28, and xviii. 2.

**CLAUDIUS LYSIAS**: a tribune of the Roman guard at Jerusalem. With a great price he obtained his freedom as a Roman citizen. Acts xxii. 28. When the Jewish mob sought to murder Paul, Lysias rescued him out of their hands, bound him with chains, and carried him to the fort of Antonia; he then ordered Paul to be scourged, till they should extort a confession from him; but upon information that he was a Roman, he forbore; and next day brought him out to the council. Finding Paul's life in danger among them, he again by force carried him back to the fort. Soon after he was informed that above forty Jews had sworn neither to eat nor drink till they had murdered Paul. Lysias therefore sent him to Felix at Cæsarea, under the protection of a strong guard. Acts xxi-xxiii.

**CLAWS**; the hoofs of four-footed beasts. Deut. xiv. 6. *Claws* of birds are their talons, with which they, with their feet, scratch, seize, and hold fast their prey. To *tear claws in pieces* is to devour outrageously, and cut off every means of protection, resistance, or conquest. Zech. xi. 16.

**CLAY**; an earthy substance, of which mortar, brick, and potters' vessels are formed. Nah. iii. 14. Jer. xviii. 4. Men are likened to *clay*, their bodies are formed of it; they are vile, frail, unworthy, and easily broken. Isa. lxiv. 8, xxix. 16, and xli. 25. The Roman state is compared to a mixture of iron and *miry clay*, to denote that, notwithstanding its being once very powerful, yet it should become weak, and be easily destroyed by the barbarous Goths, Huns, Vandals, Heruli, &c. Dan. ii. 33-35. 42. Trouble is like *miry clay*: it is very uncomfortable; men gradually sink into it, and with difficulty escape from it. Psal. xl. 2. Wealth, and other worldly enjoyments, are likened to a load of *thick clay*; they are of small value for an immortal soul, and are often polluting, enslaving, and burdensome. Hab. ii. 6. The *clay* with which Jesus anointed the eyes of the blind man may denote ordinances, which are contemptible in the view of worldly men; or convictions, which render men blind in their own view. John ix. 6, 15. The earth is turned up as *clay to the seal*; when it is fresh ploughed, it is ready to receive any impression; and when the warmth of summer returns, it assumes a comely appearance. Job xxxviii. 14.

**CLEAN**; **PURE**; (1.) Free from natural filth, chaff, or dross. Prov. xiv. 4. Isa. xxx. 24. (2.) Free from ceremonial defilement. Lev. x. 14. Rom. xiv. 20. (3.) Free from moral filth, corruption, and vanity. Job xiv. 4, and xxv. 5. (4.) Innocent; righteous; free from guilt. Acts xviii. 6, and xx. 26. Wine is *pure* when not mixed with water. Deut. xxxii. 14. Metal is *pure* when without dross. Oil, myrrh, and frankincense are *pure* when without refuse or mixture. Exod. xxv. 17, 31. Provender or grain is *clean* when it is without chaff or sand. Isa. xxx. 24. Meats are *pure* when lawful to be used. The ancient sacrifices, priests, and other persons were *pure* when without ceremonial pollution. Ezra vi. 20. The *purity* of the saints lies in their having a clean heart and pure hands; in having their conscience purged from guilt by the application of the Saviour's righteousness; their mind, will, and affections sanctified by his spirit, endowed with implanted grace, and freed from the love and power of sinful corruption; their outward conversation being holy and blameless.

Prov. xx. 9. Job xvii. 9. 1 Tim. i. 5. Matt. v. 8. *To the pure all things are pure*; to those whose consciences and hearts are purified by the blood and Spirit of Jesus all meats are lawful. Tit. i. 15. *Give alms, and all things are clean to you*; turn your fraud into honesty and charity, and then you need not fear eating with unwashed hands. Luke xi. 41. *The purity of prayer lies in its proceeding from a pure heart*, and requesting lawful things for lawful ends. Job xvi. 17. *The purity of God's word, law, religion, and service lies in freedom from error and sinful defilement*. Ps. xii. 6, and xix. 8. James i. 27. *The cleanness of Christ's blood and Spirit lies in their infinite native purity, and their unbounded virtue to purge away our guilt and corruption*. Ezek. xxxvi. 25. *Cleanness of teeth is want of provision to eat*. Amos iv. 6. *Clean, purely*, also denote *full, fully*. Lev. xxiii. 23. Josh. iii. 17. Isa. i. 25.

**CLEANSE, PURGE, PURIFY**; to make pure or clean. (1.) To make free from natural filth or dross. Mark vii. 19. Mal. iii. 3. (2.) To consecrate to a holy use, and render free from ceremonial pollution. Ezek. xliii. 30, 26. Lev. vii. 15. Num. viii. 12. (3.) To remove the guilt of sin, by the application of Christ's blood, Heb. ix. 14. 1 John i. 9; and the power and pollution of it, by the regeneration and sanctification of our nature and life. John xv. 2. Tit. iii. 5. Christ *purges* our sin by making atonement for it by his blood. Heb. i. 3. He and his Father also *cleanse* men by the powerful application of his blood and Spirit, by means of his word, Ezek. xxxvi. 25. Rev. i. 5; and we *cleanse* ourselves by receiving and improving his word, blood, and Spirit, to promote the purity of our conscience, and the sanctification of our heart and life. 2 Cor. vii. 1. 1 Pet. ii. 22. *Stripes cleanse the inward parts of the belly*; afflictions are useful to make us uneasy in and watchful against sin, and to cause us to improve Jesus Christ as our righteousness and sanctification. Prov. xx. 30. Isa. xxvii. 9. *By mercy and truth iniquity is purged*; by God's display of mercy and truth in making Christ a propitiation for us, it is atoned for: by the faith of this mercy and truth is the propitiation received, and our souls purged from the guilt, love, and power of sin; by the exercise of mercy and truth in our practice, iniquity is excluded from our heart and life, and the efficacy and fullness of the atonement manifested. Prov. xvi. 6. (4.) A land is purged when wicked men, who defile it, are cut off by death or captivity. Ezek. xx. 38; or the idols, and other occasions of wickedness, are destroyed. 2 Chron. xxxiv. 3. Ministers are *purified* when they are eminently reformed by Christ, and furnished with gifts and graces for their work. Mal. iii. 3. Hypocrites are *purged from their old sins* when they receive baptism, which represents the washing away of sin; when they solemnly engage and profess to be holy; and when they have their lives outwardly reformed. 2 Pet. i. 9.

The method of purification from ceremonial defilement was very different in form; but all represented the gradual purifying of our conscience, heart, and life, by the word, the blood, and Spirit of Jesus Christ. He that offered the expiation-goat, or sprinkled his blood; he that led the scape-goat into the wilderness; he that burnt the flesh of a sin-offering for the high-priest or congregation; and the person or garment merely suspected of leprosy, was purified by a simple washing in water. The brazen pot in which the flesh of a sin-offering had been boiled was to be *washed and rinsed* in water. Lev. xvi. vi. 28, xiii. and xiv. He that burnt the red heifer, or cast the cedar-wood, scarlet, or hyssop into the fire; he that carried her ashes; he that sprinkled, or unnecessarily touched the water of separation; he that ate or touched any part of the carcass of an unclean beast; he that used the marriage-bed, or had any involuntary pollution happening him by night; he that had any way approached to a running issue, or was defiled by means of one that had it, washed himself in water, and continued unclean until the even. Num. xix. Lev. xi. and xv. Deut. xiv. and xxiii.

To purify a woman who had lain in of child-birth, she was to offer a lamb, turtle, or pigeon for a burnt-offering, and a turtle or pigeon for a sin-offering. To purge away the defilement contracted by dead bodies, a house and furniture, after being unclean seven days, were to be sprinkled with the water of separation; and a person was to be sprinkled therewith on the third and the seventh days. Lev. xii. Num. xix. When one was

cleansed from leprosy, he was to be sprinkled seven times with a mixture of water, blood of a slain bird, cedar-wood, scarlet, and hyssop. On the first day he washed his whole body and clothes in water, and shaved off all his hair; on the seventh he repeated this washing and shaving; on the eighth he offered three lambs for a burnt-offering, a trespass-offering, and sin-offering; or, if poor, a turtle-dove, a pigeon, for a burnt-offering, and another for a sin-offering. The extremities of his right ear, thumb, and toe were anointed with the blood of his trespass-offering, and then with part of the log of oil that attended it. The sprinkling of a leprous house with the above-mentioned mixture of water, birds' blood, cedar, scarlet, and hyssop rendered it clean. Lev. xiv.

The Jewish elders added a great many superstitious purifications; as the washing of hands up to the elbow before meals; washing of pots, cups, and tables. Mark vii. 2-8.

**CLEAR**; (1.) Innocent; free from guilt and blame. Gen. xxiv. 8. (2.) Bright and shining. Song vi. 10. To *clear*; to free from guilt or blame, God will by no means *clear the guilty*; will not pardon, without full satisfaction for their offences. But the text might be read, In destroying, he will not destroy the guilty. Exod. xxxiv. 7.

**CLEAVE**. To cleave a thing is to divide it into parts. Gen. xxii. 3. To cleave to a person or thing is to stick fast to, abide with, or love ardently. 1 Kings xi. 2. To *cleave to the Lord* is firmly to believe his word, hold intimate fellowship with him in his fullness, receive and retain his Spirit, and faithfully adhere to his truth, follow his example, and obey his commands. *Cloven-footed* beasts, under the law, might represent such as render to God and to men their proper dues. Lev. xi. 3. *Cloven tongues* of fire falling on the apostles denoted their being qualified to preach the gospel, with great zeal and success, in the various languages of mankind. Acts ii. 3.

**CLEFT**; **CLEFT**; (1.) A rent in a rock or wall. Isa. ii. 21. Amos vi. 11. (2.) A den or narrow passage between two hills or rising grounds. Job xxx. 6. 2 Chron. xx. 16. (3.) The divided part of a beast's foot. Deut. xiv. 6. *The clefts of the rock, and secret places of the stairs*, where believers hide themselves, are their desponding frames; or rather, the secret and unchangeable purposes of God, and the wounds and sufferings of Jesus Christ, by which the life of their souls is secured and protected. Song ii. 14.

**CLEMENCY**; softness of disposition. Acts xxiv. 4. **CLEMENT**; a noted Christian, who preached the gospel in company with Paul at Philippi. He wrote an excellent letter to the Corinthians; and is supposed by some to have been the fourth bishop of Rome. Phil. iv. 3.

**CLEOPHAS**, probably the same with **ALPHEUS**, is said to have been the brother of Joseph, our Lord's supposed father, and the husband of Mary, the sister of the blessed Virgin, and father of Simon and James the Less, and of Jude and Joseph, or Josee, the cousin-german of Christ. Though Cleophas and his family were followers of our Saviour, he remained very ignorant of the mystery of his death; and when it happened, greatly doubted of his messiahship. On the evening after his resurrection, while Cleophas and another disciple travelled to Emmaus, and conversed concerning Jesus, he himself joined them in the form of a traveller; and from the Scriptures showed them the necessity of the Messiah's sufferings, in order to his entrance into his glory. Cleophas detained him to sup with them; and, while they ate, they discerned that it was the Lord; but he suddenly disappeared. Cleophas and his companion hastened back to Jerusalem, and informed the disciples, who in their turn observed that he had also appeared to Peter. As they spake, Jesus presented himself among them. Luke xxiv. 13-35. It is probable Cleophas was an inhabitant of Galilee rather than of Emmaus.

**CLERK**. The town-clerk of Ephesus is supposed to be of superior authority to those who bear the same name of office with us. Gregory of Oxford will have the **GRAMMATEUS** to have been the chief ruler chosen by the people, and to have had the office of registering the names of the victors at their public games. Acts xv. 35.

**CLOAK**. (1.) An upper garment that covers the rest of the clothes. 2 Tim. iv. 13. (2.) A fair pretence or excuse, concealing covetousness, malice, unbelief



1 Thess. ii. 5. 1 Pet. ii. 16. John xv. 22. God's *zeal* is called his *cloak*: it plainly appears in punishing his enemies, and in delivering his people. Isa. lix. 17.

CLODS; (1.) Hard pieces of earth. Isa. xxviii. 24. Job xxi. 33. (2.) Vile scabs, or boils. Job vii. 5.

CLOSE; (1.) To shut up. Gen. xxi. 18. (2.) To cover. Jer. xxii. 15.

CLOTH; a kind of stuff woven of threads of silk, flax, cotton, wool, hemp, &c. The blue scarlet cloth that was spread over the sacred utensils of the tabernacle, as they were carried from one place to another, might shadow forth the royal, pure, heavenly, but suffering appearance of Jesus Christ and his church. Num. iv. 6-8. The *new cloth* that cannot be rightly joined with an old garment may signify Christ's righteousness, which we cannot attempt to mix with our own, in the matter of justification, without making our case worse; or the difficult exercises of religion, which weak Christians cannot perform. Matt. ix. 16. To cast away idols as a *menstruous cloth* is to reject them, as most base and abominable. Isa. xxx. 22.

CLOTHES; CLOTHING; GARMENTS; VESTMENTS; RAIMENT; ROBES; APPAREL. It is said, the Hebrews wore no other clothes than their linen coats, with large sleeves, which were often, as they still are in the eastern countries, woven so as to need no seam: and their woollen cloaks. These two made a change of raiment. Their coats, which supplied the place of our shirts, hung down to the very ground, unless when they tucked them up for walking or work. The scribes wore theirs longer than ordinary, to mark their uncommon gravity and holiness. Luke xx. 46. Princes, especially great kings and priests, generally wore *white garments*; such were also worn on the occasions of great joy and gladness. Eccl. ix. 8. In mourning, men generally wore *sackcloth*, or haircloth. Prophets, being professed mourners, often wore a mourning-dress of coarse stuff or skin. 2 Kings i. 7, 8. Matt. iii. 4. False prophets, in order to deceive the people, clothed themselves after the same manner. Zech. xiii. 4. Among the Hebrews, neither sex was permitted to wear such form of apparel as was used by the other; as that tended to introduce confusion and unnatural lusts. Deut. xxii. 5. To mark the impropriety of mingling our works with the righteousness of the Saviour, they were prohibited from having their garments of linen and woollen threads mixed together. Lev. xix. 19. Deut. xxii. 11. To distinguish them from other people, and cause them constantly to remember their state of covenant-subjection to God, they wore *tufts* or *fringes* of blue on the four corners of their garments; and a *border* or *hem* of galloon upon the edges. Num. xv. 38. Deut. xxii. 12. Matt. ix. 20. These the Pharisees wore broader than ordinary, to mark their uncommon attention to the injunction of the law. Matt. xxiii. 5. Great men's children had of their garments striped with divers colours. Gen. xxxvii. 3. 2 Sam. xiii. 18. Isaiah particularly describes the apparel of the Jewish women in his time. It is plain these ornaments and parts of apparel were gaudy and fine; but we are now quite ignorant of their particular form. Isa. iii. 16-24.

The priests had their sacred garments, all which had reference to the humanity, office, and righteousness of our Redeemer.

In metaphorical language, whatever cleaves close to one, or appears in his condition and work, is represented as a *robe* or *garment*. Thus the light, glory, majesty, strength, and zeal that God manifests in his providential dispensations are called his *garments*. Ps. civ. 2, and xxiii. 1. Isa. lix. 17. His *garments white as snow*, denote the holiness, equity, and glory of his nature and works. Dan. vii. 9. Christ's *clothing of a cloud* imports his majesty, and the obscurity of his providential fulfilment of his work. Rev. x. 1. His *red garments* and *vesture dipped in blood*, mark his victory over, and his bloody ruin of his incorrigible foes. Isa. lxiii. 1, 2. Rev. xix. 13. His *linen garment down to the foot* is his dignity and majesty as king of his church; or rather his righteousness, which covers himself and his people. Rev. i. 13. His *garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they make him glad*. To his people his mediatorial office, his humanity, his righteousness, and salvation, have the most refreshing and purifying influence, far superior to the fragrant smell of garments that have lain perfumed in wardrobes lined with ivory; and that both in heaven above and in his church and ordinances below,

where his heart is gladdened with the possession of his office, salvation, and righteousness, and with the holy exercises of his people. Ps. xiv. 8. His imputed righteousness is a *robe*; when imputed to us, it beautifies, warms, and protects our soul. Isa. lxi. 10. It is a *wedding-garment*, given us at our spiritual marriage with him; and in which we stand before God, while we receive the sacramental seals of the marriage, and while it is publicly solemnized at the last day. Matt. xxii. 11. Rev. xix. 9. It is the *best robe*; it consists of the obedience and suffering of an infinite Person; eternally protects from all evil; renders accepted before God; and entitles to an unbounded and everlasting felicity. Luke xv. 22. Jesus himself is a *robe to be put on*; by his imputed righteousness and imparted grace he protects, adorns, and refreshes our souls; nor ought we to be ashamed of him, but to glory and rejoice in him. Rom. xiii. 14. Rev. xii. 1. The saints' new nature, gracious endowments, and holy conversation are their *garments*, which they keep, keep pure, and wash in the blood of the Lamb. Ps. xlv. 13, 14. 1 Pet. iii. 4. Rev. xvi. 15, iii. 4, and vii. 14. *White robes* were given to the martyrs; their innocence was manifested; and they were possessed of the utmost joy, peace, purity, happiness, and nearness to God. Rev. vi. 11. The heavenly glory is called *clothing*, as we shall have the glorious adorning and protecting enjoyment thereof. 2 Cor. v. 2. Job's righteousness in judging causes was to him as a *robe* and a *liadem*; it procured him comfort and honour. Job xxix. 14.

To be clothed with *worms* is to be infected all over with a loathsome disease, or to have one's skin crawling with vermin. Job vii. 5. To be clothed with *shame* and *cursing* is to be exceedingly exposed to reproach, contempt, confusion, and ruin. Ps. cxxxii. 18, and cix. 18, 19. To be clothed with *salvation* and *praise* is abundantly to possess deliverance, happiness, and comfort. Isa. lxi. 3, 10. To cover one's self with *violence*, as with a *garment*, is to practise injustice and oppression without shame, or even with boasting, as if it were honourable. Ps. lxxiii. 6. False teachers put on *sheep's clothing* when they pretend to great innocence, holiness, and usefulness. Matt. vii. 15. The *rending* or *tearing of garments* imports great grief or horror. Acts xiv. 14. Mark xiv. 63.

CLOUD. (1.) A collection of vapour exhaled from the seas and earth, and suspended in the air. 2 Sam. xxii. 12. (2.) Fog or mist. Hos. vi. 4. (3.) Smoke. Lev. xvi. 13. (4.) Heaven. Ps. xxxvi. 5, and lxxviii. 34. (5.) A great number. Isa. lx. 8. Heb. xii. 1. Ezek. xxxviii. 9. God binds up the water in clouds, and thence pours it in rain on the earth. Job xxxviii. 9. A cloud in the form of a pillar hovered over the camp of the Hebrews in the wilderness. In the daytime it appeared as mist, protecting them from the scorching sun. In the night it seemed a pillar of fire, and gave them light. When they encamped it hovered above them on the tabernacle; when they marched it went before them; when they went through the Red Sea it went behind them, giving them light, and before the Egyptians, darkening the air to them and filling them with terror and dread. Forty years it attended the Hebrews, till it had led them to the promised land, and, it seems, disappeared when Moses died. Did it not represent Jesus Christ, and God in him, as the majestic and awful director, comforter, and protector of his people in their journey to the heavenly Canaan, and as the terror and destroyer of his enemies? Exod. xii. 21, and xiv. 20, 24. In allusion to this, God is said to create a *cloud* and *smoke* by day, and the shining of a *flaming fire* by night, upon the dwellings and assemblies of Zion, when he remarkably protects, guides, and comforts his people. Isa. iv. 5. The *cloud of glory* that hovered over the mercy-seat signified the majestic and marvelous presence of God, as revealed in Christ, with his church. 1 Kings viii. 10. God is likened to a *cloud of dew* in the heat of harvest; his fullness is unsearchable, his approaches quick, and his presence very comfortable. Isa. xlviii. 4. God often appeared in a cloud, to mark his majesty, and to intimate that his glory, purposes, and works are unsearchable. Exod. xvi. 10. Ps. civ. 3. Matt. xvii. 5. He rides on *swift clouds*, or has them for the dust of his feet, when he comes in a speedy and awful manner to deliver his people, and destroy his enemies. 2 Sam. xxii. 12. Isa. xix. 1. Neh. i. 3. *Clouds and darkness* are round about him when his providences are very mysterious and awful. Ps.



xxvii. 2. Christ was received up into heaven by a cloud, when he ascended; and at the last day will come in the clouds, making them his throne while he judges the world. Acts i. 9. Dan. vii. 13. Rev. i. 7. He is *clothed with a cloud* when his work is obscure and terrible. Rev. x. 1. His *sitting on a white cloud* denotes the glorious display of his equity, holiness, power, and authority in the execution of his judgments. Rev. xiv. 14, and xx. 11.

Ministers and ordinances are likened to *clouds*; by the authority of Heaven they are appointed, and by them God comforts and directs his people, and communicates his grace to them. Isa. v. 6. Saints are called a *cloud*; their number is great; they are guides and patterns to others; their conversation and affections are heavenly, and are moved by the wind of the Holy Ghost; they refresh their country with their useful influence, and protect it from scorching judgments. Isa. lx. 8. Heb. xii. 1. Hypocrites and false teachers are *clouds without water*; they promise usefulness, but, being without true solidity, value, and knowledge, are easily carried about by their own pride and ambition, and by the winds of false doctrine and infernal temptations. 1 Pet. ii. 17. Men, in general, are as a *vanishing cloud*; while they live, they have but little of true happiness and comfort, and their days hasten to an end. Job vii. 9. Sins are compared to a *cloud*; how vast their numbers! how they darken our souls, separate between God and us, and forbode the storms of his wrath! By his free forgiveness, by the shining of his countenance, and the breathing of his Spirit, only can they be dispelled. Isa. xiv. 22. Afflictions are a *cloud*; their ingredients are many, their nature awful and mysterious; they bereave men of their glory and joy, and are often preludes of eternal ruin. Lam. ii. 1. The favour of a king is like a *cloud of the latter rain*, very useful and pleasant. Prov. xvi. 16. The goodness of the ten tribes of Israel was like a *morning cloud and early dew*; whatever appearances of reformation were among them under Jehu, and whatever prosperity they had under Joash, and Jeroboam his son, or Pekah, they all quickly came to an end. Hos. vi. 4. Armies are likened to a *cloud*, because of their number, and their threatening to overwhelm and ruin all around. Ezek. xxxviii. 9.

CLUSTER; a bunch of raisins, grapes, or the like. 1 Sam. xxv. 18. Christ is as a *cluster of camphire*; his fulness is unbounded, his security infallible, and sweet is the connexion of his person, natures, offices, relations, promises, and benefits. Song i. 14. The saints are as *clusters of the vine*; they are precious and fruitful; their graces are well connected and abundant. Isa. lxxv. 8. Mic. vii. 1. Ministers, divine ordinances, and the edifying influences of believers, are *clusters of grapes*; how delightful, abundant, and rich their refreshing and nourishing virtue to the souls of men! Sol. Song vii. 7. Wicked men, particularly antichristians, are *clusters of the vine of the earth*. How numerous and earthly-minded! What corruption and wickedness they produce! Rev. xiv. 18. Corrupt doctrines and practices are *bitter clusters*, are hateful to God and his people; and bitter fruits of divine wrath attend them. Deut. xxxii. 32.

COAL. God's judgments are compared to *coals* or *coals of juniper*: they are terrible to endure, and sometimes of long continuance. Ps. cxi. 10, and cxx. 4. The objects or instruments of his judgments are likened to *coals*: the former are affected with his wrath, and consumed by it, and the latter are employed to torment and consume others. Ps. xviii. 8. Christ's promise of forgiveness and grace is a *live coal* taken from the altar; conveyed to us through his person and righteousness; it melts our hearts into godly sorrow, warms them with love, and purges away our dross of sinful corruption. Isa. vi. 6. The saints' love to Christ is as *coals of fire*, that have a most vehement flame; it makes their hearts to burn with desire after him; makes them clear, shining, heavenly-minded, and full of godly sorrow for sin; nor can it be easily or at all extinguished. Sol. Song viii. 6, 7. A man's posterity is a *burning coal*; in them progenitors act, shine, and are comforted. 2 Sam. xiv. 7. Good deeds done to our enemies among men are as *coals of fire* heaped on their heads; they tend to melt and pain their heart with grief for injuring us, and make them to love us; as 'they occasion the speedy infliction of terrible judgments upon them. Rom. xii. 20. Prov. xxv. 22. Harlots and temptations to unchastity are as *burning coals*; they

can scarcely be approached without inflaming our lusts and mortally wounding our souls. Prov. vi. 28. Strife and contention are as *burning coals*; they spread terribly, and hurt and ruin every thing near them. Prov. xxvi. 21.

COAST; (1.) Border, boundary. Num. xxiv. 24. (2.) Country. Exod. x. 4.

COAT. Joseph's *coat of many colours* may represent Christ's human nature in its various graces and beauties; and as it marked God's love to him, and his bloody sufferings for us. Gen. xxxvii. 3, 32. The *linen coats* of the priests represented his pure humanity and spotless righteousness. Exod. xxviii. 40. The *coats of skin* wherewith God clothed our first parents represented the righteousness of our glorious sacrifice, Christ imputed to us for the covering of our sinful nakedness. Gen. iii. 21. Rev. iii. 18. *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* I am now quite out of proper frame to entertain Jesus Christ; I cannot actively put on and apply his righteousness, cannot exercise grace or bring forth good works, but lie under the power of sloth and unconcern. Sol. Song v. 3.

COCK; a male fowl. The dunghill-cock has his head ornamented with a long fleshy crest or comb, and has two wattles lengthwise on his throat. He is a robust and beautiful animal, whose feathers are often variegated with a number of elegant colours. He usually crows at two different times of the night; the first time a little after midnight, and a second time about break of day. This last season is usually called cock-crowing; and at this time the cock crew for the second time after Peter had thrice denied his Master. Mark xiv. 66, 72.

COCKATRICE. It does not appear that any such creature exists. The word so translated in our Bibles ought to be translated *serpent*. It appears to have been one of the most poisonous kind, which lurked in holes of the earth, and whose eggs were rank poison. Out of the *serpent's root* came forth a *cockatrice*, and a *fiery flying serpent*, when Hezekiah proved a more ruinous adversary to the Philistines than Uzziah had been. Isa. xiv. 29. The weaned child shall put his hand on the *cockatrice-den*; the most poor and weak saints shall be in no danger from malicious and ruinous heretics and persecutors. Isa. xi. 8. *They hatch cockatrice-eggs, and he that eateth of their eggs shall die, and that which is crushed breaks out into a viper, or serpent*; and publish false doctrines; by which sure and sudden destruction is brought upon themselves and others. Isa. lix. 5.

COCKLE; a weed that grows among corn. The Hebrew word בושמן signifies any *stinking weed*. Job xxxi. 40.

COFFER; a chest. 1 Sam. vi. 8.

COGITATION; thought. Dan. vii. 28.

COLD is, (1.) Natural, as of water, the season, &c. Jer. xviii. 14. Nah. iii. 17. (2.) Spiritual, which consists in an utter or very great unconcern about Jesus Christ and divine things. Matt. xxiv. 12. Professors are neither *cold nor hot* when they retain the profession of truth in some degree, but have no active liveliness, zeal, or concern for the power of it. Christ's wishing men were either *cold or hot* imports, that none are more detested of him, or dishonouring to him, than hypocritical and careless professors of the Christian faith. Rev. iii. 15, 16. A faithful messenger, chiefly of Jesus Christ, is as the *cold of snow in harvest*, very refreshing and useful to distressed and labouring souls. Prov. xxv. 13. And good news, chiefly of the glorious gospel, are as *cold waters* to a thirsty soul; are very suitable, refreshing, and reviving. Prov. xxv. 25.

COLLAR; (1.) A chain of gold, silver, &c. worn about the neck. Judg. vii. 26. (2.) The part of one's coat that is fastened about the neck. Job's trouble bound him closely, firmly, and fast as the *collar of his coat*. Job xxx. 18.

COLLECTION; a gathering of money from a variety of hands for some public use, as for the repairs of the temple, or for the poor Jews who had embraced the gospel. 2 Chron. xxiv. 6, 9. 1 Cor. xvi. 1.

COLLEGE; a school for training up young prophets or teachers. 2 Kings xxii. 14.

COLLOPS. To have *collops of flesh on one's flanks*, is expressive of great prosperity and luxury. Job xv. 27.

COLONY, a place peopled from some more ancient

city or country. The Greeks and Romans settled their countrymen in a variety of places. Acts xvi. 12.

COLOSÆ, an ancient city of Phrygia, on the river Lycus, just where it began to run under ground before it fell into the river Meander. It was near Laodicea and Hierapolis. These three cities are said to have been buried in ruins by an earthquake, A. D. 66. Though it does not appear that Paul was ever at Colosse, yet when a prisoner at Rome he wrote the Christians there an excellent epistle, warning them against vain philosophy and legal ceremonies; demonstrating the excellency of Christ, and the saints' completeness in him; and exhorting them to the duties of their respective stations. This he sent to them by Tychicus and Onesimus.

COLOUR; (1.) A die, as black, red, &c. Num. xi. 7. (2.) A show; pretence. Acts xxviii. 30.

COLT; a young ass. Gen. xxxii. 15. Matt. xxi. 2, 5.

COME; (1.) To draw near; approach to. Exod. xxiv. 3. (2.) To proceed from. 1 Chron. xxix. 14. (3.) To befall. Ezra ix. 13. Job iv. 5. (4.) To attain to. Acts xxvi. 7. (5.) To join with. Prov. i. 11. (6.) To touch. Ezek. xlv. 25. (7.) To be married to. Dan. xi. 6. (8.) To lie carnally with. Gen. xxxviii. 16. (9.) To invade, attack. Gen. xxxiv. 25. (10.) To arise. Num. xxiv. 17. *God's coming* signifies the manifestation of his presence in glory, favour, or wrath in a particular place. Ps. i. 3, and ci. 2. *Christ's coming* is fivefold: (1.) his assuming our nature; his giving the offers of his grace in the gospel; his bestowing the influences of his Spirit; his executing judgments in time, particularly on the Jews and Antichrist; and his last appearance to judge the world. 1 John v. 20. Matt. xvi. 28, and xxiv. 30. Rev. xvi. 15, and xxii. 20. Men *come* to Christ, when, leaving their natural state, and renouncing their own righteousness, wisdom, strength, and inclinations, they believe, receive, and feed on his person and fulness by faith. John v. 40, and vi. 37. 1 Pet. ii. 4. Men *come to God* when they receive out of his fulness, enjoy his presence, and worship and serve him. Heb. vii. 25, and xi. 6. John xiv. 6.

COMELY. See BEAUTY.

COMFORT; CONSOLATION; inward pleasure, joy, and cheerfulness, natural or spiritual. Job vi. 10. Ps. cxix. 50, 76. Spiritual comfort is that refreshing pleasure of the soul which arises from the consideration of what God in Christ is to us with respect to relation, and of what he has done for and infallibly promised to us. 2 Cor. i. 5. The Holy Spirit is the author of it; the Scriptures are the established ground and means of it; and ministers and godly companions are the instruments and helpers of it. John xvi. 7. Ps. cxix. 49, 50. 2 Cor. i. 5, 6, 7, and vii. 6, 7. Christ is the *consolation of Israel*; with predictions of his coming and kingdom the ancient prophets comforted the Jews; and in every age, his person, righteousness, fulness, and love are the source and substance of his people's comfort against every trouble. Luke ii. 25. *Are the consolations of God small with thee?* Do you condemn our divine advices, which we have given you for your direction and comfort? Job xv. 11. To *comfort* is to free one from grief, and render him glad and joyful. Gen. v. 29. *God comforts the cast down*, by supporting them under their trouble, and delivering them from it. 2 Cor. vii. 6. The Holy Ghost is called the *Comforter*; because by the application of the Saviour's word, blood, and fulness to our souls, he fills us with joy unspeakable and full of glory. John xiv. 26. This word is by some rendered *Advocate*.

COMMAND; (1.) To charge by authority. Deut. xi. 22. (2.) To cause a thing to be done. Isa. v. 6, and xiii. 3. God *commands* the blessing of life, or the strength of his people, when by his will he furnishes it. Ps. cxxxiii. 3, and lxxviii. 28. Jesus Christ is the *Commander given to the people*: he enlists men for his spiritual soldiers; he convenes, orders, encourages, and goes before them in their gracious warfare. Isa. lv. 4. The saints *command God* concerning his sons and daughters, and the works of his hands, when in Christ's name they earnestly plead his promise, and argue from his faithfulness, power, equity, and love pledged therein. Isa. xlv. 11.

COMMANDMENT. See LAW.

COMMEND; (1.) To speak to one's praise. 2 Cor. iii. 1. (2.) To render praiseworthy; make acceptable. 1 Cor. vii. 8. (3.) To trust a thing to the care and management of another. Acts xx. 32. *God commends his love*;

he makes it appear glorious and unbounded, in that, while we were yet sinners, Christ died for us. Rom. v. 8. Our unrighteousness *commends* the righteousness of God; it gives occasion for him clearly to manifest his justice in punishing us, or in forgiving us through Christ's blood: and the Jews' rejection of Christ demonstrated the faithfulness of God in the ancient predictions. Rom. iii. 5.

COMMISSION; a charge to one to manage a business. Acts xxvi. 12.

COMMIT; (1.) To act, perform. Exod. xx. 14. (2.) To trust, give charge of. 2 Tim. ii. 2. To *commit one's* spirit, self, way, or salvation to God, is upon the faith of his promise to intrust the same to his care, that he may receive, uphold, direct, preserve, and save us. Ps. xxxi. 5, x. 14, and xxxvii. 5. Prov. xvi. 3. 2 Tim. i. 12. The *good thing committed to Timothy's* trust was the truths of God, and his ministerial office, and the gifts and graces qualifying him for the discharge of it. 1 Tim. vi. 20. 2 Tim. i. 14.

COMMONDIOUS; safe and convenient. Acts xxvii. 12.

COMMON; (1.) Ordinary, usual. Num. xvi. 29. (2.) Ceremonially unclean. Acts x. 14, and xi. 9. (3.) Unwashed. Mark vii. 2. (4.) Not hallowed or set apart to the service of God. 1 Sam. xxi. 4. (5.) What many have an equal access to, or interest in. Ezek. xxxiii. 42. (6.) What belongs to every one of the society. Acts iv. 32. The church is called a *commonwealth*: her members stand in mutual and strong connexions one to another; they possess common privileges, and are subject to common laws. Eph. ii. 12. *Salvation is common*; it is suited to and offered to men as sinful; it is published to and received by all sorts of men; and all the saints have an equal interest in it. Jude 3.

COMMOTION; tossing to and fro; great unsettledness, perplexity, and trouble. Jer. x. 22. Luke xx. 9.

COMMUNE; to talk friendly with. Gen. xxxiv. 6. To *commune with our heart* is seriously to propose to it important questions; entertain it with the view of excellent subjects, and address it with weighty charges and directions. Ps. iv. 4.

COMMUNICATE; (1.) To give others a share of what good things we have. 1 Tim. vi. 18. (2.) To have a share with one. Thus the Philippians *communicated* with the apostle in his affliction, bearing a share of it in their supplying him in his distress. Phil. iv. 14, 15.

COMMUNICATION; fellowship in converse and practice. 1 Cor. xv. 33. Eph. iv. 29. The *communication of faith* is an account of it, and of its inward fruits to others, or a manifestation of it by good works, for the advantage of others; rather, acts of beneficence flowing from faith. Philemon 6.

COMMUNION. See FELLOWSHIP.

COMPACT; regularly framed and joined. Ps. cxxii. 3. The church is *compact together*; every member has his own proper station and work, and yet all are so joined as to add to her general glory and welfare. Eph. iv. 16. Col. ii. 19.

COMPANION; (1.) Familiar friend. Judg. xv. 22. (2.) A copartner in office, grace, labour, suffering, or consultation. Ezra iv. 7. Sol. Song viii. 13. Acts xix. 29. Phil. ii. 25. Heb. x. 33. False teachers and corrupt lusts are Christ's *companions*, or rivals; they often pretend to be friendly to and familiar with him, and attempt to share our love and affection due to him. Sol. Song i. 7.

COMPANY; a number of persons. Ps. lxxviii. 11. To *company, accompany, or go in company with*, is to go along with one, and often to be familiar with him. 1 Cor. v. 9, 11. Job xxxiv. 8. Ps. lv. 14.

COMPARE, LIKEN; (1.) To reckon alike, or equal. Ps. lxxxix. 6. (2.) To make like. Sol. Song i. 9. Jer. vi. 2. (3.) To set things together, in order that the likeness or difference may clearly appear. 1 Cor. ii. 13. Judg. vii. 2. It is not wise to *compare* ourselves with our opposers or friends; as not they, but the law of God, is the proper standard by which we ought to judge ourselves. 2 Cor. x. 12.

COMPASS; (1.) To go round about a place; to guard or beset it on every side. Ps. v. 12. (2.) To furnish plentifully, till one be, as it were, surrounded therewith. Heb. xii. 1. Ps. xxxii. 7. The Virgin Mary *compassed a man*, when she conceived, retained in her womb, and brought forth the Son of God in our nature. Jer. xxxi. 22. Men *compass* God when they

in multitudes assemble to praise and worship him. Ps. vii. 7. They *compass him with lies* when in their worship they deal hypocritically and deceitfully; confess what they do not really believe sinful; ask what they do not really desire; vow what they never intend to perform; profess what they do not believe with their heart; and when they multiply idols in his land. Hos. xi. 12.

**COMPASS.** (1.) An instrument for drawing a circle. Isa. xlv. 13. (2.) A boundary. Prov. viii. 27. (3.) A circuitous course. 2 Sam. v. 23.

**COMPASSION, PITY;** sympathy and kindness to such as are in trouble. 1 Kings viii. 50. God's being full of compassion imports the infinite greatness of his tender mercy and love, and his readiness to comfort and relieve such as are afflicted. Ps. lxxviii. 38, lxxxvi. 15, cxi. 4, and cxlv. 8.

**COMPEL;** (1.) To force violently. Lev. xxv. 39. Matt. v. 41. (2.) To urge earnestly, and with success. 1 Sam. xxviii. 23. Ministers *compel* sinners to come in to Christ's house, when, with the utmost earnestness and concern, they show them their sinfulness and danger; the excellency, love, and loveliness of Christ; the happiness of those who receive him; their warrant, and the command of God to believe in him, and beseech them, as in Christ's stead, to be reconciled to God. Luke xiv. 23.

**COMPLAIN;** to find fault with an action or condition. Num. xi. 11. Acts xxv. 7. *I will leave my complaint on myself*; I will secretly bemoan my own guilt and trouble. Job x. 1.

**COMPLETE;** fully finished. Lev. xxiii. 15. *Saints are complete in Christ*; they are perfectly justified, and have in him complete fulness of grace to render them perfectly holy and happy. Col. ii. 10. They stand complete in all the will of God, when they regard all his commandments, and obey them in an eminent degree. Col. iv. 12.

**COMPOSITION;** a mingling of several spices, or other ingredients. Exod. xxx. 32.

**COMPOUND;** to mix together. Exod. xxx. 25-33.

**COMPREHEND;** (1.) To enclose. Isa. xl. 12. (2.) To sum up. Rom. xiii. 9. (3.) To perceive clearly; understand fully. John i. 5. *To comprehend*, with all saints, the unbounded love of Christ, is to have a clear, extensive, and heart-ravishing knowledge of its nature and effects. Eph. iii. 18.

**CONCEAL;** to hide; keep secret. Gen. xxxvii. 26. Job *concealed not* the words of God; he openly professed his adherence to divine truth, and in every proper method improved it for the instruction of others. Job vi. 10. A faithful spirit *conceals the matter*; he hides his neighbour's infirmities. Prov. xi. 13. A prudent man *concealeth knowledge*; he has more knowledge in heart than he pretends to. Prov. xii. 23. It is the glory of God to *conceal* a thing; by sovereignly and wisely hiding from men the knowledge of some things, and the reasons of his conduct, he displays his own glory and greatness. Prov. xxv. 2.

**CONCEIT;** fancy; proud thoughts. Prov. xviii. 11.

**CONCEIVE;** (1.) To begin to be with young. Gen. xxx. 38. (2.) To devise; purpose; form designs and counsels in the mind. Acts v. 4. Isa. xxxiii. 11. Job xv. 35. The church *conceives* the saints, when, by means of ordinances, ministers, or others, the first beginnings of grace are formed in them. Sol. Song iii. 4. *Lost conceptions* when it produces the first motions or resolutions towards sinful acts. James i. 15. *To conceive* mischief, a mischievous purpose, or words of falsehood, is to devise and fix on a method for executing mischief, or for uttering words of falsehood. Job xv. 35. Isa. lix. 13. Jer. xlix. 30.

**CONCERN;** to touch; belong to. Ezek. xii. 10.

**CONCISION;** cutting off. Joel iii. 14. The Jews are called the *concision*, because, under pretence of zealous adherence to circumcision, they, after it was abolished by our Saviour's death, cut their bodies, rent the church, and cut off themselves from the blessings of the gospel. Phil. iii. 2.

**CONCLUDE;** (1.) To end a dispute by a plain inference from what had been said. Rom. iii. 28. (2.) To make a final resolution or determination. Acts xxi. 25. (3.) Irreversibly to declare. Gal. iii. 22. God *concluded* the Jews in unbelief; he gave them up to their own unbelieving hearts, and withheld the light and influence of the gospel from them. Rom. xi. 32.

**CONCLUSION;** the end; the summary inference, final determination, and whole substance. Eccl. xii. 13.

**CONCORD;** agreement. 2 Cor. vi. 15.

**CONCOURSE;** running together. Acts xlix. 40.

**\*CONCUBINE;** a wife of the second rank. She differed from a proper wife in that she was not married by solemn stipulation; she brought no dowry with her; she had no share in the government of the family; nor did her children share of the father's inheritance. Gen. xxv. 6. Through a sinful mistake of the nature of marriage it was common for the ancients to have concubines. Abraham had Hagar and Keturah, Jacob had Zilpah and Bilhah. Gen. xxv. 6, and xxx. 4. A Levite's concubine occasioned terrible disorder and ruin in Israel. Judg. xix-xxi. One of Saul's occasioned the loss of the kingdom of the eleven tribes to his family. 2 Sam. iii. David's ten concubines were publicly defiled by Absalom his son. 2 Sam. xvi. 22. Solomon had three hundred concubines, and Rehoboam his son sixty. 1 Kings xi. 3. 2 Chron. xi. 21. The *four score concubines*, Sol. Song vi. 8, may denote great beauties among women; or weak saints of a very legal temper, who have small familiarity with Christ, and little boldness towards him.

**CONCUPISCENCE.** (1.) The corruption of our nature, from whence all actual sin proceeds. Rom. vii. 7. James i. 14. (2.) Actual motions and inclinations of our heart towards sinful deeds. Rom. vii. 8. (3.) Unchastity, especially of desire. Col. iii. 5. Thess. iv. 5.

**CONDEMNATION.** (1.) The judicial declaring of a person to be guilty, and sentencing him to punishment. In this sense Christ did not condemn the woman taken in adultery, but spoke to her as a gospel-minister and Saviour, calling her to repentance. John viii. 10, 11. (2.) The cause and reason of such a sentence. John iii. 19. (3.) The punishment to which one is condemned. 1 Cor. xi. 32. Luke xxiii. 40. (4.) Rash, uncharitable, and unjust censures of men's persons, purposes, words, or actions. Luke vi. 37. (5.) A witnessing against sin, by a contrary practice: so the Ninevites, by their ready hearkening to the warning of Jonah, condemned the Jews who refused to embrace Christianity, though often called to it by Jesus and his apostles, and though it was attested by miracles unnumbered. Matt. xii. 41. *The condemnation of the devil* is a sin and punishment like to his. 1 Tim. iii. 6. *The condemnation* which all wicked men are under, and all believers free from, is a legal charge of iniquities; and the sentence of the divine law, as a broken covenant, adjudging them to bear the wrath of an angry God till their sins be fully satisfied for, and all the infinite wrath contained in that sentence be fully executed. Rom. v. 16, 18, and viii. 1. *God condemned sin in the flesh* of his Son; by executing the punishment due to it upon him in our nature, he clearly demonstrated how abominable and criminal it is, expiated its guilt, and adjudged to utter ruin its power, pollution, and existence. Rom. vii. 3.

**CONDESCEND;** humbly to stoop. Rom. xii. 16.

**CONDITION.** (1.) A term of a bargain to be performed. Luke xiv. 32. 1 Sam. xi. 2. Strictly taken, a *condition* of a covenant is that which, when performed, gives the performer a right to claim the promised reward as due to his work. (2.) A case or circumstance. Dan. xi. 17.

**CONDUCT;** to guide in a proper way. 2 Sam. xix. 15. 31.

**CONDUIT;** a watercourse, whether by pipes, stone work, ditch, &c. 2 Kings xviii. 17.

**CONFECTION;** a medicinal composition of gums, powders, &c. Exod. xxx. 35.

**CONFECTIONARIES;** makers of sweetmeats. 1 Sam. viii. 13.

**CONFEDERACY;** a covenant-agreement between princes or nations. Isaiah was forbidden to say *A confederacy*; he was neither to approve nor trust in the alliance between Ahaz and the Assyrians, nor to be afraid of that between the Israelites and Syrians. Isa. viii. 12.

**CONFEDERATE;** in league or covenant. Gen. xiv. 13.

**CONFER;** to talk together; advise with. 1 Kings i. 7.

**CONFESS;** plainly to acknowledge: so an accused party confesses his crime before a judge. Josh. vii. 19. Jesus Christ will *confess* his people at the last day; will publicly own them his children, bride, and faithful servants. Luke xii. 8. *They confess him before men*,

when notwithstanding danger and opposition, they openly profess and adhere to his truth, observe his ordinances, and walk in his way. Matt. x. 32. To *confess* God is to praise and thank him. Heb. xiii. † 15. To *confess sin* is candidly to acknowledge our guilt before God, who can pardon or punish us; or to our neighbour whom we have offended, or who can give us proper instruction and comfort. Ps. xxxii. 5. James v. 16. Matt. iii. 6.

On the tenth day of the seventh month the Jewish high-priest confessed the sins of the whole nation over the head of the scape-goat, which typically bore them into the wilderness. Lev. xvi. 21. During the ten preceding days, it is said the Jews made particular confession each of his own sins: if they were breaches of the first table, they confessed them only to God; if they were breaches of the second, they confessed them also to the party wronged. When a criminal was come within ten cubits of the place of execution, he was obliged to confess his crimes, and beg that his death might expiate them. At the beginning of the year, the modern Jews confess their sins, standing in a tub of water: some of them, when sick, confess them to a rabbin, who marks them down in an alphabetical order. On their death-beds they confess them with a great deal of vain ceremony, much in the manner of the papists.

**CONFIDENCE**; (1.) Assurance, certainty. 2 Cor. viii. 22. (2.) Boldness; courage. Acts xxviii. 31. (3.) Trust, hope. Job iv. 6. (4.) The thing in which one trusts. Jer. xlviii. 13. (5.) Succour; help. 2 Kings xviii. 19. (6.) Safety; security. Ezek. xxviii. 26. (7.) Due resolution. 2 Cor. x. 2. (8.) A bold and open profession of Christ and his truth. Heb. x. 35. (9.) A well-grounded persuasion of God's accepting our persons, and hearing our prayers. Eph. iii. 11.

**CONFIDENT**; bold; assured. Ps. xxvii. 3.

**CONFIRM**; (1.) To strengthen; establish. 1 Chron. xiv. 2. Acts xiv. 22. (2.) To make sure, ratify. Ruth iv. 7. (3.) To give further evidence of the certainty of. 2 Cor. ii. 8. 1 Kings i. 14. Phil. i. 7. (4.) To refresh; encourage. Ps. lxxvii. 9. (5.) To fulfil; continue to perform. Dan. ix. 12. Deut. xxvii. 26. God *confirmed the covenant* to Abraham when he repeated the intimation of it, added his oath to it, and by fire and darkness marked the truth of it. Gal. iii. 17. Gen. xv. and xvii. God *confirms the promises* in fulfilling the principal ones of the incarnation, death, and resurrection of his Son; and in showing to our faith the absolute certainty of them all. Rom. xv. 8. He *confirms the said* when he refreshes, strengthens, and encourages them, under fainting and weakness. 1 Cor. i. 8. He *confirmed Israel* to himself when he renewed his covenant with them, and heaped distinguished favours on them. 2 Sam. vii. 24. The testimony of Christ is *confirmed* in his people when the power and certainty of his truth are spiritually felt in their heart, and manifested in their practice. 1 Cor. i. 6. He *shall confirm the covenant with many for one week*; either Jesus by the ministry of John Baptist, and his own and apostles, shall, for about seven years before his death, bring many into the bond of the new covenant; or, in about the same space before the destruction of Jerusalem, shall Titus make or confirm leagues with a variety of Eastern princes. Dan. ix. 27.

**CONFISCATION**; a punishment whereby a man's goods are taken from him and appropriated to the king's use. Ezra vii. 26.

**CONFLICT**; (1.) Warlike struggle or stroke. Ps. xxxix. † 10. (2.) Persecution; distress. Phil. i. 33. (3.) Deep concern, care, and anxiety to promote one's good. Col. ii. 1.

**CONFORMED**; made like. Rom. xii. 2. The saints are *conformed* to Christ; they are made like him in their new covenant relations to God; and in their privileges, graces, and holy conversation. Rom. viii. 29. They are *conformable* or like to him in his death; they gradually die to their corrupt lusts; have their old man crucified with him; his lusts and deeds mortified through the influence of his death, and they are exposed to sufferings for his sake. Phil. iii. 10. They ought not to be *conformed* to this world; ought not to imitate or join in the vain and wicked customs and practices thereof. Rom. xii. 2.

**CONFOUND**; (1.) To disorder; jumble together. Gen. xi. 7. (2.) Mightily to baffle and confute. Acts ix. 22. (3.) To be ashamed and vexed for sin or disap-

pointment. Ezek. xvi. 63. Job vi. 20. (4.) To be perplexed, astonished, and troubled in mind. Acts ii. 6. (5.) To be fearfully destroyed. Jer. i. 17. Zech. x. 5. He that believeth shall not be *confounded*; he shall not be disappointed of his expected salvation; shall not, with perplexity or surprise, be exposed to any fearful destruction; nor shall he *make haste*; shall not basely catch at unlawful means of deliverance, but patiently wait till God deliver him. 1 Pet. ii. 6. Isa. xxxviii. 16. Rom. ix. 33.

**CONFUSION**; huddling of things together; perplexity; disorder; shame; ruin. Isa. xxiv. 10. Ps. xxxv. 4. Unnatural intimacy with beasts, or of a man with his daughter-in-law, is *confusion*; is a horrid and shameful blending of natures or persons which ought to be kept distinct. But the word *תַּחֲבֹל*, might be translated, A shocking crime. Lev. xviii. 25, and xx. 12. Idols and the Egyptians were the *confusion* of the Jews; were the means or occasion of bringing them to shame, disorder, perplexity, and ruin. Isa. xli. 29, and xxx. 3. *Confusion of face* denotes perplexity and shame, which make one doubtful, or to blush to look anywhere. Ezra ix. 7.

**CONGEAL**; to freeze together. The waters of the Red Sea stood up as firmly on every hand of the Israelites as if they had been frozen into walls of ice. Exod. xv. 8.

**CONGRATULATE**; to express joy to or with one for some happiness that has befallen him. 1 Chron. xviii. 10.

**CONGREGATION**; an assembly; church. The Israelites having encamped together forty years in the wilderness, and met thrice every year at their solemn feasts, are called the *congregation*. Lev. iv. 15. And the *congregation of the Lord*; as they were peculiarly related to, dependent on, and subject to the Lord Christ, and to God in him. Num. xxxi. 16. To be *cut off from the congregation* was to be removed from among the Hebrews by death, or to be excommunicated from their sacred privileges. Num. xix. 20. The *congregation* from which the Egyptians and Edomites were excluded till the third generation, and the Ammonites, Moabites, and bastards for ever, probably was no more than the assemblies of Jewish rulers; for it is hard to suppose that bastards, however pious, and Ammonites and Moabites, though real proselytes, were perpetually excluded from sacred privileges. The *great congregation* in which Jesus Christ declared his Father's faithfulness, and praised him, is the multitudes to which he preached on earth, or his church in general. Ps. xl. 9, 10, and xxii. 22. In the *congregation of the dead*, is among unregenerate or damned sinners. Prov. xxi. 16. Sometimes this word denotes an *assembly of rulers* convened for judgment, Num. xxv. 12; and sometimes an *assembly*, as distinguished from their chief rulers. Josh. ix. 18.

**CONQUER**; to overcome; subdue. (1.) To prevail against; take away the strength, and bring down the power of enemies. Dan. vii. 24. Mal. iv. 3. (2.) To bring into obedience and subjection. Phil. iii. 21. 1 Cor. xv. 28. (3.) To cultivate; rule over. Gen. i. 28. Jesus Christ *overcame* the world by his death and the exercise of his power; he prevailed against Satan, the god of it, and took him captive; in himself he prevailed over every temptation arising from its smiles of prosperity or frowns of adversity; by his powerful word and Spirit he reforms men from their lusts and wicked customs thereof; by his providence he cuts off the incorrigibly wicked, curbs their outrages, and makes their wrath conduce to his praise. John xvi. 33. Rev. xvii. 14. He goes forth *conquering and to conquer*. In the apostolic and after-ages, he did, or shall, by his word and Spirit bring down the power of men's sinful lusts, and render themselves obedient and subject to his law. Rev. vi. 2. He *subdues iniquity* when, by removing its guilt, applying his word, and conveying his grace, he gradually takes away the power of it in his people. Mic. vii. 19. The saints *overcome Christ with their eyes*; their exercise of faith, hope, love and desire on him makes him delight to do them good. Sol. Song vi. 5. They *overcome through his blood and the word of their testimony*; by a vigorous application of his righteousness to their conscience, by the working of his Spirit through the word of his truth, professed by them, they prevail over their own lusts, over the temptations of Satan, and the allurements and frowns of an evil world. Rev. xii. 11, and iii. 5, 12, 21. 1 John

ii. 13, 14, and v. 4, 5. They *overcome evil with good*, when, by rendering good for evil, they make those who have injured them to be ashamed and grieved for so doing. Rom. xii. 21. In all their tribulations the saints are *more than conquerors* through Christ; by his grace and presence they overcome them most certainly, easily, and quickly; they patiently bear them, rejoice in them, and gain much advantage by them. Rom. viii. 37. Sinful lusts and corruptions *overcome* the wicked; notwithstanding of conviction, resolution, and danger, they instigate them to take pleasure in and work wickedness. 2 Pet. ii. 19, 20.

**CONSCIENCE**; that reflecting power of our mind which compares our qualities and actions with the law of God known to us, and approves what appears good, and condemns and upbraids for what appears evil. Rom. ii. 15. Conscience is *good*, when, being sprinkled with Christ's blood, it clearly discerns the will of God, and urges obedience to his law, from gospel-motives, and approves for the same. 1 Tim. i. 5. It is *pure*, *purged from dead works*, when, by the application of Christ's blood, it is freed from the sentence of death due to sin, delivered from the slavery of indwelling corruption, and, by the instruction of the Holy Ghost, is rendered clear in its views, holy in its aims, and a vigorous opposer of every thing sinful. 1 Tim. iii. 9. Heb. ix. 14, and x. 2, 22. It is *faithful* when it approves and condemns things as they agree with or are contrary to the divine law, and powerfully restrains from every known sin. Rom. ii. 15. It is *quiet and void of offence* when it does not accuse for any wilful breach of the divine law; and to *live in all good conscience* is to behave agreeably to the dictates of a well-informed conscience. Acts xxiv. 16, and xxiii. 1. Heb. xiii. 18. It *bears witness by the Holy Ghost*, when by his direction it attests the state of the soul, or the integrity and truth of our concern and ends. Rom. viii. 16, and ix. 1. Conscience is *evil* when it is influenced by sinful habits or base motives. Heb. x. 22. It is *defiled* when it is blinded and perverted, ready to call good evil, and evil good. Tit. i. 15. It is *seared with a hot iron* when it is not affected with the promises, precepts, threatenings, or providences of God, nor burdened with the sin that lies on the person. 1 Tim. iv. 2. To do a thing for *conscience's sake* is to do it that conscience may not be defiled or offended. Rom. xiii. 5. To eat things offered to idols *with conscience of the idol*, is to eat them with a reverential regard to the idol, as if we were persuaded it had some divinity or value in it. 1 Cor. viii. 7. But conscience being only God's deputy-governor in men, its dictates are binding only so far as agreeable to the law of God. Neither when sound nor when erring does it become a God who can stamp his will into indispensable laws.

**CONSECRATE**; **DEDICATE**; **DEVOTE**; solemnly to set apart a person or thing to the service of God. In the circumcision of, and covenant made with Abraham, Isaac, and Jacob; in their passing through the Red Sea; in their appearance before and covenant-transaction with God at Mount Sinai; in the solemn dedication at Ebal and Gerizim, the whole Hebrew nation were *consecrated* to be the peculiar people and servants of God. Gen. xvii. Exod. xiv. and xix-xxiv. Deut. v. xxvi. xxvii. and xxix. To commemorate the destruction of the first-born of the Egyptians, the first-born of Israel, man and beast, were *consecrated* to be the Lord's. Exod. xiii. By washing, offering of sacrifices, and sprinkling of oil or blood, were the Levites, in room of the first-born, and the priests, and the tabernacle, temple, and sacred furniture consecrated to the ceremonial service of God. Num. i. 49, iii. 10, and viii. Exod. xxviii. and xxix. Num. vii. 2 Chron. ii. 4, and vii. 9. Ezra vi. 16, 17. The tithes and first-fruits were really, but less solemnly, *dedicated* to the service of God. The Jews *dedicated* their houses, and even the walls of their city; probably this was done with prayer and thanksgiving. Deut. xx. 5. Neh. xii. 27. Joshua *dedicated* the Gibeonites, and the silver and gold of Jericho. Josh. vi. 19, and ix. 27. Not a few consecrated themselves to serve God in the form of Nazarites, or Nethinims. Num. vi. Manoa devoted Samson his son, and Hannah, Samuel her son. Judg. xiii. 1 Sam. i. 11, 22. Many *dedicated* their money, fields, and cattle to the Lord. Lev. xxvii. Moses, Samuel, Saul, David, and his successors, and other warriors, *dedicated* part of the spoil they took in battle. Num. xxi. 28-34. 1 Chron. xvi. 26-28. 1 Kings xv. 15. When Judas Maccabeus, about A. M. 3840,

purged the temple, he solemnly *dedicated* it to its holy use, and appointed the feast of dedication to be yearly observed. John x. 22.

Did these consecrations denote the solemn separation of Jesus and his people to the service of God: and the solemn setting apart all blessings and honours, to be enjoyed by them? Jesus is *consecrated for evermore*; is irrevocably appointed and qualified by the Holy Ghost to be the everlasting Prophet, Priest, and King of his church; and by shedding of his blood did he surrender himself and his people to his Father's service. Heb. vii. 28. He hath *consecrated* for us a new and living way to God; solemnly opening it in his obedience and death for our advantage. Heb. x. 20. Ministers, saints, and all they have, are *consecrated*: by God's receiving them into their office or membership, and his imputing the righteousness of his Son, and endowing them with his Spirit, and by their own solemn vows, they are set aside to his service, honour, disposal, and government. 1 Pet. ii. 9. Ezek. xliii. 26. Mic. iv. 13. Isa. xxlii. 18. Types being now abolished, the solemn consecration of churches, churchyards, vessels for the administration of sacraments, &c. under the New Testament, has no warrant in the word of God, but is derived from the man of sin.

**CONSENT**; agreement. Hos. vi. 9.

**CONSENT**; to agree to a proposal. Gen. xxxiv. 15.

**CONSIDER**; (1.) To think of. 2 Tim. ii. 7. (2.) To view, observe. Lev. xiii. 13. (3.) To resolve what to do, after deliberate thought on the affair. Judg. xviii. 14, and xix. 30. (4.) To remember and call to mind. 1 Sam. xii. 14. (5.) To think on a thing with wonder, Job xxxvii. 14. (6.) To think upon one with pity, and resolution to grant him relief. Ps. xli. 1. God *considers* men, in general, by a perfect knowledge and exact observation of their works. Ps. xxxiii. 15. He *considers* his people, in graciously observing and regarding their persons, prayers, and troubles, in order to deliver and bless them. Ps. v. 1, xlii. 3, ix. 13, and xxv. 19. We *consider* Jesus Christ by thinking on, observing, and admiring his person, offices, relations, undertaking, incarnation, life, death, resurrection, and glory, and applying him to ourselves in all these respects. Heb. iii. 1. We *consider* ourselves when, with serious concern and earnest care, we mark and ponder our own frailty, sinfulness, and danger of being led astray. Gal. vi. 1. We *consider one another* when we charitably observe our brethren's tempers, circumstances, infirmities, and temptations, that we may accordingly excite and encourage them to their duty. Heb. x. 24.

**CONSIST**; (1.) To lie. Luke xii. 15. (2.) To be supported and held together. Col. i. 27.

**CONSOLATION**. See COMFORT.

**CONSORT**; to keep frequent and familiar company with. Acts xvii. 4.

**CONSPIRACY**. (1.) A conjunct plot of subjects against their sovereign. Absalom and his party *conspired* against David; the servants of Joash and Amaziah against him; Shallum against Zechariah; Pekah against Pekahiah; Hoshea against Pekah and Shalmaneser. 2 Sam. xv. 12, 31. 2 Kings xii. 20, xiv. 19, xv. 10, 25, 30, and xvii. 4. (2.) A deliberate rejection of God's authority by the Jews, and their false prophets. Ezek. xii. 25. Jer. xi. 9. (3.) A conjunct plot of many to take away one's life. Acts xxiii. 13.

**CONSPIRE**; to plot against the life of one, chiefly that of a rightful sovereign. 1 Sam. xxii. 8. Gen. xxxvii. 18. 2 Sam. xv. 31.

**CONSTANT**; steady; abiding firmly. 1 Chron. xxviii. 7. To do a thing *constantly* is to do it with firmness, frequency, and perseverance. Tit. iii. 8. The man *that heareth speaketh constantly*; he who deliberately thinks before he speaks, speaks constantly, and firmly adheres to what he says, and will ever be admitted for a witness. Prov. xxi. 28.

**CONSTELLATION**; a cluster of stars. About 3000 visible stars are classed into fifty-nine constellations, twelve of which are in the zodiac, or middle region of the firmament, twenty-three in the north part, and twenty-four in the south. Isa. xlii. 10.

**CONSTRAIN**; to urge powerfully; to oblige by force. 2 Kings iv. 8. Job xxxii. 18. The love of Christ *constraineth* us, or bears away; when applied to and believed with the heart, it most powerfully draws out our affections to him, and strongly and irresistibly influences us to a holy and active obedience to his law. 2 Cor. v. 14

**CONSULT;** (1.) To plot or advise together. Ps. lxii. 4. (2.) Deliberately to consider. Luke xiv. 31. A *consult* with spirits is one who converses with Satan, or uses means devised by him to obtain the knowledge of things secret or future. Deut. xviii. 11. One *consults* shame to his house when he devises and executes projects that issue in his and his friends' shame and confusion. Hab. ii. 10.

**CONSUME;** (1.) To waste; destroy utterly. Exod. xxxii. 10. (2.) To spend or squander away. James iv. 3. (3.) To vanish away. Job vii. 9. (4.) To make to pass away unhappily. Ps. lxxviii. 33. (5.) To burn up till the thing be utterly destroyed. Luke ix. 54. He as a rotten thing *consumeth*, and as a garment that is moth-eaten; God, by his providence, gradually wastes the man and his substance, and he is gradually brought to ruin. Job xlii. 28.

**CONSUMPTION;** (1.) A wasting, ruinous stroke. Isa. x. 22. (2.) A consuming fire. Judg. x. xx. 40.

**CONSUMMATION;** the last period of time; the complete fulfilment of the threatening. Dan. ix. 27.

**CONTAIN;** (1.) To take in; hold. 1 Kings xvi. 27. (2.) To peruse fully. John xxi. 25.

**CONTEMN, DESPISE;** slight; undervalue. Ps. x. 13. Job xxxvi. 5. We *despise* the chastening of the Lord and the riches of his goodness, when we are unaffected with it, as coming from the hand of God, and are not thereby excited to consider our ways, turn from sin to Jesus Christ, as our Saviour, portion, and Lord. Heb. xii. 5. Rom. ii. 4. A vile person is rightly *contemned* when he shun intimacy with him, and prefer the meanness of the saints to him. Ps. xv. 4. The glory of Moab was *contemned* when their wealth, power, and honour were rendered despicable. Isa. xvi. 14. He that *despiseth* Christ's ministers, in contemning their person, slighting and mocking their instructions, or neglecting to follow their holy example, *despiseth* Christ and his Father who sent them. Luke x. 16.

**CONTEMPT;** shame; disdain; slight. Job xii. 21.

**CONTEMPTIBLE;** pitifully mean; unworthy of regard. Mal. i. 7.

**CONTENT;** (1.) To strive. Jer. xviii. 19. (2.) To dispute earnestly. Acts xi. 2. Job. ix. 3. (3.) To prove a person sharply, in order to convince and reclaim him. Neh. xiii. 11. Prov. xxix. 9. Mic. vi. 1. (4.) To punish severely. Amos vii. 4. (5.) To fight. Deut. ii. 9. We *content* earnestly for the faith when, notwithstanding manifold suffering and danger, we are strong in the faith of God's truth contained in his word; zealously profess and practise it, and excite others to do so; and exert ourselves to promote the censure of scandalous and heretical persons. Jude 3.

**CONTENTION** is either *sinful*, when, with carnal affections, we strive with one another, Prov. xiii. 10; or *lawful*, when we eagerly promote that which is good, notwithstanding great opposition. 1 Thess. ii. 2.

**CONTENT;** satisfied in mind and desire. Gen. xxxvii. 27. *Contentment*, with godliness, is *great gain*; it renders a man's life easy, gives him pleasure in what he enjoys, renders him thankful to God, and meet to be a partaker of the heavenly glory. 1 Tim. vi. 6.

**CONTINUE;** (1.) To persevere; abide constantly. James i. 25. (2.) To manifest and bestow as formerly, or more abundantly. Ps. xxxvi. 10. (3.) Constantly to fulfil more and more. 1 Kings ii. 4. Men *continue* in Christ's word or doctrine by a constant perusal, believing, and practising of it, and in their station declaring it. John viii. 31. 2 Tit. iii. 14. They *continue* in his love and goodness when they constantly exercise faith on it, and experimentally taste it, and return love to him on account of it. John xv. 9. Rom. xi. 22. They *continue* in his grace, in ever retaining the enjoyment of it, in exercising it, and displaying the power of it in their outward life. Acts xiii. 43. They *continue* in his law by perseverance in their regard, love, and obedience to it. James i. 25. They *continue* in the faith by a constant holding of the doctrines of faith, and a perpetual exercise of the grace of faith. Col. i. 23. Acts iv. 22.

**CONTRADICT;** to speak against. Acts xiii. 45. *Without contradiction*; most plainly and certainly. Heb. vii. 9. The *contradiction* of sinners which Christ endured was the vilest reproaches, taunts, blasphemies, and opposition to his doctrines and miracles. Heb. xii. 3.

**CONTRARY.** Grace and corruption in the saints are *contrary*; their nature, quality, and exercise are destructive of one another. Gal. v. 17. We walk *contrary* to God, doing what is abominable to his nature, and oppo-

site to his law; and he walks *contrary* to us, in fearfully punishing us for our sin. Lev. xxvi. 27, 28. The ceremonial law was *contrary* to men; it laid heavy burdens on them, presented their guilt to them, and of itself could do them no good, and was a means of excluding the gentiles from the church of God. Col. ii. 14.

**CONTRIBUTION;** a joint giving of money for the relief of the poor. Rom. xv. 26.

**CONTRITE;** broken; bruised; deeply affected with grief. Ps. xxxiv. 18, and li. 17. Isa. lvii. 15, and lxvi. 2.

**CONTROVERSY;** a plea; dispute. Deut. xvii. 8. The Lord has a *controversy* with men, when for their wickedness he might or does proceed to punish them. Mic. vi. 2. Hos. iv. 1.

**CONVENIENT.** The things *not convenient* which the heathens were given up to were vices contrary to the light and frame of nature, as sodomy, &c. Rom. i. 27, 28.

**CONVERSANT;** walking among, and dealing with, Josh. viii. 35.

**CONVERSATION;** the habitual manner of one's practice and behaviour. Gal. i. 13. The conversation of saints ought to be in Christ, and to be upright, orderly, sincere, becoming the gospel, heavenly, honest, without covetousness, chaste, good, holy, and tending to win men to Jesus Christ and his way. 1 Pet. iii. 16. Ps. xxxvii. 14, and i. 23, &c. The conversation of the wicked is *vain*; full of pride, and altogether unprofitable and filthy, flowing from filthy lusts, and consisting in filthy practices. Eph. iv. 22, 1 Pet. i. 18. 2 Pet. ii. 7.

**CONVERT;** (1.) To turn men to the church. Isa. lx. 5. (2.) To renew their heart, and turn them from the power of sin and Satan to God. John xii. 40. (3.) To recover one from a sinful fall and error. Luke xxii. 32. James v. 19, 20. In the renewing of men's hearts, God is the author; his Spirit implants spiritual knowledge, faith, love, and every other grace in the heart, as abiding principles of virtuous actions. Jer. xxxi. 18. His word is the means, with respect to adult persons, whereby he convinces of sin and misery, discovers the glory, excellency, and suitableness of Jesus Christ, and conveys him and his grace into the soul. Ps. xix. 7. Ministers, fellow-Christians, and even afflictions, are instrumental in producing this saving change. 1 Cor. iv. 15. Ezek. xx. 37. *Converts* are believers, who have received Jesus Christ, as freely and fully offered to them in the gospel, as their divine Teacher, Righteousness, Portion, and Lord. They are *new creatures*, who have Christ formed in them the hope of glory, and are changed in all their powers and qualities into the image of God; grow from one degree of grace to another; obey from the heart the doctrine of the gospel, and serve the living and true God. John i. 12. 2 Cor. v. 17, 18. Gal. iv. 19. 2 Pet. iii. 18. 2 Cor. iii. 18. Rom. vi. 17. 1 Thess. i. 9.

**CONVEY;** carry over, transport. 1 Kings v. 9.

**CONVICT, CONVINCE;** (1.) To persuade one of the truth of a thing. Acts xviii. 28. 1 Cor. xiv. 24. (2.) To prove one guilty, and thoroughly persuade him of the truth and nature of his faults. James ii. 9. Job xxxii. 12. The Spirit *convinceth* men of sin, when, by applying the precepts and threatenings of the law to their conscience, he gives them an affecting view of the facts, nature, aggravations, and unhappy fruits of their sins. It is a sign that convictions are thorough and saving, when they chiefly tend to unbelief, and the corruption of nature, and are completed by a discovery of a crucified Redeemer. John xvi. 8, 9. Rom. vii. 9-14. Zech. xii. 10.

**CONVOCAATION;** a sacred meeting of multitudes for the solemn worship of God. On the Sabbath, on the day of the passover, on the first and seventh days of unleavened bread, on the days of pentecost and expiation, on the first and eighth days of the feast of tabernacles, the Jews had their *solemn convocations*. Lev. xxiii. Num. xxviii. Exod. xii. 16.

**CONY, OR RABBIT;** a furred animal, with a short tail. In our countries, conies are generally of a pale brownish-gray colour on the back, and white on the belly, and have a very soft and useful fur; but our conies do not properly chew the cud, nor dwell in rocks, and so are not probably the SHAPHAN of Scripture. Lev. xi. 5. Perhaps the SHAPHAN is the aljabbu, or mountain rat of the Arabs, which indeed chew the cud, dwell in rocks, and go forth by bands. Ps. civ. 18. Prov. xxx. 26. Dr Shaw thinks the SHAPHAN to be the same with the Israel's lambs, which abound in Mount Lebanon, and are like our rabbits.

**COOK,** one who dresses food for eating. 1 Sam viii. 13.

**COOL**; to remove warmth. To *cool* the tip of one's tongue is to give the very smallest degree of ease from torment. Luke xvi. 24. A *cool* spirit is one submissive, patient, and not soon angry. Prov. xvii. 1. 27. The *cool*, or wind, of the day, is the time of the evening sacrifice, a little before sunset: then Jesus first appeared to fallen men in Paradise, and then he expired for them on Calvary. Gen. iii. 8.

**CO'OS**; an island in the Mediterranean Sea, at a small distance from the south-west point of Lesser Asia. The chief city of it was Coos, which was overthrown by an earthquake about four hundred years before Christ. Æsculapius, the god of physic, was their chief idol. The famed painter Apelles, and the no less famous physician Hippocrates, were natives of this island. A kind of silk trade began here very early, and served the immodest Roman ladies with a kind of gauze, through which their bodies sufficiently appeared. The Coans had kings of their own as early as the reign of Jehoshaphat, if not much earlier. They afterward fell under the Persians, Pontians, and Romans. Paul sailed by this place in his voyage to Jerusalem; but it does not appear that there was a church here for some ages afterward. In the fourth, fifth, and sixth centuries, we find a church settled in it: but since it fell into the hands of the Saracens and Turks, Christianity, and every thing else, have made but a poor appearance. It is now called Stancora, or Lango. Acts xxi. 1.

**COPPER**; a hard and heavy metal, and, next to gold and silver, the most ductile into threads or wire. It consists of ill-digested sulphur, yellowish mercury, and red salt. It is found in stones of various forms and colours. Virgin copper is found pure, in grains, flakes, or lumps. Copper mingled with the calamin stone becomes brass; and with fine tin it constitutes bell-metal. If copper be anointed with the spirit of wine and orpiment it becomes white. Ezra viii. 27.

**COPY**; a double of an original writing. Deut. xvii. 18. To *copy out* is to write a double from an original manuscript. Prov. xxv. 1.

**COR**, or **CHOMER**; a measure equal to ten ephahs, or 17,468 solid inches, which is 44 solid inches more than the English quarter. Ezek. xlv. 14.

**CORAL**; a stony plant which grows in the sea, and which is no less hard when in the sea than when out of it. It cleaves to rocks by a root scarcely visible. It is of three general kinds: the *black* is the most rare and esteemed: the *white* is of very small use; but the *red* is used in medicine, and for chaplets, beads, and other ornaments. Coral is fished in the Persian Gulf, in the Red Sea, on the African coast, near the Bastion of France, and near Marseilles, in the Mediterranean. The Syrians anciently brought coral from the south, and traded in it with the Tyrians. Ezek. xxvii. 16. However valuable it be, it is not to be compared to wisdom, to Jesus Christ, and his true religion. Job xxviii. 18.

**CORBAN**; a gift offered to the service of the Jewish temple. The Jews frequently devoted the whole or part of their goods, or even their persons, as a *corban* or offering to God. In their degenerate ages, if a man made a *corban*, or sacred oblation, of what should have maintained his wife, his father, or mother, they pretended that they owed them no subsistence; and sometimes, to ease themselves, they pretended to make a *corban* of their property, when they did not. Mark vii. 11. They sometimes swore by their *corban*, or gift. Matt. xxiii. 18; and called the treasury of the temple *corban*, because the presents were laid up in it. Matt. xxvii. 6. Gr.

**CORD**; a small *gord* for binding or drawing, &c. Josh. ii. 15. The *silver cord* that is broken at death is the pith or marrow of the back-bone, which, descending from the brain, goes down to the lowest part of the back-bone, and produces the various tendons, nerves, and sinews of the body. This is round as a cord, and white as silver; and by it the motion of the body is effected. Or may not this *silver cord* be the union between soul and body? Eccl. xii. 6. The *cords of God* which wicked men cast from them are his government and laws, which are uneasy to them, as they restrain their liberty, and bind them to duties which they hate. Ps. ii. 3. He draws with *cords of a man*, and *bands of love*, when, with rational and gentle arguments, and with the discovery and application of his redeeming love, he by his word excites and inclines their souls to receive Jesus Christ, and obey his laws. Hos. xi. 4. The *cords of a church* or state are her constitutions, laws, rulers, power, and wealth which connect and establish the

various parts of it; and by the ruin of the former of which the church and the state are disordered or dissolved. Isa. liv. 2. Jer. x. 20. The harmonious society of friends is a *threefold cord*, not easily broken; each contributes to strengthen and support the whole body. Eccl. iv. 12. The *cords* with which the Jewish sacrifices were bound to the altar might represent God's command, Christ's love to sinners, and his surety-engagement for them, by which he was bound to continue in his debased and suffering state until, by his death, he had finished the atonement of our sins. Ps. cxviii. 27. The *cords of sinners* are the snares by which they catch and ruin weak and innocent persons. Ps. cxxxix. 4, and cxi. 5. The *cords of sins* are their corrupt lusts and habits, the curse of God's law, and the punishment denounced by it, which hold transgressors that they cannot escape. Prov. v. 22. Men draw iniquity with *cords of vanity*, and sin as with a *cart rope*, when, with unsubstantial pretences of pleasure, profit, and the like, they engage themselves and others to act wickedly; and with all their might and diligence endeavour to commit it. Isa. v. 18. Afflictions are *cords*: they restrain our liberty, and ought to draw us to God; nor can we free ourselves from them at pleasure. Job xxxvi. 8.

**CORIANDER**, according to Linnæus, is a kind of the pentandria digynia plants, the general corolla of which is difform and radiated; the proper flowers of the disk are hermaphrodites, and composed of five unequal petals; the stamina are five simple filaments; the fruit is a roundish berry, containing two half-round seeds, of an aromatic smell and pleasant taste. They are reckoned useful medicines in windy disorders, and the headaches occasioned by them. They are also useful to stop emoroids and fluxes, and to discuss strumæ. The manna might be like *coriander seed* in respect of its form; the two seeds together being about the bigness of a pea, with a smooth surface: but if Moses means that the manna was like the seed of *gad* in whiteness of colour, it must be some other plant that is meant by *gad*; for the seed of coriander is grayish. Exod. xvi. 31.

**CORINTH**; a famed city, the capital of Achaia, seated on the isthmus or neck of land which separates the Peloponnesus, or Morea, from Attica on the north, Lecheum on the west, and Cenchreae on the east, were seaports and distant suburbs belonging to it. It is said to have been built by Sisyphus, the grandfather of Ulysses, about A. M. 2420: but if he was the founder, it was probably built five hundred years later, in the days of Solomon. The citadel of Corinth, built upon an almost impregnable rock, made the place considerably strong; its situation between the two seas of Greece rendered it extremely wealthy. Riches introduced pride, luxury, and lewdness, to an astonishing degree. The most public and abominable prostitution of women was a part of the worship of Venus, their goddess; a thousand whores were consecrated to one temple. Until about A. M. 3200, or later, the Corinthians were governed by kings, and for many ages afterward chiefly by an aristocracy. About A. M. 3724, this city acceded to the Achaean confederacy. Highly provoked with the Corinthians' insulting of the Roman ambassadors, who, after the conquest of Greece, had ordered the dissolution of that league, Mummius the consul, in A. M. 3858, took their city, and burnt it to ashes: the multitude of statues of different metals, melted and run together in the conflagration, composed the Corinthian brass, which was reckoned more precious than gold. About forty-six years before Christ, this city was rebuilt by Julius Cæsar, and peopled with a Roman colony. It quickly became the finest city of Greece.

About A. D. 52, Paul preached here eighteen months with great success; and amid considerable persecution from the Jews planted a Christian church here, which has continued rising or declining till the present time. Soon after his departure from them, in A. D. 54, it seems that he wrote them a friendly letter, which was not inspired, and is now lost. 1 Cor. v. 9. 2 Cor. x. 10, 11. Various disorders and schisms quickly took place among them: some pretended to be followers of Paul, others of Peter, others of Apollos, and others of Christ. Their false teachers exceedingly decried the apostle Paul. He, therefore, inspired by God, wrote them a large epistle; in which he rebukes their divisions; vindicates his own office and conduct; directs them to excommunicate an incestuous person; warns them to avoid lawsuits before heathen magistrates, mutual offences, unclean



ness, irregularities in marriage, or giving offence in eating things offered to idols. He directs them to afford due support to their faithful pastors; and how to attend public worship, particularly the Lord's Supper, with due reverence and order; and how to seek and use spiritual gifts; he then largely explains and vindicates the doctrine of the resurrection, which some among them doubted or denied; and directs them to make a collection for the poor Christians in Judea. This epistle had a very good effect on them. The apostle therefore wrote them another, in which he explains to them the substance, glory, and tendency of the gospel: gives them directions to receive the incestuous person when sufficiently penitent; insists upon their having in readiness their collection for the saints of Judea; and with boldness declaims against his wicked opposers, and vindicates the marks of his apostleship. Acts xviii. 1-17. 1st and 2d Epistles to the Corinthians.

About A. D. 268 the Heruli burned Corinth to ashes. In 525 it was again almost ruined by an earthquake. About 1180, Roger, king of Sicily, took and plundered it. Since 1453 it has been generally under the power of the Turks. The greater number of its present inhabitants are Christians of the Greek church.

**CORMORANT**, the water raven. It is a kind of pelican, and of the size of a goose. Its back is of a deep dusky brown, with some admixture of a greenish gloss; and its belly and breast are white; the long feathers of its wings are grayish; its tail is about the length of a hand-breadth and a half, and when expanded appears roundish at the end; its legs are black, thick, flatish, and covered with a kind of scales; its toes are joined together by a membrane in the manner of a duck; its lower chap has its base covered with a naked yellow membrane. It builds on trees or in rocks, and lives on fish, and, with great violence, alights on them in the water; the *сумлеот* was unclean by the law, Lev. xi. 17. Deut. xiv. 17; but the *КААТИ*, Isa. xxxiv. 11, and Zeph. ii. 14, is the pelican. Ps. cii. 6.

**CORN**: wheat, barley, oats, rye, &c. After growing up in stalks, it forms into ears at the top, of different figures. Being cut down with the sickle or scythe in harvest, it is bound into sheaves, and set up in shocks, that it may be sufficiently dried; then it is carried home to the barnyard, or garner; and being thrashed out, and ground into meal, is a most strengthening food. The ancients, and some of the eastern people, still have their thrashing-floors under the open sky; here they sometimes thrashed out their corn by running carts with low, thick, and iron-shod wheels over it. Isa. xxviii. 28. Sometimes they caused their cattle to tread it out, as its ears were bigger than ours. Deut. xxv. 4. They also thrashed it out by a kind of sledge with two rollers, which had rows of iron teeth, which cut the straw as a saw. Isa. xli. 15. Sometimes they beat it out with flails. After it was thrashed, it was winnowed, and ground in hand-mills, driven by asses or slaves. Matt. xxiv. 41.

A *handful of corn sown on the top of the mountains*, may denote Christ himself, the *corn of wheat*, as preached, or his gospel-truths and ordinances dispensed by a few apostles and other preachers, in places spiritually barren to an eminent degree, and yet remarkably fruitful in the conversion of multitudes, and the production of much grace and many good works. Ps. lxxii. 16. The people of God *revive as the corn*; when watered with the rain of his word and Spirit, and warmed by the rays of the Sun of righteousness, they recover from spiritual decays, pleasantly flourish, and forebode a rich harvest of eternal blessedness. Hos. xiv. 7. Good men dying in old age are as a *shook of corn* coming in in its season; being fully prepared for death, they are carried by angels into the heavenly mansions. Job v. 26. Blessings, whether temporal or spiritual, are likened to *corn*, to denote their necessity and eminent usefulness for men's souls or bodies. Isa. lxii. 8. Ezek. xxxvi. 29. Hos. ii. 9. Zech. ix. 17. *Manna* is called *corn of heaven*; it fell from heaven, and sustained men's lives as corn does. Ps. lxxviii. 24.

**CORNELIUS**; a centurion belonging to the Italian band. He was a gentile by birth, probably of the *Cornelii* at Rome, but a devout man, perhaps a proselyte of the gate to the Jewish religion, and lived at Caesarea. While he was employed in solemn prayer and fasting, an angel appeared to him, assured him that God had accepted his prayers and alms, and directed him to send to Joppa for Simon Peter, that he

might receive further direction in his religious concerns from him. He immediately sent off two of his servants to bring Peter. Peter was prepared for their invitation by a vision of mingled beasts, by which was signified to him that God had chosen to himself a people from among the gentiles, and therefore he ought to make no scruple in preaching the gospel to them, or of admitting them members of the Christian church; he therefore, directed by the Holy Ghost, went with the servants, and in the afternoon of the following day, came to Cornelius's house, who, with a number of his friends, waited his arrival. It seems Cornelius had supposed Peter might be the Messiah, and so fell at his feet to worship him; but was quickly checked by Peter's raising him up, and informing him that he was but a mere man. After Cornelius had told Peter his reason for sending for him, and that he and his friends were assembled to hear the word of God, Peter entertained them with a discourse concerning Jesus the Messiah, in his miracles, sufferings, and glorious resurrection, and of his sufficiency to save from sin. In the mean time, to the surprise of Peter's Jewish attendants, the Holy Ghost, in his miraculous influences, fell upon Cornelius and his gentile friends, and they spake with tongues. Upon Peter's suggestion they were immediately baptized. Cornelius detained Peter some days with him. At first the believers at Jerusalem were offended with Peter for baptizing the gentiles, but, on hearing the whole circumstances, they glorified God for granting them faith and repentance. This was the first noted gathering of the gentiles to Christ; and perhaps at this very time the sceptre departed from Judah. Acts x. and xi. Gen. xlix. 10.

**CORNER**. (1.) The outmost part of any thing, as of a country, robe, beard, building, altar, table. The *corners*, or *four corners*, of a land, signify the whole of it. Num. xxiv. 17. Ezek. vii. 2. The Hebrews were forbidden to round the *corners* of their heads by shaving, or marring the *corners* of their beard, as the superstitious heathens did. Lev. xix. 27. (2.) An obscure part of a house or country. Prov. xxi. 9. Isa. xxx. 20. Acts xxvi. 26. The *corner* that came forth from Judah was either their chief rulers, who adorned and established their nation in the time of Nehemiah, the Maccabees, &c., compare 1 Sam. xiv. 38. *Heb.*; or rather Jesus Christ, who, as the *chief corner-stone*, connects, adorns, and establishes his church. Zech. x. 4, with Ps. cxviii. 22. Isa. xxviii. 16. The horns, and sprinkling of blood on the *four corners* of the altar, imported the equal access which all the ends of the earth have to salvation in Christ. Exod. xxvii. 2. Ezek. xlv. 19. The people of Samaria were *taken out in the corner of a bed*, and those of Damascus *in a couch*; they were reduced to great poverty, and, notwithstanding all endeavours to the contrary, were carried into a wretched captivity by the Assyrians. Amos iii. 12.

**CORNET**; a wind-instrument of horn, or like one for sounding in war, or at religious solemnities; but as SOPHAR is commonly rendered *trumpet*, I know not why it is ever rendered *cornet*, Hos. v. 8; but KARN, or KARNAH, is very properly rendered *cornet*. Dan. iii. 5, 7, 10.

**CORRECT**. SEE CHASTEN.

**CORRUPT**. (1.) To waste; consume. Matt. vi. 19. (2.) To mar; make bad. 1 Cor. xv. 33. (3.) To disobey; pervert; improve wickedly. Mal. ii. 8. (4.) To defile; pollute. Exod. xxxii. 7. (5.) To entice from good, and allure to evil. 2 Cor. xi. 3. (6.) To bribe; make to dissemble. Dan. xi. 17, 32.

**CORRUPT**; what is bad, or tends to render any thing bad. *Corrupt communication* is filthy and unsavoury converse, proceeding from a wicked heart, and tending to defile others with sin. Eph. iv. 29. *Corrupt words* are such as are flattering and deceitful. Dan. ii. 9. *Corrupt persons* are such as are biased by carnal interest or sinful inclinations. 1 Tim. vi. 5. 2 Tim. iii. 8.

**CORRUPTION**. (1.) The abominable putrefaction or rottenness of dead bodies. Ps. xvi. 10. (2.) The blemishes which rendered an animal unfit for sacrifice. Lev. xxii. 25. (3.) Sinful inclinations, habits, and practices, which are hateful in themselves, and defile and ruin men. Rom. viii. 21. 2 Pet. ii. 12, 19. (4.) Everlasting ruin. Gal. vi. 8. (5.) Uncomeliness, as of a dead body. Dan. x. 6. (6.) Men in their mortal and imperfect state. 1 Cor. xv. 50. The mount of Olives is called the *mount of corruption*, because there Solo-



mon built high places or temples for abominable idols, to gratify his heathenish wives. 2 Kings xxiii. 13.

COTES; huts or houses to shelter sheep amid storms. 2 Chron. xxxii. 28.

COTTAGE; a mean hut or house for shepherds or poor people. Zeph. ii. 6. The daughter of Zion was like a cottage, and lodge in a garden, when the cities around were destroyed, and Jerusalem and the temple were on the point of being invested and ruined by the Assyrians. Isa. i. 8. *The earth shall be removed as a cottage*; easily did Nebuchadnezzar and Titus entirely overthrow and bring to ruin the Jewish state; and easily shall the antichristian state be utterly destroyed. Isa. xxiv. 20.

COUCH; a bed, chiefly a mean one, that lies, or may lie, on the floor. Amos vi. 4. Acts v. 15.

COUCH, is. (1.) To lie down as on a small bed. Job xxxviii. 40. (2.) To lie low. Deut. xxxiii. 13. (3.) To yield to labour and oppression. Gen. xlix. 14.

COVENANT; an agreement between two or more parties on certain terms. The obligation of all covenants arises from the *self-binding act* of the parties covenanting, even as the obligation of a law arises from the *authority* of the lawgiver. Anciently covenants were made with great solemnity; beasts were slain, with awful imprecations that God might deal so with the breaker. The Scripture alludes to the solemnity of killing a calf, and rending it asunder, and passing between the parts, in token of a solemn wish that so God might *rend in twain* the breaker of the covenant. Jer. xxxiv. 18. In covenants there are, the parties between whom the agreement is made; the condition which, when performed, gives right to claim the reward; the promise, which secures the reward to him who fulfils the condition; and if a party be fallible, a threatening is generally annexed, to deter him from breaking his terms. The Hebrew *ברית* denotes *choosing*, or *friendly parting*; as, in covenants, each party, in a friendly manner, consented, and so bound himself to the chosen terms; and because of the cutting asunder of beasts on that occasion, the making of covenants is often called a *cutting* of them. In the New Testament, God's covenant is called *διαθήκη*, or testaments, as all its blessings are freely dispensed to us. Both words may, in general, be rendered an *establishment*; and this signification will answer in every place where the words are found. In Scripture, we read of a variety of covenants between men: between Abraham, Eshcol, Aner, and Mamre; between Abraham and Abimelech; between Isaac and Abimelech; between Jacob and Laban; between Jacob and the Shechemites; between Israel and the Gibeonites; between David and Jonathan; between Solomon and Hiram; between Asa and Benhadad; between Ahab and Benhadad; between Jehoiada and the Jewish rulers; between Joash and his subjects; between Hosea and the Assyrians and the Egyptians in their turn; between Zedekiah and Nebuchadnezzar, and others. Gen. xiv. 13, and xxi. 2, and xxvi. 28, and xxxi. 44, and xxiv, &c. The Jews' *covenant with death and agreement with hell*, were their sinful leagues with the Assyrians or Egyptians, or their carnal dependence on the Romans, that made them as secure against hell and destruction as if they had been in alliance with them. Isa. xxviii. 15, 18.

When covenants are between men, each party has the power to accept or refuse the terms. But when God is a party, it is inconsistent with his grandeur to have the terms proposed by a creature; nor is it possible that what he proposes can, without sin or self-injury, be rejected. Immediately after the flood, God made a covenant of safety with Noah and his family, and the beasts of the earth, importing that the earth should never more be drowned with water, and that day and night, summer and winter, seed-time and harvest, should from age to age return in their order. Of this the rainbow was the seal. Gen. viii. 21, 22, and ix. 9-17. Jer. xxxiii. 20, 25. He made a covenant of property with Abraham, importing that his seed should be very numerous, and have Canaan for their inheritance. This he confirmed to Isaac and Jacob; and of this *circumcision* was the seal; for which reason it is called *the covenant*. Gen. xiii. 15-17, and xv. 18, and xvii. 4-9, 13. Ps. cv. 8-11. Neh. ix. 8. At Sinai, besides publishing the covenants of works and grace, to excite the Hebrews to flee from the one, and to seek salvation by the other, God made with the Hebrews a national cove-

nant, importing that he assumed them for his peculiar people, and gave them the peaceful and happy enjoyment of Canaan, on condition of their obedience to his laws. Exod. xix-xxiv. Deut. vi. 17-19. The commandments which required the condition are called *God's covenant*. Deut. iv. 13. Ps. xxv. 10. The Jewish nation, or their religion, are called the *holy covenant*: the former were God's peculiar people, and the latter exhibited the whole substance of his covenants with men. Dan. xi. 28. The whole ceremonial service was a kind of seal of this national covenant. Exod. xxiv. Deut. xxvi. and xxvii. Just before the death of Moses and of Joshua, and in the days of Asa, Joash, Hezekiah, Josiah, Zedekiah, Ezra, and Nehemiah, this was solemnly renewed, and the Hebrews devoted themselves to the service of God; and in this the churches of Christ under the gospel ought to imitate them, as God gives opportunity. Deut. xxix. Josh. xxiv. 2 Chron. xv. and xxiii. and xxix. and xxvii. Jer. xxxiv. Ezra x. Neh. ix. and x. Isa. xli. 18, 21. 2 Cor. viii. 5. God made a covenant of high-priesthood with Phineas, denoting that, for his zeal in cutting off two impudent fornicators, he and his family should chiefly enjoy that office till it should be abolished by the death and resurrection of Christ. Num. xxv. 12, 13. God also made a covenant of royalty with David, importing that he and his family should be kings and governors of the Hebrews till the Messiah should spring from his loins, and be the everlasting King of his church. 2 Sam. xvii. Ps. lxxxix. That these covenants did not immediately relate to eternal felicity, that they were typical of good things to come, and that most of them were not proper covenants, but mere promises, is evident to every careful inquirer. The *covenants* to which the gentiles were long strangers, and which long pertained to the Jews, were not only several of the above, but also the *covenant of grace*, which, in respect of its various intimations, and different dispensations to us in free promises, may be called the *covenants of promise*. Rom. ix. 4. Eph. ii. 12. Marriage is called the *covenant of God*, as therein, according to his will, persons bind themselves to one another, as in his presence. Compare Prov. ii. 17. with Mal. ii. 14.

The two *covenants* which relate to the everlasting happiness of mankind are those of works and of grace. Gal. iv. 24. The *covenant of works*, as it was not between equals, but its whole terms were proposed by the sovereign Lawgiver, is often called the *law*, or *law of works*. Gal. iii. 10. Rom. iii. 27, vi. 14, vii. 4, and viii. 2. Gal. ii. 19, and iv. 4. In this transaction the parties were God, Father, Son, and Holy Ghost, as our Creator and Supreme Ruler, infinitely holy, kind, and condescending; and Adam, a holy and righteous man, perfectly able to keep the whole law, and as the common father and representative of mankind. It was made by the *self-obligation* of these parties. The condition was Adam's perseverance, during his whole time of probation, in the most perfect and unspotted obedience to the whole law of God written on his heart, and to the positive law of forbearance from the forbidden fruit. The reward annexed to this obedience was the continuance of him and his posterity in such perfect holiness and happiness as he then had, while they remained upon earth; and the translation of them, in due time, to the celestial regions, where they should be for ever blessed with the full enjoyment of a Three One God. The penalty threatened for the least breach of any command was an immediate sentence of condemnation, issuing in the spiritual death of the souls of him and his posterity, the temporal death of their bodies, and the eternal death of both soul and body in hell for ever. The *seals* of this covenant were the tree of knowledge and the tree of life; if we may not also add, the Sabbath and paradise. That such a covenant was really made is evident. Here we find every requisite of a covenant; parties, condition, penalty, which includes the promise and seals. Gen. ii. 16, 17, and iii. Gal. iii. 10, 12. It is expressly called a *covenant*. Gal. ii. 24. Hos. vi. 7, *margin*. Adam is expressly compared with Jesus Christ, as our new covenant head. Rom. v. 12-19. 1 Cor. xv. 21, 22, 45, 49. Without the recognition of this covenant, it is impossible to account for the imputation of Adam's sin to his posterity in a way consistent with the justice of God; it is impossible to account for the imputation of his first sin, *his one offence*, more than of all his after transgressions; or for the imputation of his sin, more than of those of our

immediate ancestors. Rom. v. 12-19. 1 Cor. xv. 22. By Adam's eating of the forbidden fruit, which contained in it a most aggravated violation of every part of the divine law, this covenant was broken, and Adam and all his posterity thereby ruined. Gen. iii. Rom. v. 12-19. It were most absurd to imagine that this act of disobedience could annul the obligation of the divine law, or of the covenant engagement to keep that law, or render men independent of God, and under no obligation to obey him. Man, therefore, now became at once obliged to perfect obedience, and to endure the whole penalty of the violated agreement. Adam was displaced from his honorary station of covenant head, and he and all his posterity stood under the broken law, each bound for himself. Gal. iii. 10, 12. Thus dreadful was the case of mankind. Those represented in Adam behooved to be brought into existence in their respective order, according to the tenor of the covenant: nor could they be so without the immediate imputation of his first sin, and the divine curse in consequence thereof, subjecting them to spiritual, temporal, and eternal death. The demands of the law, in order to life, were become infinitely hard, and impossible for any creature. The corruption of every man's nature rendered him an outrageous enemy to God and his law: and the curse lying on his conscience, as with almighty weight, secured him under the power of this corruption, as part of his punishment. Gal. iii. 10. Rom. v. 12-19, and viii. 7, 8. Eph. ii. 1-3, 12. 1 Cor. xv. 56. To add to his misery, the corruption of his nature, his pride and enmity against God, together with the impression of the curse on his conscience, powerfully impelled him to seek happiness by the works of the law, in opposition to any other scheme which God might reveal. Rom. ix. 31, 32, and x. 3. Gal. iii. 10, and iv. 21. Matt. xix. 16.

From eternity God foresaw our ruin, and before we fell had settled the whole method of our redemption in a covenant of grace. Here indeed every Divine Person engaged to bear his share of the work; but the agreement was formally between the Father, as sustaining the sovereign majesty of the divine essence; a God, holy, high, just, infinitely offended with sin, and gracious to sinners; and his eternal Son, as our incarnate Redeemer, Surety, and atoning Priest, representing the whole number of men that were chosen to everlasting life. As it was inconsistent with the perfections of God to recover a sinner to the dishonour of his holy law, the Son of God was required, in our nature, to submit himself to the broken law, and fulfil every demand of its precept or penalty, as the condition of our eternal life. The infallibility of the Redeemer's person entirely excluded a penalty, as there could be no breach. But the promises of this covenant are exceeding great and numerous, all of them primarily made to him, and some of them immediately fulfilled on his person, and others on his chosen seed. The promise of preparation for and assistance in his work depended entirely on the free and sovereign love of God, the promised acceptance of and reward of his work in his glorious exaltation, and our eternal redemption, immediately depend on his fulfilment of the broken law in our stead. Ps. lxxxix. 3, 4, and xl. 6-8. Isa. lii. 13-15, and liii. Matt. iii. 15. Luke xxiv. 26. Phil. ii. 7-10.

To honour our Redeemer, to secure and reward our redemption by him, the whole administration of the covenant is divinely committed into his hand, that he may dispense it to sinful men. In him, as *Trustee* thereof, hath God lodged the whole blessings of righteousness; the Spirit, justification, adoption, sanctification, comfort, and endless glory. John iii. 35. Col. i. 19. Matt. xi. 27. John xvii. 2. All these blessings he, as the great *Testator*, freely bequeaths to us sinful men, in the promises and offers of the glorious gospel. Heb. ix. 16, 17. Luke xxii. 29, 30. As our Advocate with the Father, he, by intercession, procures the execution of his *latter will*: as Prophet and King, he reveals and applies the various blessings therein contained. John xvii. Heb. vi. 25. 1 John ii. 1. Acts iii. 22, 26, and v. 31. Rom. xi. 26.

Under the Old Testament, this covenant of grace was externally administered by promises, prophecies, sacrifices, circumcision, the passover, and other types and ordinances. Under the New, it is administered in the preaching of the gospel, baptism, and the Lord's Supper; in which grace and salvation are held forth in greater fulness, evidence, and efficacy to all nations. 2

Cor. iii. 6-18. Heb. viii. Matt. xxviii. 19, 20. 1 Cor. xi. 23-28. But in both periods, the Mediator, the whole substance, blessings, and manner of obtaining an interest therein by faith, are the very same, without any difference. Heb. xiii. 6. Gal. iii. 7-14.

COVER; (1.) To hide. Prov. xii. 16. (2.) To clothe. 1 Sam. xxviii. 14. (3.) To protect. Ps. xci. 4. (4.) To veil. 1 Cor. xi. 6. (5.) To enclose. Exod. xxix. 13. God *covers himself with a cloud* when he withholdeth the favourable smiles of his presence and providence, and manifests his just wrath and indignation. Lam. iii. 44. God *covered* the Jewish prophets, rulers, and seers when he rendered them stupid, wretched, and contemptible. Isa. xxix. 10. God *covers* with a robe of righteousness, and *covers sin*, when, through the imputation of the Saviour's obedience and suffering, he fully and irrevocably forgives it. Isa. lxi. 10. Ps. xxxii. 1. Rom. iv. 7. Men *cover their own sin* when they deny, excuse, extenuate, or defend it. Prov. xxviii. 13. Job xxxi. 33. Men *cover* the sins of others when they forgive injuries done them, and hinder others' faults from being publicly known. Prov. x. 12, xii. 16, and xvii. 9. One's *covering* his own head, face, or lips imports shame, grief, and perplexity. Jer. xiv. 3. 2 Sam. xix. 4, and xv. 30. Ezek. xxiv. 17, 22, and xii. 6. To have one's *face covered* by another imports condemnation to death. Esth. vii. 8. Seraphim *covering their face and feet with their wings*, are angels and ministers unable to behold the brightness of the divine glory that shines in the person and office of Christ, and blushing at their best works before him. Isa. vi. 2. To be *covered with a cloud, anger, shame, confusion, horror, ashes, violence*, is, through the anger of the Lord, to be reduced to a most wretched and shameful condition, and to be punished for oppression of others. Lam. ii. 1. Ezek. vii. 18. Hab. ii. 17. Obad. 10. Ps. lxxxix. 45. A man's mouth is *covered with violence* when the obvious punishment of his oppression convinces and confounds him, that he has nothing to say for himself. Prov. x. 6. The *waters cover the sea*; they cover the bed or channel of the sea; or the fresh waters, being lighter, cover the surface of the sea. Hab. ii. 14.

COVERING; veil; clothes; roof. Job xxvi. 6, and xxxi. 9. Gen. viii. 13. The Jews *covered with a covering not of God's Spirit*: they depended on the assistance of the Egyptians, contrary to the will of God. Isa. xxx. 1. The *face covering and veil* spread over all nations is the gross ignorance and sentence of condemnation which lay on the gentile world. Isa. xxv. 7. He *discovered the covering of Judah*: God exposed their hypocrisy and wickedness; and the king of Assyria destroyed their armies and demolished their walls. Isa. xxii. 8. He is a *covering of the eyes* to thee, and to all that are with thee; thy husband shall protect and govern thee and thy family: or might not the words be translated, *It, the thousand pieces of silver, shall purchase veils to thee, and all these with thee*. Gen. xx. 16.

COVERT; (1.) A shady place. 1 Sam. xxv. 10. (2.) A thicket of trees or shrubs. Job xxxviii. 40. (3.) Shelter; protection. Ps. lxi. 4. The *covert of the Sabbath* which Ahaz demolished was a place in the court of the temple where the royal family sat to hear the law on the Sabbath; or a shelter here erected to defend the people in a storm. 2 Kings xvi. 18. He has *forsaken his covert as a lion*; God has wrathfully forsaken his city and temple of Jerusalem; or rather Nebuchadnezzar has furiously marched from Babylon, his capital, or from his lodging at Riblah. Jer. xxv. 38. Jesus Christ is a *covert* to his people: by his blood, his love, his power, and providence, he covers their crimes and infirmities: protects them from the wrath of God, the dominion of sin, and the rage of devils and men. Isa. iv. 6, and xxxii. 2.

COVET; (1.) Sinfully and immoderately to desire earthly enjoyments, as honour, wealth, pleasure. Josh. vii. 21. (2.) To desire earnestly in a lawful manner. 1 Cor. xii. 31.

COVETOUSNESS, an inordinate desire of earthly things, or of what belongs to our neighbour. Covetousness is a vice that becomes stronger in old age, when other vices are weakened: it can never be satisfied; it renders men the abhorrence of God, cruel, oppressive, and unjust towards neighbours: and it betrays the man into sins and miseries unnumbered. Ps. x. 3. Mic. ii. 2. Deut. xvi. 19. Job xx. 15-17. Prov. i. 19. 1 Tim. vi. 10.

**COULTER**; that part of the plough which cuts the ground. It is generally of iron. 1 Sam. xiii. 20.

**COUNCIL**; a meeting of rulers, to decide pleas and other affairs. John xi. 47. See **SANHEDRIM**.

**COUNSEL**; (1.) Advice. Dan. iv. 27. (2.) A secret purpose or thought. 1 Cor. iv. 5. God's counsel is, (1.) His purpose or decree. Acts iv. 28. Isa. xlv. 10. Ps. xxxiii. 11. (2.) His will and doctrine, concerning the way of salvation to sinful men. Luke vii. 30. (3.) The direction of his word, the teaching of his Spirit, and the guidance of his providence. Ps. lxxiii. 24. Rev. iii. 18. To stand in God's counsel is to be familiar with him, and know his will and purpose. Jer. xxiii. 18, 22.

**COUNSELLOR**, is one who deliberates about affairs; especially such a one as kings used to advise with. Prov. xi. 14. Ezra iv. 5. Christ is called a *Counsellor*; with him his Father deliberately fixed the whole plan of our salvation; and he, possessed of infinite wisdom and knowledge, directs and admonishes his people in every case. Isa. ix. 6. God's statutes are the saints' *counsellors*, which they consult, and from which they receive direction in every hard and difficult case. Ps. cxix. 24.

**COUNT**; **RECKON**; (1.) To number. Lev. xxiii. 15. Ezek. xlv. 26. (2.) To esteem; judge. Job xiv. 15. (3.) To impute; place to one's account. Gen. xv. 6. Ps. cvi. 31. Rom. iv. 3. (4.) To reason with one's self, and conclude from arguments. Isa. xxxviii. 13. Rom. vi. 11, and viii. 18. (5.) To state an account with one. Matt. xviii. 24. See **ACCOUNT**.

**COUNTENANCE**; (1.) The face or visage. 1 Sam. xvi. 7. (2.) Love; favour. Gen. xxxi. 5. Belshazzar's countenance was changed, when, instead of cheerful, he looked sad and affrighted. Dan. v. 6. Cain's countenance fell when he looked angry and surly. Gen. iv. 5. As by the countenance we manifest our love, hatred, grief, joy, pleasure, and anger; the *lifting up* or *shining of God's countenance* denotes the manifestation of his favour and love: and the *hiding, frowning, or rebuke of his countenance*, denotes the manifestation of his anger in just judgments. Ps. xlv. 3, and lxxx. 16. Christ's countenance as *Lebanon*, excellent as the cedars, is his whole appearance in person, office, relations, and work, which is ever delightful and glorious. Song v. 15. The saints cause Christ to see their countenance, when, in the confident exercise of faith and hope, they come with boldness to his throne of grace. Song ii. 14. *Thou shalt not countenance a poor man in his cause*; thou shalt not unjustly pity and favour him on account of his poverty. Exod. xxiii. 3.

**COUNTERVAIL**; to make up the loss. Esth. vi. 4.

**COUNTRY**; **REGION**; (1.) A kingdom or province. Gen. xiv. 7. (2.) That part of a kingdom or province which lies without the limits of cities. Isa. i. 7. (3.) The people that dwell in a country. Matt. iii. 5. Heaven is called a *country*, in allusion to Canaan: how extensive its limits! how wholesome its air of divine influence! how wide its prospect! how numerous the privileges and inhabitants! And it is a *better country*, as its inhabitants, privileges, and employments are far more excellent than any on earth. Heb. xi. 14, 16. It is a far country, very distant from and unknown in our world. Matt. xxi. 33, and xxv. 14. Luke xix. 12. A state of apostasy from God, whether of men in general or of the gentile world, is called a *far country*; it is distant from that in which we ought to be, in it we are ignorant of God, exposed to danger, and have none to pity or help us. Luke xv. 13: A state or place of gross ignorance and wickedness is called the *region and shadow of death*. Matt. iv. 16.

**COUPLE**; to join together. Exod. xxvi. 6. A **couple**; two, a few. 2 Sam. xiii. 6.

**COURAGEOUS**; free from fear; full of boldness and hope. Josh. i. 7.

**COURSE**. (1.) The running of a stream; or the channel where it runs. Isa. xlv. 4. (2.) Motion; voyage; journey. Acts xxi. 7. (3.) Success; progress. 2 Thess. iii. 1. (4.) Order; proper station. Ps. lxxxix. 5. (5.) Turn of service. 2 Chron. v. 1. (6.) Class of priests appointed to serve in a particular order or turn. Luke i. 5. (7.) Common manner or practice. Eph. ii. 2. (8.) The business appointed for one, whether ministers or others. 2 Tim. iv. 7. Acts xiii. 25.

**COURT**; (1.) An enclosed part of the entrance into a palace, house, or tent. Esth. v. 1. Jer. xxxviii. 6. The tabernacle had one court, the temple two, where the priests or Israelites assembled to worship God; which

might represent the humble and exposed state of Christ and his people; and in allusion to which the places of public worship, the ordinances of God, and fellowship with him therein are called God's *courts*: and to dwell in his courts is frequently to attend ordinances, and enjoy God in them. Ps. lxxv. 4, lxxxiv. and xxiv. 2. The court without the temple, left unmeasured, and to be trodden of the gentiles, is the outward state, civil establishment, and nominal professors of the Christian church, given up to be abused by the papists for 1260 years. Rev. xi. 2. (2.) **COURT** signifies a king's palace or household. Phil. i. 13.

**COURTEOUS**; kind; affable. 1 Pet. iii. 6.

**COW**. See **BULLOCK**.

**COZ'BI**; a daughter of Evi, prince of Midian. She, with a number of her countrywomen, came into the camp of the Israelites to seduce them to uncleanness and idolatry; and being taken in the very act of adultery with Zimri the son of Salu, a prince of the Simeonites, Phinehas thrust them both through the belly, at the moment of their infamous embraces. Num. xxv. 6-15.

**CRACKLING**. The laughter of a fool is like to the crackling noise of thorns burning; is senseless, base, and of short duration. Eccl. vii. 6.

**CRACKNELS**; a sort of hard cakes, or buns. 1 Kings xiv. 3.

**CRAFT**; (1.) Deceit; guile. Dan. viii. 25. (2.) Trade; occupation. Acts xviii. 3, and xix. 25, 27.

**CRAFTSMAN**; one skilled in some mechanical trade. Deut. xxvii. 15. Acts xix. 24.

**CRAFTY**; cunning; deceitful. Job v. 12. 2 Cor. xii. 16.

**CRAG**; the top or sharp point of a rock. Job xxxix. 28.

**CRANE**; a tall and long-necked fowl. Its beak is pretty long, but shorter than that of the heron. Its head is cristated, and almost bare. The claw of the middle toe is not serrated. Cranes are of three kinds. (1.) The common ones, whose weight is about ten or twelve pounds, and their length, from the toe to the beak, about five feet; their beak of a greenish black, and long and pointed; their wings large; their legs and feet black, with long toes; their windpipe runs far down their breast, and then returns at the same passage, and descends to the lungs. They live on grain, and their flesh is very delicate. (2.) The Indian cranes, which are smaller, but their beak longer, their tail short, and a rough red skin on the top of their head. (3.) Majorca cranes, having a crest like hogs' bristles on the crown of their head. Cranes have a loud voice, and before winter remove with the storks, and return in the spring; but where they spend the cold season we know not. Hezekiah, in his sickness, *chattered as a crane or swallow*, sometimes complained aloud of his grievous pain, as a crane, and sometimes twittered, or peeped, as a swallow. Isa. xxxviii. 14. The Jews were more stupid than cranes, storks, and turtles; they knew not the proper season of duty. Jer. vii. 7.

**CRASHING**: a noise occasioned by treading down, breaking, or jostling. The great crashing from the hills was the noise of the breaking down of the temple, or palaces, erected on hills, in Jerusalem. Zeph. i. 10.

**CRAVE**; earnestly to desire or request. A man's mouth *craveth* his labour; he is obliged to labour, that he may have wherewith to satisfy his craving appetite. Prov. xvi. 26.

**CREATE**; (1.) To make things from nothing. Gen. i. 1. (2.) To form things from unfit matter. Gen. i. 21, and ii. 19. (3.) To implant saving graces and endowments where they were not. Eph. ii. 10. (4.) To recover the heart from apostasy, and cleanse it from great pollution. Ps. li. 10. (5.) To bring things about in the course of providence. Isa. xlv. 7. (6.) To restore to vigour and flourish. Ps. civ. 30. The creation of all things from nothing happened about 4003 years before our common account. This being 1832, and added to the former, gives 5835 years in all. To give us an example of working six days, and resting on the seventh, and to render the order of his operation obvious to us, God employed six days in bringing his work of creation to perfection. On the first, He formed the general system of heaven and earth, and probably the angels. The earth was at first a rude mass, without form and beauty, and without inhabitants or product; the Divine Spirit, in his actuating influence, hovered over the dark surface of this deep chaos. By the word, the will, or eternal Son of God, light was formed and separated from the darkness, to make a succession of day and night. On

the *second* day, God made a firmament, expanse, or atmosphere, to support the water in the clouds, and separate it from that which was below. On the *third*, He drained the water from the earthy parts of our system, and gathered it into seas, either in the bowels of the earth, or in such beds on the surface as he formed for it. On the *fourth*, He further collected the light, and formed the sun, moon, and stars, and appointed them their motions and use. On the *fifth*, He formed the fishes from water, and the fowls from a mixture of water and earth. On the *sixth*, He formed cattle, creeping things, and the body of Adam, out of the dust of the ground; and the body of Eve out of a rib taken from Adam's side: both Adam and Eve were in their formation endued with rational and immortal souls. Gen. i. Exod. xx. 11. Capelus and others would have the creation effected in the spring, the first day of it about the 11th of April. But as the most ancient heathens reckoned the beginning of their year from harvest, we do not know of any other reckoning till the Jews' departure from Egypt; and as the trees and herbs bore seed on the day of their creation, we are inclined, with the great Usher and others, to think the world was created in harvest, but whether on the 22d day of October, as Usher, or about the 1st of September, as Scaliger and Spanheim, we shall leave undetermined, though the latter opinion appears the most probable. As Moses' account of the creation is very short, Descartes, Thomas Burnet, Whiston, Buffon, and others, have attempted a philosophical explication, if we might not rather say a confutation of it, but as Moses' informer knew better how it was effected than any of these learned gentlemen, we shall not insert any of their fancies.

**CREATION** not only signifies the act of making things out of nothing, but also the creatures or things formed from nothing. 2 Pet. iii. 4. Rev. iii. 14.

**CREATURE** sometimes denotes all created things, Rev. v. 13; and sometimes only *men*, whom the Jews called the *creature*, by way of eminence. Mark xvi. 15. By the *creature* or *creation*, that waits for a glorious deliverance into the glorious liberty of the sons of God, some will have the heathen gentiles meant; but how these were unwillingly made subject to the bondage of corruption, or how they waited and longed for a gospel deliverance, it is difficult to understand. Is it not more easy to represent the *creature* or *creation* to be the irrational part of our world, which, by the providence of God is subjected to vanity for man's sin, and is often used instrumentally in wickedness, and which, at the last day, shall be perfectly delivered from this vile abuse. Rom. vii. 19-23. The implanted habit or principle of grace, and the man who possesses it, are called a *new creature*; it is formed from nothing by the Almighty influence of the word and Spirit of God; it is quite new, and entirely opposite to the old principle of natural corruption. Gal. vi. 15. 2 Cor. v. 17.

**CREDITOR**; one to whom we owe a debt. 2 Kings iv. 1, 7. God is our *creditor*; to him we, as creatures, owe our existence, and all we have; to him, as sinners, we owe infinite satisfaction for our offences; and the more he forgives us, the more we ought to love him. Luke vii. 41-43.

**CREEK**; a small bay of the sea, where it juts into the land; or a corner of a harbour. Acts xxvii. 39. Judg. v. 17.

**CREEP**; (1.) To crawl on the ground. Gen. i. 20. (2.) To enter with subtlety and privacy. 2 Tim. iii. 6. Jude 4.

**CRESCENTS**; one of Paul's fellow-preachers, who departed from him while he was at Rome, to go for Galatia, and perhaps carried the inspired epistle to that church. 2 Tim. iv. 10.

**CRETE**, or **CANDIA**; an island in the Mediterranean Sea, a good way north of Egypt, and west of Syria, about 280 miles long, and 55 broad. It was very early peopled, probably by a number of the Philistines, who fled from Canaan in the days of Joshua; nay, perhaps the Capthorim of Egypt had partly settled here in times still more ancient. Vast numbers of Greeks also took up their residence in this island, especially after the Trojan war. Crete contained one hundred cities, Gnosus, Cydon, Cortyna, Dictynna, &c.: but nothing rendered it more famous than the pretended education of Jupiter, a chief deity there, and the laws of Minos, one of their kings. The inhabitants at first were famed for probity; but afterward became more so for lying,

deceit, sloth, gluttony, and lewdness. Anciently they were most expert slingers and archers, though now they appear to know nothing of that art. After the Cretians had been governed by a succession of eighteen kings, they were formed into a commonwealth. After they had continued in this form for several ages, and had never made any great figure, Metellus, the Roman consul, about A. M. 3938, reduced them by a bloody war of two or three years. Crete continued subject to the emperors of Rome and Constantinople till about A. D. 823, when the Saracens seized on it. Not long after, the Greeks retook it. About A. D. 1205, Baldwin the Frank, emperor of Constantinople, gave it to Boniface, earl of Montferrat, who sold it to the Venetians. They had not been masters of it much above 400 years, when the Ottoman Turks, after a twenty-four years' siege of the city Candia, became masters of the whole island, A. D. 1669. The gospel was very early preached, and a church planted here; Titus was appointed to ordain officers in it; and here Paul touched in his way to Rome. Ever since, there has been less or more Christianity in this place, though at present it is scarcely noted for any thing at all. Tit. i. 5. Acts xxvii. 9, 21.

**CRIB**; a stall for cattle. Prov. xiv. 4.

**CRIME**; a fault that incurs punishment. Acts xxv. 16. Adultery is a *heinous crime*, in the view of the mildest judges, and punished by them. Job xxxi. 11. *Bloody crimes* are cruelty, oppression, murder. Ezek. vii. 23.

**CRIMSON**; one of the seven red colours. The *KERMES*, from whence crimson is derived, is a small round shell, thin, smooth, and shining, of a reddish brown colour, mixed with a white ash-colour, and about a quarter of an inch in diameter, and generally divided into two unequal cavities, the largest of which is filled with eggs exceeding red, and the lesser with red liquor. These shells grow on the branches of a shrubby green oak, found in Palestine, south of France, &c. When these shells are loosed from the leaves to which they hang, the worms formed therein come out at the hole made thereby, and by sifting are separated from the shells; and afterward lightly pressed into balls of the bigness of a small hen-egg, and so kept till they are used for dying. 2 Chron. ii. 7, 14, and iii. 14. Isa. i. 18, and Jer. iv. 30. See **SCARLET**.

**CRISPING-PINS**; for curling the hair: but **CHARITM** may signify bags for the hair, or clasps. Isa. iii. 22.

**CRISPUS**; chief of the synagogue at Corinth; who was converted and baptized by Paul, Acts xviii. 8. 1 Cor. i. 14, about A. D. 52.

**CROCODILE**; a large animal of the lizard kind, supposed by some to be the leviathan of Job. Moses, in Lev. xi. 29, refers to an animal of this nature, which in Hebrew is called *CHOVEN*, and translated by the Seventy, *land crocodile*; as it is by most other translators; but what led the translators of the English authorized version to render it tortoise cannot be surmised. The crocodile, so well known in Egypt, is found in great numbers upon the banks of the Nile: their eggs resemble those of a goose; they deposit them in considerable numbers in the sand, and leave them to be hatched by the heat of the sun. The crocodile is covered with very hard scales, which cannot be pierced without great strength; but under the belly the skin is tender. It has a very wide throat; its teeth are sharp, and placed at equal distances from each other; those of the under jaw closing between those of the upper. Though its feet are disproportionately short, it runs with great swiftness, but turns itself with great difficulty, it being from twenty to thirty feet in length. The crocodile is sometimes caught with hooks baited with hogs' flesh; it is also taken in pitfalls. The Egyptians worshipped this animal.

**CROOKED**; bowed; turning in and out. A *crooked nation* or *generation* are such as rebel against God, have their qualities, inclinations, and practices quite disagreeable to the *even* rule of his law, and unanswerable to their own profession. Phil. ii. 15. Deut. xxxii. 5. *Crooked ways* are practices and customs unconstant, uncandid, uncomely, and disagreeable to the law of God. Prov. i. 15. God makes men's lot or path *crooked* when he inflicts on them changes from prosperity to adversity, or from one trouble to another, and renders their condition unsightly and disagreeable. Lam. iii. 9. Eccl. i. 15, and vii. 12. *He makes crooked places straight* when he removes every impediment, and renders a work easy to his agents. Isa. xlv. 2.

**CROP**; the *crow* of a fowl. Lev. i. 16. To *crop* is to cut off the top of a plant. Ezek. xvii. 4, 22.

**CROSS**: a sort of gibbet, consisting of two pieces of wood placed crosswise, in the form of a T or X. That on which our Saviour suffered death is said to have been of the former kind. The death of the cross was called *crucifying*. With the Greeks, and other nations, it was a common punishment. With the Jews it was not used at all, hanging on a tree being an execution of a different kind. With the Romans, it was reckoned a horrid crime to execute any of their citizens in this manner. It is therefore no inconsiderable proof of an overruling Providence to order matters so, that Jesus should suffer the death of the cross. It was a shameful, painful, and lingering death. First, the criminal was generally scourged with cords, often with bones at the ends. Next, he bore his cross, or part of it, to the place of execution. When he came thither, his clothes were stripped off, and either before or after the cross was erected, his hands were sometimes bound, but usually nailed to the cross-beam, and his feet to the lower part. The nails driven through the most sensible parts of the body, and sustaining part if not the whole weight of the criminal, rendered the pain very exquisite. It is, however, said, a piece of wood between their legs often supported them. It was sometimes two or three days before the person expired: hence the legs of the thieves crucified along with Christ were broken, that their death might be hastened; and it was owing to the voluntariness of his death, and the impression of his Father's wrath on him, that Jesus so quickly expired. Sometimes persons were crucified with their head downwards. In this manner, it is said, Peter, to honour his master's death, desired to be crucified. An inscription, representing the cause of the punishment, was written on a tablet, and placed on the top of the cross. It is observable, that the inscription of Christ, instead of charging him with a crime, plainly hinted his innocence and Messiahship; nor could the heathen governor be prevailed on to alter it. Christ was *crucified through the weakness* of his humanity, but lives by the power of God; was raised from the dead, and lives for ever, by his own divine power. 2 Cor. xiii. 4, compared with 1 Pet. ii. 18. He is *crucified afresh* when his person or office is despised, hated, and blasphemed, or his righteousness and gospel utterly rejected. Heb. vi. 6. He is *crucified* at Rome, or in the antichristian state, when his person and office are despised, his truth perverted, his righteousness blasphemed, and his people murdered. Rev. xi. 8. The saints are *crucified with Christ*; in his death he represented them, and, applied to their conscience, this renders them dead to the law, to sin, and to the world, and gradually effects the death of their indwelling corruptions. Gal. ii. 20. Their old man, or corrupt lusts, are *crucified* with him; the law, which is the strength of sin, being slain by his fulfilment of it; and by their union with his person, and sharing of the views and virtue of his dying love, their indwelling sin is gradually weakened, and they are enabled through the Spirit to mortify the deeds of it. Rom. vi. 6. Gal. v. 24. By him and his cross they are *crucified to the world, and the world to them*; by their professed cleaving to him, and the doctrine of his cross, they become contemptible to wicked and worldly men, and are separated from them: by cleaving to his person, and applying his righteousness to their consciences, their affections and love to the world are disengaged from it, and it is to them as a dead malefactor, that has murdered their soul, and caused them to dishonour their God. Gal. vi. 14.

The whole sufferings of Christ are called his *cross*; as on it he suffered in the most tremendous manner, in both soul and body at once. Eph. ii. 16. Heb. xii. 2. The doctrine of his sufferings is called his *cross*. 1 Cor. i. 18. Gal. v. 11, and vi. 12. Enemies to his *cross* are such as undermine the necessity or virtue of his righteousness, by their legal doctrine, worldly care, or licentious life. Phil. iii. 18. Troubles and afflictions, chiefly those endured for Christ, are called a *cross*; they are painful, lingering, and attended with shame in the view of carnal men: and to *take up this cross* is cheerfully to submit to it from love to Christ. Matt. xvi. 24.

**CROSSWAY**; the place where one way passes through another, and where, consequently, fugitives and travellers are most readily met with. Obad. 14.

**CROUCH**; to crouch towards the earth. The *crouching* of the wicked, in order to take the poor, signifies the

low and base methods he takes to oppress him, and the hiding of his designs till he accomplish them. Ps. x. 10.

**CROWN**. (1.) The top of the head. Isa. i. 6. (2.) A cap of state, worn on the heads of sovereign princes, to mark their power and authority. 1 Chron. xx. 2. In allusion to this, our Saviour was crowned with thorns. John xix. 5. (3.) A cap given in reward to one who had been most active in taking a city, gaining a battle, or winning a game or dispute. Such crowns were often no more than of twigs of palm-tree, olive, laurel, ivy, &c. 1 Cor. ix. 25. (4.) A cap worn by persons on their marriage-day, and which, it seems, was put on by their mother. Sol. Song. iii. 11. (5.) That blue riband whereby the high-priest fastened his mitre on his head, and on whose golden plate, fixed to the forehead, was inscribed, *Holiness to the Lord*. Exod. xxviii. 36, and xxix. 6. (6.) Any thing that adds honour and glory to one. Thus the Lord was a *crown of glory and a diadem of beauty* to Judah; he protected, exalted, and reformed them, when the ten tribes were carried into captivity. Isa. xxviii. 5, with 2 Chron. xxix-xxxiii. The church is a *crown of glory, and royal diadem* to God; in her, his glory, power, and authority are clearly displayed. Isa. lxii. 3. Zech. ix. 16. Christ's *crown of gold*, his many crowns, are the mediatorial power, authority, and glory assigned him by his Father; his manifold victories and high sovereignty, and the ascription of all praise and honour to him by the church. Ps. cxxxiii. 18. Rev. xix. 12. Sol. Song. iii. 11. The church's *crown of twelve stars* is her heavenly, illuminating, and directing doctrines of the prophets and apostles, which are her honour, and mark her royal state and marriage with Christ. Rev. xii. 1. Saints are a *crown* to ministers; are the ornament and honour of their labours. Phil. iv. 1. 1 Thess. ii. 19. The saints' *crown of glory, life, and righteousness* is that royal and truly honourable state of glory, life, and holiness, given them through the righteousness of Jesus Christ. Rev. iii. 11, and ii. 10. 1 Pet. v. 4. 2 Tim. iv. 8. The saints *cast their crowns* before God's throne; they undervalue themselves, and all they have, in comparison of him; and ascribe their whole existence, holiness, and happiness to Christ, and to God in him. Rev. iv. 4, 10. A good wife is a *crown*, an honour, and cause of wealth and power to her husband. Prov. xii. 4. So are children a *crown* to their parents. Prov. xvii. 6. A *hoary head, or gray hairs*, are a *crown*: an honourable badge of wisdom and authority. Prov. xx. 29, and xvi. 31. *Riches are a crown to the wise*, as they gain and expend them honourably. Prov. xiv. 24. Honour, wealth, and authority, are called a *crown*. Prov. xvii. 6, xxvii. 24, and iv. 9.

The *beautiful crown* given to the Jews at their marriage-covenant with God, and which fell from their head at their captivity, was their honourable renown, glorious wealth, and beautiful order and government of church and state. Ezek. xvi. 12. Lam. v. 16. The *crowns of the locusts*, under the fifth trumpet, denote the outward glory, power, and authority of the Saracens in the east, and of the Romish clergy in the west; and may also mean the caps of the Saracens formed like crowns, and the mitres and hoods of the Romanists. Rev. ix. 7. The *seven crowns* of the red dragon are the sevenfold forms of authority, by kings, consuls, dictators, decemvirs, tribunes, emperors, heathen and Christian, and Gothic kings, or exarchs, that successively ruled in Rome; and the great glory of that state. Rev. xii. 3. The *ten crowns* of the antichristian beast are the pope's authority over, and command of all the glory of the ten different kingdoms formed out of the Roman empire in the west. Rev. xiii. 1.

**CROWN**. (1.) To put on a crown. 2 Tim. ii. 5. (2.) To protect; enrich; honour. Ps. ciii. 4. The *crowned* of Assyria were as the *locusts*; their princes and great men were exceedingly numerous. Nah. iii. 17. Tyre is called a *crowning* city, because of her royal government, her great glory, power, and wealth, above others. Isa. xxiii. 8.

**CRUEL**; to thicken the seminal substance in the womb, till it be formed into flesh and bones, as milk is thickened in order to make cheese. Job x. 10.

**CRUEL**; hard-hearted; fierce; painful. Gen. xlix. 7. The tender mercies of the wicked are *cruel*; even their kindness ensnares and murders men's souls. Prov. xii. 10. To *breathe out cruelty* is to utter tender enmities; and to delight in want of tender sympathy and in doing mischief. Ps. xxvii. 12.

**CRUMBS**. Miraculous benefits done to poor gen-

tiles are compared to *crumbs* let fall to dogs under the table. Matt. xv. 27.

**CRUSE**; a small vessel of glass, &c. for holding water, oil, &c. 1 Sam. xxvi. 11.

**CRUSH**; (1.) To bruise. Num. xxii. 25. (2.) To tread to pieces. Job xxix. 15. (3.) To oppress grievously. Job xx. 15. (4.) To ruin almost utterly. Jer. li. 34.

**CRY**; (1.) To make a loud noise with the voice. Eccl. ix. 17. Matt. xxi. 15. (2.) Bitter lamentation and mourning. Exod. xi. 9, and xii. 30. (3.) Horrible complaints of oppression and injustice. Isa. v. 7. (4.) Earnest prayer, as in great strait and danger, and with strong desire. Exod. xiv. 15. Ps. xvii. 1. (5.) The earnest desire of beasts for their food, and eager expression of it. Ps. cxiv. 9. God's *craving* imports his earnest warning of his people. Isa. xxx. 7; and his exertion of his power, in awful providences, for their deliverance. Isa. xlii. 14. Jesus' *craving* to men imports his earnest warning them of their infinitely dangerous condition; rousing them from their spiritual sleep and slumber; and his hearty invitation of them to receive his blessings. Prov. i. 21, and viii. 1. Zech. vii. 13. His *not crying nor lifting up his voice in the streets*, imports his lowliness, meekness, and patience, amid his humiliation. Isa. xlii. 2. The *cry of Abel's blood*; of Sodom's sin; of the wall built by oppressive and unjust means; and of the hire of the labourer, kept back by fraud; imports the sure connexion there is between murder, uncleanness, or fraud, and a sudden and fearful punishment; and that even irrational creatures are ready to bear witness against such guilt. Gen. xiv. 10, and xviii. 21. Hab. ii. 11. James v. 4. Israel shall cry, *My God, we know thee*: in their distress they shall make solemn professions of their relation to God, and earnestly seek his help. Hos. viii. 2. To *cry in Lebanon and Bashan*, is to wail aloud as on hill-tops, in a most destitute case; to cry for help from every quarter; and to utter bitter lamentations as they went out of their land into the Babylonish captivity. Jer. xxii. 20.

**CRYSTAL**; a hard, transparent, and naturally colourless fossil, of a regular angular form. It is composed of simple, not twisted, thready plates; it is not flexible nor elastic; nor gives it any fire with steel. There are three kinds of pure crystal, besides various sorts mixed with other different substances. Crystal was anciently found in an island of the Red Sea, and the cups and other vessels made of it were reckoned exceeding valuable. Pliny mentions one worth 1250*l*. sterling. To punish the men of his generation, Nero furiously broke two crystal cups. But this stone is now of far less esteem. Job xxxviii. 17. The firmament above the cherubim, the sea of glass before the throne of God, the river of life, and the light of the new Jerusalem, are likened to *crystal*, to mark their purity, clearness, and illuminating influence. Ezek. i. 22. Rev. iv. 6, xlii. 1, and xxi. 11.

**CUBIT**; the measure between the point of a man's elbow and the point of his middle finger. The cubit is commonly reckoned half a yard, or eighteen inches; but the Jewish sacred cubit was a handbreadth more; amounting to 21.888 inches. Ezek. xliii. 13. Some imagine the sacred cubit to have been the double of the common; and that the pillars in the porch of Solomon's temple were thirty-five common cubits, and but eighteen sacred ones in height. 1 Kings vii. 15. 2 Chron. iii. 15. But these texts may be otherwise reconciled, by taking the height of one pillar to be almost eighteen cubits, and the height of both taken together thirty-five. It is probable the Chaldean cubit was but eighteen inches. Dan. iii. 1.

**CUCKOO**; a solitary bird, whose beak is smooth; its nostrils hang a little forward; its tongue is shaped somewhat like an arrow; it has four toes, two before and two behind; its bulk is almost equal to that of a sparrow-hawk. It is pretty beautiful, the head, neck, and back of a hoary colour, with some dark gray feathers; the wings of a brownish black, and the belly whitish. It departs from our country in the end of harvest, and returns in spring. But Bochart and others will have the SHACHAPH to be, not the cuckoo, but the seagull, a fowl about the size of a hen, but very light. Lev. xi. 16. Deut. xiv. 15.

**CUCUMBER**; a plant. The flower consists of one leaf fashioned like a bell, divided into several parts; the fruit is fleshy as an apple, and contains three cells,

where the numerous seeds are placed in two rows. Tournefort mentions six kinds, of which the white, and especially the green, are reckoned the best. They require a good deal of heat to produce them. Plenty of cucumbers grew in Palestine and in Egypt, where they were the common food of slaves and poor people. Isa. i. 8. Num. xi. 5. Cucumbers in warm climates are an excellent cooler to the stomach; and are of use in fevers and nephritic distempers.

**CUD**; the inner part of the throat in cattle, by means of which they chew their food, when it returns upwards after being swallowed. Rev. xi. 3-7. Deut. xiv. 6-8.

**CUMBER**; to trouble; vex. Barren simmers in the church *cumber God's ground*; they offend God; they grieve ministers and saints; fill up room to no purpose, and hinder the spiritual growth of others. Luke xiii. 7.

**CUMMIN**; a plant somewhat like fennel, and which produces its blossoms and branches in the form of a nosegay. The Jews sowed it in their fields, and thrashed it out with a rod. Isa. xxviii. 25, 27. The Maltese sow it in the same manner. Doves feed on it with great pleasure. The oil of it is said to be a remedy for rheumatisms.

**CUNNING**; (1.) Skillful; artful. Gen. xxv. 27. Exod. xli. 4, and xxxv. 35. (2.) Crafty; deceitful. Eph. iv. 14.

**CUP**. (1.) A drinking vessel made of gold, silver, glass, wood, or the like. Gen. xl. 13. (2.) The liquor contained in it. 1 Cor. xi. 27. As by cups men's shares of liquor were given them, and affected them differently, the share of any thing is called a *cup*. So the soul-satisfying inheritance of the saints is called the *portion of their cup*, Ps. xvi. 5; and the state of wicked men in endless misery is called their *cup*. Ps. xi. 6. An abundant share of blessings, prosperity, joy, and salvation is called a *cup*, Ps. xxiii. 5, and cxvi. 13; and a share of terrible afflictions is called a *cup*. Ps. lxxv. 8. Isa. li. 17. Matt. xx. 23, and xxvi. 39. John xviii. 11. The *cup of devils* is liquor drunk at idolatrous feasts, and in mad revels. 1 Cor. x. 21. Men are likened to *cups and platters*; first their inside, or heart, should be cleansed, and then their outside, or practice. Matt. xxiii. 25, 26. Babylon is called a *golden cup*; great were her riches and wealth; and by her the Lord inflicted his judgments on the nations. Jer. li. 7, and xxv. Antichrist is said to have a *golden cup*, to denote her abundant luxury, power, and wealth, and the specious means by which she seduces the nations to idolatry, superstition, and error. Rev. xvii. 4. The cup of wine in the Lord's Supper is called a *cup of blessing*; it is solemnly set apart and dedicated to a holy use; and all the blessings of the new covenant are represented and sealed by it. 1 Cor. x. 16. To *take the cup of salvation* is, with cheerful joy, gratitude, and praise, to take hold of and improve God's deliverance and eternal redemption. Ps. cxvi. 13. There seems to be here an allusion to the drinking of the wine at the feast of the peace-offering. To drink the *cup of trembling*, or of the fury of the Lord, is to be afflicted with sore and terrible judgments. Isa. li. 17. Ps. lxxv. 8. Jer. xxv. 15-29. Matt. xx. 23.

**CURE**; deliverance from disease. To *cure* a person is to heal his body or mind of their diseases and troubles. Luke vii. 21. To *cure* a church or state is to reform it and restore it to order, freedom, power, and wealth. Jer. xxxiii. 6, and xli. 11.

**CURIOUS**; (1.) Made with great art. Exod. xxxviii. 8. (2.) Mysterious; magical. Acts xix. 19.

**CURRENT MONEY**, is what passes well; is readily received. Gen. xxiii. 16.

**CURSE**. (1.) The just and awful sentence of God's law, condemning one to suffer the full punishment of his sin. By this curse a man is separated from God's favour and fellowship, is subjected to his avenging justice, separated to evil, and set up as a mark of his indignation. It is alarming to think how this curse stands in the way of every mercy; promotes the ruin of soul and body, in time and eternity; and renders every thing terrible and hurtful to him that is under it. Nor can it be removed but by the application of Christ's blood and righteousness to the conscience, for justification of life. Gal. iii. 10. (2.) An instance of misery, the like to which men shall readily wish to those whom they exceedingly abhor. Jer. xxiv. 9. Jesus Christ was made a *curse*; had the condemnatory sentence of the broken law passed and executed on him, in room of millions of transgressors, by means of which he was

made an unparalleled instance of misery and wo. Gal. iii. 13.

**CURSE;** to denounce evil against one. Judg. xvii. 2. God *curseth* persons when he condemns them to, and executes on them his just wrath for sin. Gen. xii. 3. Inspired persons *curse* when they solemnly predict miseries upon men. Gen. ix. 25. Josh. vi. 26. Men sinfully *curse* persons when they rail at them, solemnly wish them evil, or rashly condemn them to ruin. Judg. ix. 27. 1 Sam. xiv. 24. *Let them curse it that curse the day, and are ready to raise up their mourning (or, the Leviathan).* Let those who are skillful to curse the seasons of misery, days of battle, or death, in the most horrid manner, curse the day of my birth, as a season and source of monstrous mischiefs. Job iii. 8. *Cursed* persons are those who are eminently wicked, or devoted to wrath and ruin. 1 Pet. ii. 14. Job xxiv. 18. Men's enjoyments are *curst* to them when they are wantonly blasted, that they cannot thrive; or are made instrumental of vexing and hurting the owners. Deut. xxviii. 16, 17.

**CURTAIN.** (1.) A banging for a bed, court, tent, or house, &c. 1 Sam. vii. 2. (2.) Dwellings; **TENTS.** Hab. iii. 7. (3.) Outward wealth, order, or other accommodations. Jer. iv. 20, and x. 20. The saints are like the *curtains* of Solomon's temple or palace: great is their glory and comeliness, as clothed with Jesus' righteousness, adorned with the graces of his Spirit, and a holy gospel conversation. Sol. Song i. 5. The visible heaven resembles a *curtain*; great is its glory and extent, and it is spread between us and the veiled brightness of the glorified state. Isa. xl. 22.

**CUSH.** (1.) The eldest son of Ham, and father of Nimrod, Seba, Havilah, Sabtah, Raamah, and Sabtecha, and the grandfather of Sheba and Dedan. His posterity took up their primitive abodes on the east and west of the lower part of the Euphrates; and in that part of Arabia called the Happy. Gen. x. 6-8. (2.) The name of some countries where Cush or his posterity dwelt, called **ETHIOPIA** by the Greeks and other translators. The Scriptures appear to mention a threefold Cush of Ethiopia; (1.) **CUSH**; **CUTH**; **CUTIA**; Susiana, now Chuzestan, or the country of Cush in Persia, on the east of the lower part of the Hiddekel or Tigris. Gen. ii. 13. Memnon the son of Aurora, or the day-break, who assisted Priam in the defence of Troy, and is by Homer and Pindar called an Ethiopian, was probably the king of this country in these early times. Shalmaneser, or Esarhaddon, having conquered this country, transplanted the Cushites, or, according to the Chaldean pronunciation, the Cuthites, from their own country to inhabit that of the ten tribes of Israel, where they continued in the idolatrous worship of their idol Nergal. (See **SAMARITANS** and **PERSIA**.) 2 Kings xvii. 24. (2.) **CUSH** or **CUSHAN**, on the north-east of the Red Sea, near the point of the Eilatitic Gulf. This is joined with Midian, and was shaken with the earthquake which attended God's appearance on mount Sinai. Hab. iii. 7. On the coast of this country they had excellent topazes. Job xxviii. 19. Zipporah, Moses' wife, is called a Cushite or Ethiopian, because she was born here. Num. xii. 1. Whether **CUSH** the courier, who brought David certain word of the death of his son Absalom; **CUSHI** the father of Shelamiah; and **CUSHI** the father of the prophet Zephaniah, were Ethiopians of this place, as their name may import, we know not. It was perhaps the Ethiopians of this country who, under Zerah their king, marched, to the number of 1,000,000 against Asa king of Judah. Some say that Tirshakah was king of this country; and that the Ethiopians and Sabaeans given for the Jews were the inhabitants of this country, and their allies, abandoned to the fury of the Assyrians, Chaldeans, or Persians, in order to promote the welfare of the Jews. 2 Chron. xiv. 2 Kings xix. Isa. xlii. 3, and xlv. 14. (3.) **CUSH**, **ETHIOPIA**, or **ABYSSINIA**, a country on the south-west of the Red Sea, and south of Egypt. The great Bochart indeed, together with Wells and others, confidently deny that ever this country is mentioned in Scripture by the name of Cush or Ethiopia. But what other Ethiopia could possibly be the boundary of the Persian empire, since both the other two were included in the bosom of it? Esth. i. 1, viii. 9, and ix. 1. What other Ethiopians could be joined with the Libyans on the west of Egypt? Dan. xi. 43. What other Ethiopians besides the black ones of Abyssinia could be so distinguished for their unchanging colour? Jer. xiii. 27. In

what does the march of an Abyssinian army from Egypt, and return thereto, so well suit the story of Zerah and Tirshakah, as the march of an army from Arabia? When the Assyrians, Chaldeans, and Persians in their turn subdued Egypt, what hindered them from distressing the Ethiopians of Abyssinia, as well as of Cushan? Isa. xviii. and xx. Ezek. xxx. 4, 5. Who knows not that the gospel promises relative to Ethiopia have been far more eminently accomplished in Abyssinia than in either Cushan or Chuzestan? Ps. lxxviii. 31, and lxxxvii. 4. Dionysius, the ancient geographer, and Eustathius, the commentator of Homer, plainly distinguish the Ethiopians into the eastern and western, the Red Sea being between them; and Herodotus affirms that Xerxes the son of Darius Hystaspes, king of Persia, had both Asiatic and African Ethiopians in his formidable army. Perhaps the Cushites crossed the Red Sea westward, about A. M. 2470. Ethiopia, southward of Egypt, was once a very large kingdom or empire, consisting of forty-five kingdoms, according to Pliny. It is exceedingly mountainous, and never had any noted cities except Axuma and Meroe, which last, it is said, could have furnished 250,000 soldiers and 400,000 artificers. Some of the mountains are of salt, and others abound with mines of iron, copper, and gold. The chief river of Ethiopia is the Nile, into which almost all the inferior ones run, and which, according to some good authors, is divided into two branches; the Niger, which crosses the vast regions of Africa to the westward; and the Nile, which runs through Egypt into the Mediterranean Sea, and is prodigiously swelled by the immoderate showers that fall in Ethiopia in the months of June and July.

It appears, that in the earliest ages, about the time of the Hebrew bondage in Egypt, the Cushites of Arabia, with part of the descendants of Joktan, passed the Red Sea, at the Straits of Babelmandel. Perhaps the Ludim, in ages still more ancient, settled in that country. The language of the modern Abyssinians is plainly a dialect of the true and ancient Arabic. Many of their laws were much the same with those of the Egyptians, and others resembled the customs of the more civilized Arabs. Ham, the father of Cush, or Jupiter Ammon, was their chief deity. They seem to have been anciently divided into a great number of tribes, with kings at their head. Probably the queen of Sheba was an Abyssinian. It is pretended she had a son, called Menelech, by king Solomon, who was instructed in the Jewish religion, and, by the help of some Hebrew doctors, introduced it into Ethiopia. It is certain, that circumcision, the observance of the seventh-day Sabbath, and a number of other Jewish rites, are practised by the Ethiopians to this very day. But it is far less evident that their sovereigns are descended in a direct line from Solomon. It is probable that the Ethiopians of Abyssinia were conquered by Shishak. During the civil war which happened in Egypt after the death of Shishak, Zerah the Ethiopian appears to have made himself master of Egypt and Libya; and, intending to add Judea to his dominions, was routed by king Asa. After which the Egyptians, assisted by 200,000 Hebrews, or Canaanites, recovered their country from the Ethiopians. About A. M. 3257, So, or Sabacon, king of Ethiopia, reduced Egypt, which then consisted of three or more different kingdoms, and entered into an alliance with Hoshea and the Israelites against the king of Assyria. **TIRSHAKAH**, perhaps the same with Sethon, marched an army against Sennacherib. Some time after, Esarhaddon king of Assyria, having ravaged Egypt, subdued a great part of Ethiopia, and held the people in bondage for three years. They recovered their liberty; but Nebuchadnezzar, Cyrus, and Cambyeses, in their turns, harassed part of the country. Isa. xviii. xx. xliii. 3, and xlv. 14. Ezek. xxx. 4, 5. They have since been harassed by the Romans, Saracens, and Turks, and sometimes the country terribly ravaged by the inhuman Gallies, or Giasas; but have maintained themselves in an independent state, though it must not be denied that the Saracens and Turks mightily abridged the extent of their empire. Dan. xi. 43.

Christianity was perhaps introduced into Ethiopia by the eunuch as early as the times of the apostles. It is certain, that in the fourth century since our Saviour's birth, and ever since, there has been here a Christian church of considerable note. They indeed mix with their Christianity a number of Jewish rites; but they pretend to retain these as usages either wholly civil, or



as far subordinate to the duties of the Christian law. In the seventh and subsequent centuries, the Mahometans thought to have introduced their delusion into Ethiopia; but all their attempts, though bloody, were in vain, as to the greatest part of the country. In the seventeenth century, the popish missionaries, having decoyed the Ethiopian king to their faith, thought to introduce their idolatry and superstition; but, after a terrible civil war on that account, the papists were entirely prohibited from entering the kingdom. Ps. lxxvii. 31, and lxxxvii. 4. It seems the Ethiopians in Arabia, or part of those in Abyssinia, will assist the Mahometan powers in their attempt to dislodge the Jews from their own land, in the beginning of the glorious millennium. Ezek. xxxviii. 5.

The Jews are compared to *Ethiopians*, for their ignorance, unconcern, strong habits of sinning, and their profane heathenish courses. Amos ix. 7. Jer. xiii. 23. *CUSA*, the Benjamites was either some wicked informer against David, or Saul is compared to an Ethiopian, for the black and horrid nature of his conduct. Ps. vii. *title*.

**CUSTODY**; charge; keeping. Num. iii. 36.

**CUSTOM**. (1.) Ordinary practice. Luke iv. 16. (2.) A practice long used, or derived from ancestors. Judg. xi. 39. John xvii. 39. (3.) Frequent disease. Gen. xxxi. 35. (4.) A tax upon persons or goods demanded by civil magistrates. Rom. xiii. 7.

**CUT**; (1.) To divide into pieces with a knife, or sharp instrument. Exod. xxxix. 3. Lev. i. 6. (2.) To prick; pain; vex. Acts v. 33. (3.) To destroy. Hab. iii. 16. 2 Chron. xv. 16. Job xxiv. 24. Men's *cutting themselves* imported excess of grief and madness. Jer. xlviii. 37. Mark v. 5. If a Hebrew neglected circumcision after he was come to age, or neglected to observe the passover, or ate leaven during the days of unleavened bread, Gen. xvii. 14. Num. ix. 13; if he did secular work on the Sabbath; if he attempted to counterfeit the sacred oil or incense, Exod. xxxi. 14, and xxx. 33; if he ate any part of a sacrifice in his uncleanness, or ate any blood, or of the fat of beasts fit for sacrifice; or ate of the peace-offering after the third day; or killed his sacrifice in any other place than at the door of the tabernacle, without special warrant from God, Lev. vii. 20-27, xix. 8, and xvii. 4, 9; if he neglected to observe the fast of expiation, or to use the water of purification, Lev. xxiii. 29. Num. xix. 13, 20; if he was guilty of sodomy, bestiality, voluntarily lying with a woman during her menstrual disorder, or of incest, idolatry, giving of seed to Moloch, consulting familiar spirits, or of blasphemy, presumptuous sinning, murder, rape, adultery, Lev. xviii. and xx. Num. xv. 30, 31; he was to be *CUT OFF* from the congregation: not only separated from communion with the church, but, in many cases, put to death by the magistrate, or destroyed by the immediate vengeance of Heaven.

The *cutting off* from the church, or *casting off* from the *synagogue*, was what we call excommunication, by which church members evidently guilty of obstinate rebellion against the law of God are separated from the fellowship of the church, and deprived of the spiritual privileges proper to church fellowship. John ix. 34. It is generally supposed the Jews had three kinds or degrees of excommunication: the first was *NIDDUI*, or separation of the person from things holy for the space of thirty days; the second *CHEREM*, or *ANATHEMA*, which ratified the former, and excluded the offender from the *synagogue*, and from civil commerce: the third *SHAMMATHA*, which was published by 300 or 400 trumpets, and implied a final exclusion from the *synagogue*. But Selden, that prodigy of Jewish learning, has pretty fully evinced that *niddui* and *shammatha* are promiscuously used, and often signify the same censure: and, consequently, that the Jews have but a lesser and greater excommunication. The form of the *lesser* is simple and short: "Let such a one be excommunicated." If an offender continue three months under this without manifesting his repentance, the *greater* is inflicted. In it the offender is charged with a multitude of terrible curses, by God, by angels, by heaven and earth, &c. The *lesser* excommunication debarred the offender from approaching nearer any person, his wife and children not excepted, than four cubits. The *greater* shuts him out from all converse: his goods are confiscated, and sometimes himself imprisoned. Miserable was the case of the excommunicated among the rigid sect of the Essenes. Their sentences debarred them

from all commerce with those of their own party: their vow obliged them to receive no food from any other: they were therefore forced to live like beasts on roots and herbs till their body decayed or rotted away. The other Jews were wont to be more moderate. They allowed the excommunicated person to be present at their public worship, and absolved him, upon an apparently serious profession of grief for his sin, and a promise of amendment: though, if the offence was immediately against God, absolution was never pronounced till a month after excommunication was passed. But the modern Jews are terribly cruel to the excommunicated brethren. They are refused all manner of assistance: they meet with nothing but rudeness: they are pelted with stones, if they appear in the streets: they are shunned by their nearest relations. In order to obtain absolution they must be tied to a post and whipped; after which they must lie prostrate at the door of the synagogue, that the rest may step over them. If they die under the sentence, their death is celebrated with feasting and diversion.

The Jews pretend that excommunication was early introduced into the church: that Adam excommunicated Cain and his seed. Some find the origin of it in Deborah's curse against the inhabitants of Meroz, for refusing to assist Barak against the armies of Jabin. Judg. v. 23. Others place its commencement in the proclamation of Ezra, that all the Jews should gather themselves to Jerusalem, to divorce their strange wives; and that whoever came not should have his substance forfeited, and he himself put from the congregation. Ezra x. 7, 8. Since that time, we find in their history various instances of it, at least of the lesser. Luke vi. 22. John ix. 22. It seems that private persons presumed to excommunicate and absolve offenders, as well as public judges. And we are assured that some modern Jews imitate the papists in excommunicating beasts for what they reckon highly offensive. In the Christian church, there is a divine warrant for a prudential suspension of offenders from fellowship in sealing ordinances; but excommunication, properly so called, secludes from the seals of the new covenant, and other Christian privileges, and from all unnecessary civil converse of fellow-Christians; renders one as a heathen man and publican, and delivers him up to Satan, the god of this world, as, for the present, a visible member of his kingdom, that lieth in wickedness. Never, but for sins plainly prohibited by the divine law, and obstinately continued in, ought this censure to be inflicted, nor ought it to be inflicted but in a prudent, impartial, orderly, meek, and solemn manner. When thus inflicted, it is abundantly terrible, though no civil punishment attend it: it is ratified in heaven by the God, Saviour, and Judge of the world. Matt. xviii. 15-18, and xvi. 19. John xx. 23. 1 Cor. v. 4-13. Gal. v. 12. 2 Thess. iii. 14, 15. Tit. iii. 13. 1 Tim. i. 20.

**CYMBAL**; a hollow vessel of brass, which, being struck against another of the same kind, made a sharp shrill sound. 2 Sam. xvi. 5. Such as have knowledge and eloquence without true love to God and men are but as a *tinkling cymbal*; are noisy, and no more. 1 Cor. xiii. 1.

**CYPRESS**; a tree noted for its height, strength, and comeliness. It is always green, its wood heavy, fragrant, and almost incorruptible. Idols were formed of it. Isa. xlv. 14. The Romans reckoned it a fatal tree, and used it in funeral ceremonies. Tournefort mentions three kinds of it: but it is not valued as it deserves. The fruit of it, called cones, is used in medicine, for its astringent qualities; and therefore useful to cure ruptures and fluxes of blood. See *GOFFER* and *CAMPFIRE*.

**CYPRUS**; a famed island in the Mediterranean Sea, about 100 miles north of Syria, and 60 south-west of Cilicia. Its length from east to west is about 176 miles; and its breadth 60; and according to some only 46. It abounded with cypress-trees; but it was most infamous for lewdness, every woman being obliged by law to prostitute herself to strangers. According to Josephus, it was peopled by the descendants of CHITTIM. It had fifteen cities of note, viz. Paphos, Citium, Salamis, &c.; and was parcelled out into nine petty kingdoms. Cyrus reduced the Cypriots. About seventy years afterward, Cimon, the Athenian general, obliged the Persians to withdraw their garrisons from Cyprus, and restore the islanders their liberty. By the shameful peace of Antalcidas the Lacedæmonian,



they were deprived of their freedom, and reduced to their former bondage. They submitted to Alexander and to his successors in Syria and Egypt, by turns. About A. M. 3950, the wicked Clodius, and Cato the famed moralist, in the most villainous manner, stripped Ptolemy the king of Cyprus of his wealth to the value of 1,356,250*l.* sterling, and of his kingdom, and reduced it to a Roman province. It was exceedingly crowded with Jews; but for murdering about 240,000 of its inhabitants, they were banished out of it about A. D. 118. In 648, it was taken by the Saracens, but recovered by the Emperor of Constantinople about 957. About 1191, Richard king of England wrested it from the Seljucian Turks, and gave it to Lusignan, titular king of Jerusalem. He and his posterity held it almost 300 years; though for the last fifty they were tributary to the Mameluke sultans of Egypt. His male line failing, the Venetians seized it about A. D. 1473. After a most desperate war, the Turks forced it from them in 1570. Christianity was planted in this island by some that fled from the Jewish persecution, and confirmed by Paul, and Barnabas, and Mark; and has continued ever since; though at present religion, as well as the country, is in a most wretched condition. Acts xi. 19, 20, xiii. 4-13, and xv. 39.

**CYRENE**; a country at some distance westward of Egypt, and south of the Mediterranean Sea. Its principal cities were, Cyrene, Bernice, Arsinoe, Ptolemais, and Appollonia. This state had for some ages its own kings, of a Grecian lineage, and contended in power with the Carthaginians. Here were born, Erastosthenes the historian, Callimachus the poet, and Simon, who assisted Jesus in bearing his cross. Many of the Jews who lived here were converted at Pentecost, and others afterward, to the Christian faith; but others of them were no less inveterate persecutors of it. Acts ii. 10, xi. 20, xxiii. 1, and vi. 9. After this country had been above 1000 years subject to the Persians, Egypto-grecians, and Romans, the Saracens seized it, A. D. 640; since which, Christianity has made a poor appearance there. Some of the Mahometan princes erected a kingdom here, which continued about 350 years, from A. D. 900 to 1250, though the seat of government was mostly in Egypt. At present the country is almost a desert, and belongs to the Turks.

**CYRENIUS**, or Quirinus, the Roman deputy in Syria. Some years after our Saviour's birth, he obliged the Jews to pay the tax for which they had been enrolled at the time of it. Luke ii. 1, 2.

**CYRUS**, the son of Cambyeser, king of Persia, by Mandane the daughter of Ahasuerus, king of the Medes. The stories of his grandfather's appointing him to death when an infant, and of his exposure and education by a shepherd, and of his violent death by the order of the Scythian queen, are unworthy of credit. His

parents were extremely careful of his education; and he discovered early an uncommon sprightliness, sagacity, and courage. When about twelve years of age, his mother carried him to her father's court. His generous, obliging, and heroic behaviour quickly gained him the affections of the Medes. After five years' he returned to Persia. About the fortieth year of his life, he assisted Darius the Mede, his uncle, with 30,000 Persian troops. He reduced the revolted Armenians. Neriglissar, the king of Babylon, then intended to reduce the kingdom of Media; his vast army of Babylonians, Lydians, Cappadocians, Carians, Phrygians, Cilicians, and Paphlagonians bade fair to swallow up Cyrus and his uncle; but this host was routed, and Neriglissar himself was slain. Soon after Cyrus and his uncle, encouraged by Gobrias and Gadates, two revolted Babylonian lords, carried the war almost up to the very gates of Babylon, filling the country with terror, ravage, and blood. To oppose him, Belshazzar entered into a league with the Egyptians, Thracians, and all the nations of Lesser Asia; and raised an army of 420,000, of which Croesus king of Lydia had the command. Cyrus, with less than half the number, gave them a total defeat: he pursued Croesus to Sardis his capital, and having taken it, ordered the inhabitants to bring him their gold and silver, and thus to save the place from being plundered. Croesus was the first to obey. Either this ready compliance, or his repeating a saying of Solon the Athenian sage, importing that no man was happy till his death, so touched the generous heart of Cyrus, that he ever after honoured Croesus; restored him almost the whole power of his kingdom; and carried him about with him, in all his future expeditions, as a counsellor and friend. He then reduced the various nations of Lesser Asia, Syria, and part of Arabia the Desert; took Babylon, and put an end to the Chaldean empire. After settling their new form of government, and dividing their territories into one hundred and twenty provinces, the command whereof was given to such as had distinguished themselves in the war, Cyrus left Darius, his uncle and father-in-law, to govern the empire, and marched to the conquest of Egypt.

Two years after the reduction of Babylon, Darius died; and Cyrus, having married his only daughter, became heir to the crown. Having perhaps read the Jewish prophecies concerning himself, or induced by the providence of God, he, of his own accord, in the first year of his reign, issued a warrant for the Hebrew captives to return to their country, and rebuild the temple of their God. About seven years after, in the thirtieth year of his reign over Persia, and the seventieth of his life, he died, A. M. 3475. Dan. vii. 5, viii. 3, 20, and ii. 39. Isa. xlviii. 11, xlii. 2, 3, 25, xlv. 26-28, and xiv. 1-4, 13. Ezra i-iii.

## D

**DABERATH**; a city near the foot of Mount Tabor, in the great plain of Jezreel. Whether it be the same which the tribe of Issachar gave to the Levites is uncertain. Josh. xix. 11, 12, and xxi. 28. Not long ago a village called Debarah was in these parts.

**DAGGER**; a long knife with a sharp point. Judg. iii. 16.

**DAGON**; the principal idol of the Philistines. He is commonly figured as a man in his upper parts, with the tail of a fish, and is thought to represent Noah, who long floated in his ark; and to have his name from *DAO*, a fish; but others will have his name derived from *DAGAN*, corn; and state that he is a copy of the Egyptian Isis, who taught men to cultivate fields and grind meal. At Gaza Samson pulled down his temple on the head of his worshippers. Judg. xvi. 21-30. At Ashdod, when the ark of God was placed in his temple, as if it had been his booty, his image fell before it; his head and hands were broken off on the threshold. On account of which, his priests never after trod on the threshold, but jumped over it as they entered the temple. 1 Sam. v. About A. M. 3840, Jonathan the Maccabee burned it, and the remains of the Syrian army

which had fled into it. Since which we hear no more of the existence of Dagon. Perhaps Odacon, the Chaldean deity, was the same with him.

**DAINTY**; (1.) Nice; costly; delicate. Rev. xviii. 17. (2.) Delicate food. Gen. xlix. 20.

**DALE**; a valley. Gen. xiv. 7.

**DALMANUTHA**; a city on the east side of the sea of Tiberias. It is either the same with Magdala or near it; and hence one evangelist says, Christ and his disciples landed in the parts of Dalmanutha; and another, that he landed in the coasts of Magdala. Mark viii. 10. Matt. xv. 39.

**DALMATIA**; a province of old Illyricum, situated east of the Gulf of Venice. With no small difficulty, the Romans subdued it. It was long after terribly ravaged by the Quadi, Goths, and Huns. From A. D. 1076 to 1310, the Dalmatians had a kingdom of their own. Except the small republic of Ragusa, Dalmatia is now subject partly to the Venetians, and partly to the Turks. Since Titus preached the gospel here, Christianity has never been wholly extirpated. 2 Tim. iv. 10.

**DAM**; a mother among animals. Deut. xxii. 6, 7. Lev. xxii. 27.

**DAMAGE**; loss; hurt. Ezra iv. 22. To *drink damage* is to ruin one's self. Prov. xxvi. 6. To *endamage*; to do hurt. Ezra iv. 13.

**DAMASCUS**; a noted city, long the capital of Syria, about one hundred and sixty miles north-east of Jerusalem, in the pleasant plain between mount Lebanon on the west and Hermon on the south. As its name, according to some, signifies *the blood of a righteous person*, they imagine Abel was here murdered. It was in being in the days of Abraham. Gen. xiv. 15. It is said, he reigned some time in it; but it is far more certain that Eliezer, his principal servant, was a native of it. Gen. xv. 2. In the latter end of Solomon's reign, Rezin made it the capital of his Syrian kingdom. 1 Kings xi. 24. It was taken by Jeroboam, the son of Joash, king of Israel. 2 Kings xiv. 28.

About one hundred years after. TIGLATH-PILESER, A. M. 3264, demolished it, and carried the inhabitants captive to Kir. Isa. vii. 4, viii. 4, and ix. 9. Amos i. 3, 4. Some think Sennacherib had to retake it in his march against Hezekiah: it is more certain, that soon after it became a flourishing city, and was taken and pillaged by Nebuchadnezzar. Ezek. xxvii. 18. Jer. xxv. 9, 10, and xlix. 23, 24. It recovered its lustre, but was betrayed to Alexander's troops. A. M. 3671, with Darius's treasure, and part of his family in it. About A. M. 3939, the Romans seized on it. Soon after which, we find it the residence of an Arabian prince, subject to the Romans. 2 Cor. xi. 32. About A. D. 620, Chosroes king of Persia took it from the Romans; but it was quickly retaken; and in a few years after taken by the Saracens. During the eleventh, twelfth, and thirteenth centuries, it was often rendered a scene of rage and blood by the Seljuician Turks, the European crusades, &c. Zech. ix. 1. Here the gospel was early preached by Ananias, Paul, and others; and a Christian church long maintained a considerable figure in it. But, for many ages past, there has been very little of real Christianity to be found here. At present, the place has some outward splendour, and magnificent ruins; but the houses are generally little better than cottages; and the furniture is still more wretched. The river Abana waters their gardens. In rainy weather their streets are perfect quagmires. About 20,000 of the inhabitants are cutlers. Our damask silks, damask roses, and plums were brought to Europe from Damascus.

**DAMN**; to condemn to, or punish, in hell. Mark xvi. 16. **DAMNATION**, the punishment of hell; or the sentence dooming to it. Matt. xxiii. 33. 1 Tim. v. 12. Such as believe not the truth shall be *damned*; adjudged to, and tormented in hell. 2 Thess. ii. 11. He that does what he doubts the lawfulness of is *damned*, is self-condemned, and deserves to be cast into hell. Rom. xiv. 23. Unworthy receivers of the Lord's Supper eat and drink *damnation* to themselves; the unregenerate hereby deserve and ratify their sentence of condemnation to eternal torments; the regenerate hereby deserve the torments of hell, and expose themselves to fearful chastisements. 1 Cor. xi. 29. Christian widows waxing wanton against Christ, and marrying with heathens, and so apostatizing from the gospel, *have damnation*, because they have cast off their first faith; are sentenced to hell for their apostasy. 1 Tim. v. 12.

**DAN**, the fifth son of Jacob, and eldest of Bilhah. He had but one son, viz. Hushim, or Shuham, Gen. xlii. 23; yet, when his tribe came out of Egypt, about 210 years afterward, they amounted to 62,700, under the command of Abiezer the son of Amishadai; and in the wilderness they increased to 64,400. Their spy to search the promised land was Ammiel the son of Gemalli; and their prince to divide it was Bukki the son of Jogli. They, with the tribes of Asher and Naphtali, formed the fourth division of the Hebrew camp, and marched last. Num. i. 12, 39, xxvi. 43, xiii. 12, xxxiv. 22, and viii. 25. They had their inheritance on the north-west of Judah; but the Amorites retained a great part of the low country, particularly Ajalon and Shaalabin, till the neighbouring tribe of Ephraim obliged them to be tributaries. Josh. xix. 40-48. Judg. i. 34, 35. Part of the Danites, being informed that a city on the north of Bashan might be easily taken from the Canaanites, 600 of them went and seized on it, and called it **DAN**. On their way, they robbed Micah the Ephraimite of his idol: and at Dan they set it up, and continued to worship it, till they were carried captive by Tiglath-pileser. Judg. xviii. Deut. xxxiii. 22. During the op-

pression of king Jaban, the Danites, unconcerned for the misery of their brethren, applied themselves to their sea-trade, or shipped off their effects for some other country. Judg. v. 17. Samson. one of this tribe, when judge of Israel, privately, and without open war, terribly harassed the Philistines. Gen. xlix. 16, 17. 28,600 Danites attended at David's coronation. 1 Chron. xii. 35. As this tribe lay so contiguous to the Philistines, it was no doubt peculiarly distressed by them.

**DAN**; a city on the east of the springs of Jordan, and south of mount Lebanon. It was built by the Canaanites, and called **LAISH** or **LESHEM**. After the end of Joshua's wars, the inhabitants became extremely secure, and connected themselves with no people. This tempted the Danites, who lived about one hundred and forty miles distant to the south-west, to come and seize on it. Near to this place Abraham routed Chedorlaomer and his allies. Gen. xiv. 14. Here the idolatry of the Hebrews had its first public establishment. Judg. xviii. 19, 30, 31. Here Jeroboam fixed one of his golden calves. 1 Kings xii. 29. Benhadad king of Assyria took it and pillaged it. 1 Kings xv. 20. After the captivity of the ten tribes, it seems to have made some figure; and it, or perhaps the tribe of Dan in general, carried on a trade with the Tyrians. Ezek. xxvii. 12. Nebuchadnezzar marched his troops this way to invade Judea. Jer. iv. 15, and viii. 16. In our Saviour's time, Philip the tetrarch rebuilt this place, or one very near it, and called it **ΚΕΣΑΡΕΑ-ΦΙΛΙΠΠΙ**, which lay about a day's journey eastward from Sidon, and something more westward from Damascus. Mark viii. 27.

**DANCE**. The original words so rendered in our Bibles do not always bear such a sense, but merely to *leap for joy*, or *great joy*, Ps. xxx. 11. Luke xv. 25; or to praise God by playing on an organ. 2 Sam. vi. 14. The word rendered *the dance* signifies no more than a company of singers. Ps. cxlix. 2, &c.

**DANDLE**; to nurse on the knees. Church-members are *dandled on her knees*, when her ordinances profit, refresh, and comfort their soul. Isa. lxvi. 12.

**DANGER**. The different degrees of *danger of the judgment, council, or hell-fire*, denote different degrees of punishment, prepared by God for sinners, according to the greater or less heinousness of their crimes; and there is an allusion to the Jewish courts, the lesser of which judged lesser crimes, and inflicted lesser punishments. Matt. v. 21, 22. *Sailing was dangerous* after the fast of expiation, on the tenth day of the seventh month; as winter began, and the weather became stormy. Acts xxvii. 9.

**DANIEL**. (1.) A son of David by Abigail, and perhaps the same with Chileab. 2 Sam. iii. 3. 1 Chron. iii. 1. (2.) A priest of Ithamar's family, who attended Ezra to Judea, A. M. 3550; and about twenty years after probably sealed Nehemiah's covenant of reformation. Ezra viii. 2. Neh. x. 6. (3.) **DANIEL**, the prophet, was of the royal family of Judah; and, along with others, was carried captive to Babylon, A. M. 3398. By Nebuchadnezzar's order, he and three other young men were educated in the learning of Chaldaea. They all four had new names given them, importing relation to the idols of Babylon. Daniel was called *Belteshazzar*; Hananiah, *Shadrach*; Michael, *Mesrah*; and Azariah, *Abednego*. These, and some other young men, educated in like manner, were appointed a daily allowance of provision from the king's own table: but as such provision was partly forbidden by the Jewish law, or would too much pamper the flesh, and perhaps entice them to idolatry, and at least was not suitable to a captive state, Daniel and his three companions, requested the prince of the eunuchs to give them *pulse* instead. He refused, lest their feeding on pulse should render them lean, and so his life be endangered; but Melzar his deputy, after proving them ten days with pulse, and finding that they looked better than such as had eaten of the king's provision, allowed them pulse for their ordinary diet. All the four quickly excelled their fellows in comeliness and learning, and were admitted to attend the king. Their wisdom was found far superior to that of all the wise men of Babylon. Dan. i.

Daniel's renown for piety and wisdom was very great, while he was but a youth. Ezek. xiv. 14, 20, and xxviii. 3. Repeated occasions furnished him with opportunity to manifest his wisdom. About A. M. 3400, Nebuchadnezzar dreamed of a large image, whose head was of gold, its breast and arms of silver, its belly and

thighs of brase, and its legs iron, and its feet part of iron and part of miry clay. It was broken to pieces by a small stone cut out of a mountain without hands, and which gradually increased into a mountain that filled the whole earth. This dream mightily affected him; but he quickly forgot it. He convened a vast number of his wise men; and because they could not tell him his dream, nor the interpretation thereof, he gave orders to slay them, whether present or absent. Daniel and his three companions, though not called to make trial of their skill, were appointed to death. Hearing of this bloody mandate, Daniel begged that Arioch, the captain appointed to oversee the execution, would delay it till he and his fellows should try to fulfil the desire of the king. After Daniel and his companions had spent some hours in fasting and prayer, he was conducted by Arioch to the king's presence: he related his dream of the *image*; explained the *golden head* of the Chaldean monarchy; the *silver breast and arms* of the Medo-persian; the *brazen belly and thighs* of the Grecian; which was soon after its erection divided into the Syro-grecian and Egypto-grecian kingdoms: the *iron legs and feet* of the Roman, divided in process of time into the eastern and western empires, and at last into ten sovereignties: which fourfold empire should be overturned, one after another, to make way for the glory of Christ and his church to fill the whole earth. Nebuchadnezzar was so entirely satisfied with his rehearsal and interpretation of his dream, that he immediately constituted Daniel the chief of all his wise men; and at his request, promoted his three companions to places of authority in the province of Babylon. Dan. ii. About sixteen or perhaps thirty-two years after, when Nebuchadnezzar returned from his conquest of Judea, or of Egypt, he set up a monstrous idol in the plain of Dura, and ordered everybody, as soon as they heard the sound of the concert of music on that occasion, to fall down and worship it. Daniel was then either absent from Babylon, or his high honour, and his large share of the king's favour, made his enemies afraid to accuse him: but Shadrach, Meshach, and Abednego were accused before the king. Being interrogated, they declared their resolution not to worship the idol, and their firm assurance of God's ability to deliver them from the burning fiery furnace. Enraged by their resolute reply, Nebuchadnezzar ordered them to be cast bound into the furnace of fire, heated to a sevenfold degree. The flame caught hold of those who cast them into the fire, and burnt them to ashes. But by the interposition of the Son of God, who appeared walking with them in the furnace, the fire was only permitted to burn their hands, but not so much as to singe their garments, or the hair of their head. Nebuchadnezzar, observing this, called them to come forth; which they did, and were advanced to more honourable stations. The king then made a decree, That if anybody should speak reproachfully of the God of the Jews, whose power and majesty were so great, he should be put to death, and his house turned into a dunghill. Dan. iii. About the thirty-fifth year of his reign, Nebuchadnezzar dreamed of a large and flourishing tree cut down, and no more of it left but the stump fixed in the earth, to be wet with the dew of heaven, till seven times passed over it. When none of the magicians, or other pretenders to wisdom, could interpret it, Daniel, after a handsome introduction, and friendly advice, told the king, that this dream portended that he should be deprived of his reason and royal dignity, and for seven years live as a beast in the field; after which, his reason and royal dominion should be returned unto him. Dan. iv.

About A. M. 3451, Daniel himself had a vision of *four beasts* rising out of the sea, a *lion*, a *bear*, a *leopard*, and a monstrous animal. An angel informed him, that they signified the Chaldean, Persian, Grecian, and Roman empires; the last of which, he assured him, would, in its fall, be divided into ten sovereignties, and give rise to Antichrist, whose duration should be 1260 years. Dan. vii. Two years after, he had another vision of a *pushing ram*, with two horns, and of a *he-goat*, which destroyed him. An angel informed him that the ram signified the empire of the Medes and Persians; and the he-goat the empire of the Greeks, which, under Alexander, should destroy the Persian, and afterward be divided into several kingdoms; one of which should, a little before its downfall, be governed by Antiochus Epiphanes, noted for his baseness, conquests, and his persecution of the Jews, and abolition of their daily sac-

rifice, for 1150 days, or 2300 evenings and mornings. Dan. viii. In A. M. 3466, Daniel, by the advice of Nitocris, was sent for, and explained to Belshazzar and his courtiers the band writing on the wall, and was made the third ruler in the kingdom.

Darius the Mede, having on that very night paved his way to the establishment of his new empire, he constituted Daniel the third ruler in it, and intended to make him deputy-governor, next to himself. The heathen governors hated him for his religion, and were enraged at his promotion. Despairing to find any thing blameable in his conduct, except touching his religion, they persuaded king Darius to enact an unalterable law, That whoever should, for the space of thirty days, ask any favour from either God or man, besides the king himself, should be cast into the den of lions, to be torn asunder. Informed that this wicked act was ratified, Daniel thought it his duty to avow his worship of God more publicly than before. When he thrice a-day prayed to his God, he opened his window towards Jerusalem. His enemies, who watched him, quickly apprehended him, and brought him before the king to be punished. Darius did what he could to deliver him; but all was in vain, as the royal laws of the Medes and Persians were unalterable. Daniel was cast into the den of lions, but they were divinely restrained from hurting him. Darius, who could sleep none the ensuing night, by reason of his grief, came early next morning, and, in a most mournful tone, called to Daniel, and asked, If his God had been able to deliver him from the lions? Finding him perfectly safe, he ordered him to be drawn up from the den, and his accusers and their friends to be thrown into it. These the lions quickly devoured, and tore in pieces, ere they came to the bottom. Dan. vi.

About this very time, Daniel, finding from Jeremiah's predictions, that the captivity of the Jews would be just seventy years, and therefore their deliverance at hand, applied himself to solemn fasting and prayer. While he was thus employed the angel Gabriel came and informed him that his prayer was accepted; and that about the end of seventy weeks, or 490 years, from Artaxerxes' edict to rebuild Jerusalem, the Messiah would appear; and by his death make atonement for sin, and fulfil a multitude of ancient prophecies; and that soon after the Jewish nation should be punished with lasting desolation and misery. Dan. ix.

In A. M. 3471, he had next a vision of Jesus Christ, as a man like brass, marked with glory, which almost killed him with terror, but an angel comforted him. This angel informed him that the kings of Persia had been divinely supported, and should be restrained from hurting the Jews; that their empire should, after the reign of a few kings, be seized by Alexander the Greek; that his kingdom should be divided after his death, but not to his friends; that his successors in Egypt on the south, and Syria on the north, should have mutual wars; and of Antiochus's persecution of the Jews, and miserable end; of the rise and fall of the antichristian and Mahometan states; of the deliverance of the Jews from their present dispersion, and of the last judgment. Dan. x. xi. and xii.

The style of Daniel is extremely plain; but his language, from the 4th verse of the second chapter, to the end of the seventh, is Chaldaic, and merely relates to the affairs of that empire. Enraged at his fixing the time of the Messiah, the Jews deny him the name of a prophet; but our infallible Saviour calls him one. Matt. xxiv. 15. The order of his predictions is very distinct; and they may serve as a key to those of the Revelation, and to many of Isaiah, Ezekiel, &c. The fabulous story of his affair with Susannah, and with Bel and the Dragon, are unworthy of regard.

DARIUS, or CYARXES, the Mede, was the son of Ahasuerus, or Atyages, and the brother of Mandane mother of Cyrus, and of Amyit the mother of Evilmerodach king of Babylon. After a long war with the Babylonians, he got possession of their empire on the death of Belshazzar his grand nephew. He appointed 120 governors over his kingdom, and three principal ones to direct them, of whom Daniel was one. Upon the occasion of Daniel's marvellous deliverance from the lions, he published an edict that all his subjects should show a reverential regard for the God of the Jews. Dan. v. 31, vi. ix. 1, and xi. 1. He had scarcely reigned two years at Babylon when he died, aged 64, and was succeeded by Cyrus his nephew and son-in-law.

**DARIUS HYSTASPES.** See **ACHABURUS**, the husband of Esther.

**DARIUS CODOMANUS**, the last of the Persian kings of that age, Neh. xii. 22, was of royal descent, but very remote from the throne, and of a very debased condition. He had been courier to Darius Ochus; but for defeating a bold champion of the enemy's host, was made governor of Armenia. After murdering Ochus and Arses, kings of Persia, one after another, Bagoas the eunuch set him on the Persian throne. He had not long possessed it when Alexander king of Macedonia, with a small but brave army of Greeks, invaded his empire, and in three battles overthrew his troops, seized on his family and empire. After collecting about 40,000 warriors in Media, he resolved to hazard a fourth engagement with Alexander, who pursued him; but Bessus and Nabarzenes, two of his deputy-governors, put him in chains, shut him up in a close chariot, and retreated with the army into Bactria, on the south-east of Media. If Alexander overtook them, they resolved to procure his favour by surrendering their master; if Alexander pursued them not, they resolved to kill Darius and set up for themselves. Informed of their treachery, Alexander pursued them with rage and speed. Observing him just at their heels, they stabbed Darius, because he refused to flee off with them on horseback, and left him bleeding to death in his chariot. Alexander found him, and wept to see him thus abused by his servants. He sent his corpse to Sisigambis his queen, that she might inter it in the royal sepulchres of Persia. Dan. viii. 5, 6, 20, 22.

**DARK.** (1.) Without natural light. Gen. xv. 17. (2.) Blackish; hindering light. Job xxii. 13. (3.) Mysterious; obscure. Ps. lxxviii. 2. (4.) Unhappy; perplexing; without the light of prosperity. Ps. xxxv. 6. Mic. iii. 6. Job xii. 25, and xviii. 6. Isa. v. 30. Eccl. ii. 14. Prov. xxii. 29. (5.) Full of ignorance and wickedness, without the light of revelation and religion. Ps. lxxiv. 20. Prov. ii. 13. Job xxxvii. 19. Isa. xix. 18. Ps. lxxxii. 5. (6.) Without the saving knowledge of divine things. Eph. iv. 18. (7.) Secret; not exposed to open view. Ezek. viii. 12. 1 Cor. iv. 5.

**DARKLY**; obscurely; imperfectly. 1 Cor. xii. 12. **DARKNESS** signifies, (1.) The absence or want of natural light. Matt. xxvii. 45. Such darkness surrounded the deep or chaos on the first day of the creation, Gen. i. 2. Job xxxviii. 9; and in part returns every night. Thick clouds of black and moist vapour so overspread the land of Egypt for three days that no man could see his fellow, nor could their fires or candles burn. Exod. x. 21, 22. While our Saviour, the blessed Sun of righteousness, hung on the cross, a similar darkness covered Judea and the places around. Matt. xxvii. 45. (2.) Ignorance, unbelief, error, which bewilder men, bereave them of true comfort, and unfit them for proper exercise. John iii. 19. Nay, sin, especially a state of it, is called *darkness*, to denote how uncomely, dreadful, and bewildering it is, 1 Pet. ii. 9. Col. i. 13; and the persons under the reign of ignorance, unbelief, error, or any other sin, are represented as *darkness*. John i. 5. Eph. v. 8. (3.) Great distress and perplexity, and hell, where the utmost confusion, misery, and horror for ever reign, are called *outer darkness*. Isa. viii. 22. Matt. xxii. 13. To *eat in darkness* is to live in perpetual anxiety and distress, amid the outward comforts of life. Eccl. v. 17. *All darkness is hid in his secret place*; terrible confusion and horror wait on him, and shall surprise him. Job xx. 26. To *meet with darkness in the day-time, and to grope at noon*, is to be exceedingly infatuated; or surprised with great trouble at the height of prosperity. Job v. 14. (4.) Privacy; obscurity. Matt. x. 27. Hence the grave is represented as *darkness*, and a place where the light is as useless as darkness. Ps. lxxxviii. 12. Job x. 22. (5.) Forgetfulness and contempt. Eccl. vi. 4. The *darkness is past, and the true light shineth*. The ceremonial dispensation is over, and Jesus is clearly exhibited in the gospel. The state of ignorance, error, unbelief, and wickedness is over; and ye have received the knowledge, felt the power, and believed the promises of God. 1 John iii. 8.

**DARLING**; a beloved one. The soul is so called, as we ought chiefly to care for it. Ps. xxii. 20, and xxxv. 17.

**DART**; a missile weapon to be thrown by the hand. The javelin is a kind of it. 2 Sam. xviii. 14. 1 Sam. xix. 23. Num. xxv. 6. *A dart strikes through the adul-*

*terer's liver*, when his constitution is *wasted*, or some sudden judgment comes upon him. Prov. vii. 23. Satan's temptations are *fiery darts*, which suddenly terrify, and mightily hurt and torment the souls of the godly. Eph. vi. 16.

**DASH**; furiously to break or beat to pieces. 2 Kings viii. 12. God *dashes* his enemies when he grievously punishes and destroys them. Exod. xv. 6. He *dashes* them one against another when he gives them up to ruinous wars, contentions, and disorders. Jer. xiii. 14.

**DATES**; the fruit of the palm trees; they are exceedingly sweet and nourishing. 2 Chron. xxxi. 5.

**DAUB**; to besmear; plaster. Exod. ii. 3.

**DAUGHTER.** See **CHILDREN**.

**DAVID**, the son of Jesse, and descendant of Judah, was born at Bethlehem, A. M. 2919. No sooner had the Lord rejected Saul than, to comfort Samuel, he sent him to anoint one of Jesse's sons to be the future king. David's seven elder brethren were presented to that prophet, but he was instructed of God that none of them was the intended sovereign. David was brought home from the sheep, and by the direction of God anointed to be king over Israel. After this, David returned to his flock; but the Spirit of God began to qualify him for his future office. Meanwhile the spirit of government departed from Saul; and an evil spirit, which produced a deep melancholy, troubled him. David, who was an excellent musician, was brought to divert him with his music. His comeliness, sober behaviour, and fine music quickly gained him an interest in Saul's favour, and he became his armour-bearer. Saul's melancholy at length abated, and David returned to his flock.

The Philistines invaded the country. While they and the Hebrews encamped over-against one another, with the valley of Elah between them, for the space of forty days Goliath presented himself and offered to decide the fate of the war by a single combat with any they pleased; and defied them to produce the man that durst engage him. The very sight of him terrified the Hebrews. At last David came with provision to his three elder brethren who served in the army. Observing the proud Philistine defy the armies of the true God, and hearing that Saul's eldest daughter was offered to the man who should kill him, he, directed of God, signified his readiness to accept the challenge. Eliab, his elder brother, haughtily rebuked him; to which he returned a mild reply. Hearing of his offer, Saul sent for him, and dissuaded him from so unequal a combat. David replied that he trusted the Lord, who had enabled him to slay a lion and a bear, without any weapons, would give him the victory over this proud blasphemer. Pleased with this answer, Saul equipped him in armour similar to that of Goliath; but David, finding it heavy and burdensome, put it off, and met the giant with no arms but his staff, sling, and five small stones. Goliath disdained his appearance, and bade him come on, and he would give his flesh to the fowls of the air and the beasts of the earth. David replied that he came against him armed with the protection and power of that God of Israel whom he had blasphemed, and whose armies he had defied; and slung a stone, which, divinely directed, penetrated by the hole of the giant's helmet, and sinking into his forehead, brought him flat to the ground. David ran up to him, and with his own sword cut off his head. The Philistine army fled, and the Hebrews pursued them with great slaughter to the very gates of Ekron. 1 Sam. xvii.

David's beard being now grown, and having his shepherd's dress on him, he was quite unknown to Saul and Abner his general, till he informed them who he was. Jonathan conceived a very uncommon regard for him; but the Hebrew women in their triumphal songs, having ascribed the slaughter of ten thousands to him, and of but thousands to Saul, that jealous monarch conceived an inveterate resentment against him: he indeed retained him in some post in the army; but treacherously disposed of Merab his daughter to Adriel the Meholathite. When Saul returned to his house, and had no public affairs to engross his attention, his melancholy returned upon him, and David was called to divert it with his music. Twice Saul attempted to murder him with the cast of a javelin; but he escaped, and withdrew from his presence. Informed that his daughter Michal loved David, Saul thought to make this an occasion of murdering him. He therefore made to David an offer of marriage with her, providing he would give a hundred foreskins of the Philistines as

her dowry; hoping that he would perish in the attempt. David slew two hundred of those murderous enemies of his nation, and presented their forekins to Saul, who, on that account, was obliged to give him Michal to wife. Soon after, he directed Jonathan and other courtiers to kill David. Jonathan diverted this for the present. The Philistines commenced a new war against Israel; David routed them with prodigious slaughter, and was scarcely returned, when while he diverted Saul with his harp, that malicious and unnatural wretch threw a javelin at him; and, because he escaped, ordered his guards to beset his house that night, and murder him. Informed of her father's designs, Michal let David down by a window; and laying an image in the bed, and pretending he was sick, gained the time till he was got a good way off. 1 Sam. xvii. 55, xviii. and xix.

David fled to Nainoth, where Samuel superintended a college of young men, who studied the divine law, and prepared themselves to receive the gift of prophecy. Informed where he was, Saul sent two different parties to apprehend and bring him back. Whenever they came to the place, they were inspired, and fell a prophesying, or otherwise joined in the religious exercise of the college. Vexed that they did not return, Saul went thither himself, and was so affected, that he lay upon the ground almost naked before David and Samuel all that day and the ensuing night. This might have taught him that God was David's protector. David, on invitation, returned, and entered into a solemn covenant of friendship with Jonathan, who undertook to discover whether his father was resolutely determined to murder him or not. From his rage at David's absence on the feast of the new moon, he saw it evident that his murder was resolved on; and, under pretence of shooting in the field, went and informed David of his danger, and renewed their covenant of friendship. 1 Sam. xix. 13-24, and xx.

Ever after, David was in a state of exile from the court of his father-in-law. He and a few of his servants went to Nob. Here Ahimelech the high-priest, knowing nothing of the rupture between him and Saul, gave them shew-bread to relieve them in their absolute necessity, and gave David the sword of Goliath. This occasioned the murder of Ahimelech, and all the priests and inhabitants of Nob, Abiathar excepted. David fled to Achish king of Gath, but finding that the Philistines knew and hated him for his killing of Goliath, he sinfully feigned himself destitute of reason. Retiring from Gath, he went to Adullam, where his brethren and a number of malecontents, and people of desperate fortunes, to the number of 400, came to him, and engaged to adhere to him. His aged parents he carried away, and put them under the protection of the king of Moab, who was, perhaps, an enemy of Saul. At this time he went northward about mount Hermon, and married Maachah the daughter of Talmi, king of Geshur; and in his return, married Ahinoam the Jezreelitess. Ps. xlii. 6. 2 Sam. iii. 2, 3. It is certain the prophet Gad warned him to return to the land of Judah. He obeyed, and abode in the forest of Hareth. Here Abiathar came to him, and informed him of the ruin of Nob. Hearing that the Philistines were ravaging Keilah, a city of Judah not far distant, he marched to attack them, and took from them a valuable booty. Saul, learning that he was in Keilah, hastened with some chosen troops to apprehend him. Upon consulting the Lord, whether the people of Keilah would ungratefully betray him to Saul if he remained in their city, he was informed they would, and therefore retreated to the wilderness of Ziph, whither Jonathan came, and renewed their covenant of friendship. The malicious Ziphites informed Saul where he was, and he came in quest of him. David retired to the wilderness of Maon, where he was on the point of being taken, had not an invasion of the Philistines diverted Saul from his murderous pursuits. 1 Sam. xxi-xxiii. Ps. xxiv. lii. liii. lvi. lix.

David retired eastward to the desert of Engedi, and he and his men lodged there in a cave. Saul searched the country for him, and entered into this very cave to ease nature, or to sleep during the heat of the day. Some of David's friends advised him to kill Saul, when Providence had delivered him into his hand; but he refused, and only cut off the skirt of his robe, without being perceived. When Saul was gone off to some distance, David cried after him, and remonstrated how

evident it was that he had no design on his life, since he had but cut off his skirt when he might so easily have taken his life. Saul owned the justness of what he said, confessed his own guilt, and begged that David would not destroy his family when he should be king. After David had given him his oath, he retired to his cave. David and his men had till now chiefly continued about the wilderness of Maon, in the south-east part of the inheritance of Judah, and had protected Nabal's flocks from robbers and wild beasts. While Nabal kept his shearing feast, David sent some of his servants to ask a small present of what he could best spare. Nabal abused the servants with ill language, and represented David himself as a base fellow, that had outrun the king's service. Provoked with this message, David furiously resolved to destroy him and his whole family, had not Abigail diverted him from it. 1 Sam. xxiv. and xxv.

The Ziphites, desirous of recommending themselves to the favour of Saul, informed him that David and his men concealed themselves in the hill of Hachilah, over against Jeshimon. Saul, with 3000 chosen men, marched in quest of him. One night David reconnoitred Saul's army, and finding them all asleep, carried off Saul's spear and cruse of water. From a proper distance he cried, and upbraided Abner for guarding his master so ill; and represented how unjust it was to charge himself with murderous designs against Saul, when he had now a second time left him safe, when he had it evidently in his power to slay him without being discovered. Saul readily acknowledged David's integrity; and after receiving back his spear and cruse, went home to his house. 1 Sam. xxvi.

Fearing that Saul might some time or other get him murdered, David rashly resolved to shelter himself in the country of the Philistines. Achish king of Gath, having sufficient proof of the variance between David and Saul, gave him the kindest reception, and allotted him and his men the city of Ziklag, which the Philistines had taken from the tribe of Judah, to dwell in. While they abode here, they made several attacks upon the Amalekites, Geshurites, and Gezerites, that dwelt in the west of the Arabian desert, and killed all they met with, that no information might be given against them. David made a present of the cattle to Achish, and pretended they had ravaged the country of the Kenites, and south of Judah. Achish believed this report, and placed an entire confidence in David. He even carried him to the war against Saul, and promised that he and his men should be his life-guard; and David pretended to be in friendship to Achish; but the opposition of the other lords of the Philistines obliged Achish to dismiss him and his men from the army, as persons not to be trusted. Had not Providence thus interposed, David had either sinfully fought against Israel, or proved treacherous to Achish. In his return to Ziklag, a number of valiant Manassites fell to him, as some Gadites and Benjaminites had done before; and it was well it so happened; for the Amalekites, provoked by his late ravages, had burnt Ziklag, made prisoners of his two wives Ahinoam and Abigail, and the rest of the people, and carried off what was valuable. His men were so enraged, that they spoke of stoning him, as the cause of this disaster. But he encouraged himself in the Lord, and consulted him whether he should pursue the plunderers, and if he could overtake them? Directed of God, he pursued them. An Egyptian slave of the enemy, who had been ill used, and fallen sick by the way, being his guide, he found the Amalekites spread abroad at a riotous feast in the field; he came on them unexpectedly, cut the most of them to pieces, recovered the prisoners and booty, and took a rich spoil. Two hundred of his men had, by reason of fatigue, been obliged to halt at the brook Besor. The rest, who were engaged in the action, refused to give these any thing but their wives and children; but David made them equal shares of the booty with their brethren. His own share of the spoil he divided among his friends in Bethel, South Ramoth, Jattir, Aroer, Siphmoth, Eshtemoa, Rachal, Hornah, Geshan, Athach, Hebron, and other cities in the south of Judah. By this means, he at once expressed his gratitude for the kindness which he had received, and at this critical juncture recommended himself to their favour. 1 Sam. xxvii-xxx.

Meanwhile the Philistines had defeated the Hebrews at Gilboa: Saul and his three sons, with a multitude of

his army were slain. On the third day after the battle, an Amalekite, expecting a reward, brought him Saul's crown, and pretended he had helped to despatch him out of life. David ordered him to be killed, as he was, confessedly, a murderer of the king. He and his warriors expressed great sorrow at the news of the defeat; and he composed a mournful elegy in honour of Saul and Jonathan. Finding the slaughter was greatly owing to the Philistines' arrows, he ordered the men of Judah to be taught the use of bows, that they might oppose the enemy on equal terms. 1 Sam. xxxi. 2 Sam. i. 1 Chron. x.

Directed of God, David removed his family and warriors to Hebron. Thither the princes of Judah came, and made him their king; but Abner made Ishbosheth, Saul's son, king over the rest of the tribes. For some years, almost perpetual skirmishes happened between the troops of Ishbosheth and David, in which the latter had always the advantage. At last Abner, conceiving an offence at Ishbosheth, began to treat with David, in order to render him king of all Israel, but was murdered by Joab ere he effected his purpose. David sufficiently marked his detestation of the murder; but Joab's credit with the army saved him from condign punishment. Baanah and Rechab, two Benjamites, murdered Ishbosheth, and brought his head to David, expecting a reward; but he justly ordered them to be slain, and made them standing monuments of his detestation of their treachery and murder. 2 Sam. ii-iv.

David had already governed the tribe of Judah seven years, and six months, when 339,822 armed men from the different tribes assembled to make him king over all Israel. He therefore removed northward to Jerusalem, and with no small difficulty reduced the proud Jebusites, that had kept possession of it till now. Resolved to overturn his government before it was fully established, the Philistines twice marched their troops almost to the walls of Jerusalem, and encamped in the valley of Rephaim. It was probably about this time they had their garrison at Bethlehem, and Adino, Eleazer, and Shamamah, David's three principal heroes, broke through their host, and brought him water from the well of Bethlehem, as that about Jerusalem was brackish; but he would not drink it, as they had endangered their lives to bring it, but poured it out as a drink-offering of thankfulness for their preservation. Attending to the direction of his God, David twice defeated these enemies. He next removed the ark of God from Kirjath-Jearim, to bring it to a tent he had prepared for it at Jerusalem. Contrary to the law, they brought it on a cart; but Uzzah being struck dead for touching it when the oxen shook the cart, it was left in the house of Obed-edom. Three months after, it was with great solemnity, according to order, carried up to Jerusalem on the shoulders of the Levites. David, dressed like a common priest, played on an organ before it: Michal rallied him for this behaviour, as too mean and base for a king. He replied, that he thought no expression of gratitude to God, who had given him her father's throne, any baseness, but real honour. 2 Sam. v. and vi. and xxiii. 13-17. 1 Chron. xii-xvi. David now enjoyed profound peace, and resolved to build a house for the ark of God, as he thought it improper that it should be lodged worse than himself. Nathan the prophet encouraged him in this project. But the Lord by Nathan quickly informed him, that though he approved his good design, yet he had shed, and would shed, too much blood to be concerned in so sacred an undertaking; but that his son and successor should build it; and that his family should be established on his throne, and the everlasting King, the Messiah, spring from his loins. With the utmost thankfulness and wonder, David acquiesced in the will of God, and contented himself with preparing a fund and materials for the erection of a temple. 2 Sam. vii. 1 Chron. xvii.

About A. M. 2960, he commenced a war with the Philistines, and rendered that troublesome nation his tributaries. Provoked with the Moabites for the murder of his parents, or for some other cause, he subdued their country, dismantled their fortifications, and slew the most of them, except such as were necessary to cultivate the fields. He next attacked the Syrians of Zobah, routed Hadadezer's army, and just after routed the allied army of Syrians from Zobah and Damascus, put garrisons in their cities, and rendered them tributary. About the same time he attacked the Edomites; and on the field of battle, in the valley of Salt, cut off

12,000 of them, and 6000 more in the pursuit, or Abi shai cut off 18,000, and Joab 12,000 more. Ps. lx. title, 2 Sam. viii. 1 Chron. xviii. It was about this time he found out Mephibosheth, and invited him to live at his table. 2 Sam. ix.

About A. M. 2967, his ambassadors, sent with compliments of condolence to Hanun king of the Ammonites, were ill used, as if spies, and sent home with their clothes cut over in the middle, and their beards shaved. Fired with indignation, David commenced a war against the Ammonites. Twice he defeated their armies, though mightily enforced with vast numbers of Syrians. Several petty kings of Syria submitted to him. 2 Sam. x. 1 Chron. xix.

In the third year of this war, while Joab, after ravaging the country, invested Rabbah the capital, David at Jerusalem happened, after his sleep, to take an evening walk on the flat roof of his house. He observed Bathsheba, the wife of Uriah, bathing herself in her garden. His lust was inflamed; he sent for and defiled her. She became with child, and informed him of it. To prevent the discovery of their guilt, David called home Uriah from the army; did what he could to make him go home, sleep with his wife, and so be reputed the father of the child. Neither the royal advice nor the luxurious entertainment could prevail on Uriah to approach his own house. David therefore sent back this worthy hero with a letter to Joab, ordering him to have him killed by the sword of the children of Ammon, while his bravery refused to yield to a shameful flight. Uriah, according to direction, was deserted at the siege, and so slain by the Ammonites. Informed of his death, David represented that there was no more but the chance of war in the whole matter, and quickly after took Bathsheba to wife. This scene of wickedness highly provoked the Lord, offended the pious Hebrews, and tempted the very heathens to blaspheme the way of God. By Joab's advice, David, with a strong reinforcement, marched to Rabbah, about sixty-four miles distant from Jerusalem, that he might have the honour of taking a place so noted for strength; he took it by storm; gave it up to the ravage of his soldiers, reserving only what belonged to the king for himself. The principal men, and most violent that held out against him, he put to exquisite tortures, tearing their flesh with harrows, saws, and axes of iron, and burning them quick in their brick-kilns. Or, as some read the words, he obliged them to work at the saw, at cutting of stones, digging of iron-mines, hewing of wood, and making of brick. Thus he used all the Ammonites who did not readily submit to him. 2 Sam. xii. 1.

Scarcely had David returned to Jerusalem, A. M. 2970, when Nathan the prophet, by a parable, brought him to condemn himself in the matter of Uriah, and to supplicate the pardon of his sin. Nathan was soon after ordered of God to inform him that his crimes should not expose him to wrathful and eternal punishment, but to fearful chastisement in this life; that his adulterous child should die in its infancy; several of his family come to an untimely end; one of his sons rebel against him; and his wives be publicly prostituted. No less than four of his sons perished in this quarrel. The child begotten in adultery fell sick in its infancy, and notwithstanding his most earnest prayer and fasting for its life, was cut off. Next year Bathsheba bore David a second son, whom he called *Salomon*; but God, by means of Nathan the prophet, called him *Jedidiah*, the beloved of the Lord. 1 Chron. xx. 2 Sam. xi. and xii. Ps. li.

About A. M. 2974, his son Ammon defiled Tamar his sister, and, after two years, was murdered by Absalom on that account. About 2981, Absalom drove his father from his throne, and publicly defiled ten of his concubines. David's lifeguard and principal friends fled along with him; but he persuaded Hushai, Abiathar, and Zadok to serve his interest by staying at Jerusalem. He and his friends crossed the brook Kidron, weeping, as they went. As they passed the mount of Olives, Ziba met him with two asses loaded with provision; and by falsely accusing Mephibosheth, his master, of intending to claim the crown, prompted David to make him a grant of Mephibosheth's estate. David was just advanced over-against Bahurim, when SHIMEI rudely insulted him, and bitterly cursed him, as a most wicked and bloody monster. He endured all with the utmost resignation and patience, taking it as from the hand of God; nor would he allow his attendants to revenge it

on Shimei. Informed by Hushai of Absalom's designs, he fled beyond Jordan to Mahanaim, where Barzilai, Shobi, and Machir supplied him with plenty of provisions. During this rebellion, he composed a number of excellent Psalms; the id, perhaps to the viith; the xlii, xliii, xliiii, xliiii, and xlvth, &c. Absalom pursued him as quickly as possible with a formidable army; but his troops were routed, and himself, contrary to the charge David had given to his warriors, was slain. David most bitterly lamented his death. Joab sharply rebuked him for so discouraging his friends and soldiers, who had saved his life at the hazard of their own. David upon this forbore his mourning, and spoke kindly to his friends. He next set forward for Jerusalem, and sent word to the chief men of Judah to show their distinguished zeal on this occasion; and promised Amasa, his nephew, the office of chief general in room of Joab, who had highly offended him in the killing of Absalom. The men of Judah, instigated by Amasa, immediately invited David back to his throne, and multitudes went to conduct him home. Shimei, at the head of a thousand Benjamites, came with the first, and by his frank confession of his late behaviour, obtained his pardon, contrary to the remonstrance of Abishai. Mephibosheth too met David, and cleared himself of the charge which had been laid against him by Ziba. He was continued in favour, but had no more than half of his estate restored to him while his treacherous servant was allowed to enjoy the other half. To reward Barzillai the Gileadite for his late generosity, David begged him to go and live with him in his palace; but the old man declining this offer, David took Chimham his son with him. When the other tribes found that the men of Judah had come before them to bring back their king, they were highly offended, and hot speeches were thrown out on both sides, especially by the men of Judah, as they reckoned themselves more deeply connected with David. Sheba the son of Bichri, a Benjamite, instigated the ten tribes to a new revolt; but Joab, after murdering Amasa, who had been, perhaps not very justly, invested with his office, pursued Sheba, and soon put an end to his life and rebellious attempt. 2 Sam. xlii-xx. About A. M. 2983, (God punished the Israelites with a famine of three years' continuance. Informed by God that it was the punishment of Saul and the people's sin in murdering the Gibeonites, whom, by a solemn oath made about four hundred and thirty years before, they were bound to preserve, David sent for the remains of that people, and asked what satisfaction they required for the injury done them? Upon their demand, Armoni and Mephibosheth, the sons of Saul by Rizpah, and the five sons of Adriel the son of Barzillai the Maholathite, born by Merab, and brought up by Michal the daughter of Saul, were delivered to the Gibeonites, and they hanged them up before the Lord in Gibeah, and his anger was appeased. Much about this time, or perhaps a little before it, the Philistines, encouraged by a family of giants, made four different attacks on the Israelites; in one of which David had like to have been slain, had not Abishai run up to his assistance, and slain the giant: after which the Hebrews would no more allow David to go to battle, lest his death should quench their light, glory, and comfort. 2 Sam. xxi. 1 Chron. xx.

The above famine had scarcely ceased, when David, permitted of God, and tempted by Satan, proudly resolved to have all his subjects capable of arms numbered; and Joab was appointed to take the account. Joab remonstrated against this project, as not agreeable to the promise of God to render the Hebrews innumerable: but was obliged to yield to the king's will. After nine months, he brought in the account. The men of Judah amounted to 470,000, which, together with their 24,000 of standing militia, made nearly 500,000. The men of Israel were 800,000, which, with several odd thousands, and the 264,000 of the eleven trained bands, made near 1,100,000. But the Levites and Benjamites were not numbered, as Joab heartily detested the whole business. Offended with David's pride, God offered him his choice of three different punishments, calculated to diminish the number of his subjects; three years of famine, added to the former three; three months' fight before their enemies; or three days' pestilence. David chose the last, as it came immediately from the hand of a gracious God. It had lasted about nine hours, and had cut off 70,000 persons, when David observed an angel brandishing his sword over Jerusalem, and ready to destroy the inhabitants. With great earnest-

ness he implored mercy and forgiveness; and having erected an altar on the thrashing-floor of Araunah, and offered sacrifices thereon, the plague was stayed. 1 Chron. xxi. 2 Sam. xxiv.

About A. M. 2988, David's aged body was now so exhausted of natural warmth, or smitten with a kind of palsy, that he could get no heat in his bed. They got him Abishag, a beautiful young woman, to sleep with him, and keep his body in temper; but he had no carnal intimacy with her. Meanwhile, as David was too indulgent to his children, Adonijah attempted to render himself his successor, but was prevented; and Solomon was made king, as David had long before promised to Bathsheba his mother. In the latter part of his reign, David made great preparations for building the temple of God; and he settled the priests, Levites, singers, and porters, in their respective orders and stations of service. His kingdom was put into the most excellent order. Of 288,000 standing militia, 24,000 served each month by turns: rulers were assigned to the various tribes of Israel, and to the king's stores, vineyards, flocks, and herds. The history of his mighty deeds will be given hereafter. Perceiving his death near, David confirmed Solomon's enthronement; delivered into his hand a model of the temple, which had been prescribed him by God, with about 46,000 tons' weight of gold and silver, besides an immense quantity of brass and other materials for the use of it. And having given him various solemn charges with respect to his religious and civil conduct, and enjoined him to punish Joab for his murders, and Shimei for his opprobrious insult, and poured forth a prophetic prayer on his behalf, he died, expressing his firm assurance and full comfort in the everlasting covenant made with him and his seed. He reigned seven years and a half in Hebron, and thirty-three in Jerusalem. He penned a vast number of Psalms, especially during his troubles. He was a noted type of our Saviour. God gave him the exalted character of his servant, and a man after his heart: but the Jewish rabbins, and other wicked men, have rudely abused him. 2 Sam. xxiii. 1 Kings i. and ii. 1 Chron. xxii-xxix. Ps. lxxii. Acts xlii. 22, 36.

Jesus Christ is frequently called David, because he was the antitype of the former. He is the chosen one of God, who sprung from Bethlehem; the man according to his heart, who fulfils all his counsels. How noted his fidelity, meekness, and humility; his love to God, zeal for his honour, and devout intimacy with him! Thrice, in his conception, at his baptism, and at his ascension, he was plentifully anointed with the Holy Ghost above measure to be the head of God's chosen people. He is the covenant-head of his spiritual seed, who are kings unto God. He is our sweet Psalmist, who sings for himself, and indites our songs, and tunes our hearts to praise God. He is our great Prophet and King, who instructs, forms, and governs his church, the Israel of God. Through what debasement, labour, reproach, temptation from the world, from heaven, from hell, from relations, from friends, from foes, did he obtain his kingdom and glory! With what resignation, courage, and steady eye to his Father's glory, and sure hope of deliverance, he endured the whole! Now he defeated and destroyed the lions, the bears, the giants of hell; fulfilled the law, destroyed death and the grave; and, by the gospel, conquers the nations to the obedience of faith; and puts his chosen people in possession of the whole inheritance and dominion assigned them by God! How skilful, compassionate, and righteous is he in the government of his subjects! and how active in forming the gospel-church; and in preparing them for it. His mighty, who, by the word of the gospel, do wondrous exploits, are prophets, apostles, evangelists, pastors, and teachers: and his faithful warriors are such as, discontented with their natural state, poverty, and debt, have been obliged to enlist in his service. Ps. lxxxix. Ezek. xxxiv. and xxxvii. Hos. iii. 5.

DAY. An artificial day is that space of time which intervenes between the rising and setting of the sun, and by the light thereof is fit for labour. A natural day is the period between one midnight, or noontide, and another, consisting of twenty-four hours. The civil day is much the same; but it begins and ends according to the custom of different nations. The Hebrews began their sacred, if not their civil, day from the evening. Lev. xxii. 32. The ancient Athenians, Austrians, Bohemians, Marcomans, Silesians, modern Italians, and Chinese



do the same. The Chaldeans, Persians, Syrians, and modern Greeks begin it at the rising of the sun; the ancient Umbri and Arabians at noon. The Egyptians, and almost all the moderns in Europe, begin their day at midnight. As in the polar circles the sun continues sometimes twenty-four hours, or more, above the horizon, there must be fewer artificial days in these places; nay, under the poles, the whole year is but one artificial day, the sun being six months above, and other six below the horizon. In prophetic language, a day is put for a year; and so a week is seven years, a month thirty, and a year or time, 360. Ezek. iv. 5, 6. Dan. ix. 24, and vii. 25. Rev. iv. 15, and x. 3. *One day is with the Lord as a thousand years, and a thousand years as one day.* God's duration is without succession of moments; so that a longer period is no more in his account, and in comparison with his eternity, than a shorter one. 2 Pet. iii. 8. As the day is a period proper for work, so any noted occasion of mercy or judgment is called a day. Ps. xxxvii. 13. Mal. i. 1. Jer. i. 4, 30. The day of the Lord often signifies the period when he will execute his fearful judgments. Isa. ii. 12, and xiii. 6. Ps. xxxvii. 13. Job xxiv. 1. Zeph. i. 14, 18. The day of Christ is either the period of his humiliation, and the time of the powerful spread of the gospel, John viii. 56; or the period of the Jewish destruction, and of the last judgment. The season is fixed: and great is, or will be, the work and discoveries made therein. 2 Pet. iii. 12. 1 Cor. iii. 13, and v. 5. Phil. i. 6. Or the Christian Sabbath, which he set apart to commemorate the memory of his resurrection. Rev. i. 10. The day of persons is either their birth-day, Job iii. 1; or the season of merciful opportunities and prosperity, Luke xix. 42. Amos v. 8; or their day or season of ruin and trouble, Ps. xxxvii. 13, and cxxxvii. 7. Job iii. 8; or the eternal period of their complete happiness. Rom. xiii. 12. A day of power is that period in which Jesus, by his word and Spirit, powerfully converts sinners to himself. Ps. cx. 3. A day of espousals is the period in which one, or rather many souls are spiritually united to Christ. Sol. Song. iii. 11. A day of slaughter signifies a time of excessive feasting; as when multitudes of peace-offerings were slain, or when some sumptuous feast is held. Jan. v. 5. The day of vengeance in Christ's heart, and year of his redeemed, is the appointed time for punishing his enemies, and for saving, delivering, and comforting his people, Isa. lxiii. 4. The season of gospel-light, opportunities, and success is called a day, and a day of salvation: it is a period of light, labour, and comfort. Isa. xlix. 8. 2 Chron. vi. 2. Ps. cxviii. 23. Saving knowledge of Christ, and a state of gracious union with him, are called a day. 1 Thess. v. 5, 8. 2 Pet. i. 19. The state of heavenly glory is called a day of redemption: there the ransomed constantly enjoy the light of God's countenance, are delivered from bondage and trouble, and are active in the service of God. Eph. iv. 30. The day-break, or breathing, which the saints did or do long for, is the period of Jesus' birth, and of the New Testament dispensation, when the wind of the Holy Spirit's influences should affect men's souls, the new light of truth shine into the world, and the shadows of legal ceremonies be abolished: or the season of death and the resurrection, when, by the influence of the Spirit of God, we shall be introduced into the light of endless glory, and all the shadows of infirmities, troubles, darkness, and sin, be abolished. Sol. Song ii. 17.

The day of the king is the day of his birth, or of his coronation; which is commonly commemorated annually with feasting, joy, and gladness. Hos. vii. 5. A great day is a season of something very great and wonderful; and that either of great mercy, as when the Jews shall be converted to the Lord, Hos. i. 11; or of great trouble and vengeance, as on the Jews when led captive by the Chaldeans, and when almost destroyed by the Romans, Jer. xxx. 7. Joel ii. 31. Mal. iv. 5; and on heathenism and Antichrist at their downfall. Rev. vi. 17, and xvi. 14. That day, in predictions, does not always signify the time of the events mentioned just before, but a noted period, as Isa. xi. 1, and xxvii. 1; or of the last judgment. Jude 6. This day denotes a time near at hand, as well as one present. Deut. ix. 1, and xi. 8. This day sometimes denotes eternity, wherein Christ was divinely begotten, and which admits of no yesterday or to-morrow, Ps. ii. 7. Isa. xliii. 13; or the period of his resurrection, when his eternal generation and divine Sonship were manifested. Acts xiii. 33. The latter or last days denote future

time in general, Gen. xlix. 1; the period of the New Testament dispensation, Isa. ii. 2; the last part of the gospel period, 1 Tim. iv. 1. 2 Tim. iii. 1; or the day of death and judgment. Jam. v. 3. A good day is one of prosperity, feasting, and gladness. Esth. viii. 17, and ix. 22. An evil or bitter day is a time of trouble and distress. Amos vi. 3, and viii. 10. To-day denotes a present season of grace and opportunity of salvation. Ps. xc. Heb. iii. and iv. In one day sometimes denotes suddenly, and all at once. Rev. xviii. 8. In the day-time signifies publicly, or at a set time, 2 Pet. ii. 13. Ps. xlii. 8; or in a time of scorching trouble and persecution. Isa. iv. 6. All the day is constantly, habitually. Deut. xxviii. 32. Ps. xxv. 5.

DAYS signify, (1.) A period of duration; thus, the days of men are their whole life. Ps. xc. 9. The days of a tree denote a long, happy period. Isa. lxxv. 22. The days of Christ denote the period of his powerfully gathering the nations to himself, and governing his people. Jer. xxiii. 6. The days of heaven mark eternal duration. Ps. lxxxix. 29. (2.) The events that happen in a period. Ps. xxxvii. 18, xxxi. 15, and cxix. 84. Isa. vii. 17. (3.) Persons of great age. Job xxxii. 7. The ten days of the church's tribulation denote a short time, or the ten years of persecution; from A. D. 302 to 312. Rev. ii. 10. The 1260 days of Antichrist's reign, which is the same with forty-two months, or time, times, and half a time, are 1260 years. Rev. xii. 2, 3, xlii. 6, 14, xliii. 6. Dan. vii. 25, and xii. 11, 12. The 2300 days of the pollution of the sanctuary may either denote so many days from the first pollution of it by Antiochus Epiphanes to the perfect purification of it by Judas the Maccabee; or rather so many mornings and evenings, and no more than 1150 days. Dan. viii. 14. A days-man is an arbitrator that judges a cause; or a mediator. Job ix. 33. The day-spring is the first beginning of light in the morning; or daybreak. Job xxxvii. 12. Jesus Christ is called the day-spring that visits us from on high. Luke i. 78. By his appearance in our nature, by his righteousness, resurrection, saving discoveries of himself, and appearance to judgment, he introduces light and comfort; and brings in a day of gospel dispensation, spiritual knowledge, gracious state, and endless glory.

DEACON. The word so rendered is applied to such as perform important services in the church or state; as to Christ, Rom. xv. 8; to gospel ministers, ordinary or extraordinary, 1 Cor. iii. 5. Col. i. 23, 25; to every follower of Christ, John xii. 26; and to magistrates, Rom. xiii. 4: but it is chiefly used to signify an officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for and duly distribute support to ministers, and to the poor. Phil. i. 1. When the converts to the Christian faith were exceedingly multiplied at Jerusalem, and the Hellenists, or Jews who used the Greek language, complained that their widows were overlooked in the administration of the sacred alms, the apostles, not reckoning it proper for themselves to leave the constant preaching of the gospel, desired the multitude of converts to choose from among themselves seven men of good report and filled with the Holy Ghost, who might be ordained to manage this business. Stephen, Philip, Prochorus, Nicanor, Parmenas, Timon, and Nicolas were chosen. These the apostles ordained by prayer and laying on of hands. Acts vi. It is required that deacons be chaste, sincere, blameless, sober, and honest, rule well their families, and be well approved, before ordination. It is plain some of the first seven deacons were afterward preachers; but nowhere do the sacred oracles hint that preaching belongs to the office of a deacon. 1 Tim. iii. 8-12. For many ages after Christ, deacons were considered as inferior to presbyters; but by antichristian power they were exalted above them, and continue so in the popish and Episcopal churches.

It is both sinful and shameful that these officers, the divine institution of which is so plainly marked in Scripture, should be so often wanting in Christian congregations, under pretence that ruling elders have their whole power resident in them.

DEAD; (1.) Deprived of natural life. 1 Pet. iv. 6. Ruth i. 8. (2.) Without spiritual life; under the dominion of sin; void of grace; incapable to perform any spiritual exercise, Eph. ii. 1. 1 Tim. v. 6; or even desperately obstinate in wickedness. Luke xv. 24. (3.) What never had life, as idols, &c. Job xxvi. 5. Isa.



viii. 19. (4.) What has no continued existence, no living soul to be reunited to its body. Matt. xxii. 32. (5.) In a state of mortality; condemned, or signally exposed to death. Rom. viii. 10. Gen. xx. 3. (6.) In a state of oppression, slavery, and desperate-like wretchedness. Isa. xxvi. 19. Ezek. xxxvii. 1-14. (7.) Unfit for generation, according to the power of nature. Rom. iv. 19. Heb. xi. 12. (8.) Formal hypocrites; or much decayed in grace. Rev. iii. 1. (9.) The resurrection of the dead. 1 Cor. xv. 28. *Let the dead bury their dead*; let men dead in sin bury those naturally dead: or let the dead lie unburied, rather than the preaching of the gospel be hindered. *Dead*, or rather *monstrous gigantic things*, are formed from under the waters; whales and other huge animals and strange creatures are produced in the deep seas. Job xxvi. 5. *Dead faith* is that persuasion of divine truth which flows not from spiritual life, and is not productive of good works. James ii. 17, 20. *Dead works* are those that flow not from a principle of spiritual life, but from corrupt nature, which is in a state of spiritual death. Heb. ix. 14. *To be dead to the law*, as a covenant, is to be delivered from the obligations of it, and from a reigning inclination to be under it, Rom. vii. 4; and it is *dead* to us when it can exercise no commanding or condemning power over our conscience. Gal. ii. 19. Sin is *dead* relatively when it lies undiscovered and unregarded in the soul, Rom. vii. 8; it is *dead* really when it is mortified and slain by the word, Spirit, and blood of Christ. Rom. vi. 6. *To die to sin*, or be dead to it, is to be freed from the dominion of it, and the curse due to it by the blood of Christ, and by his grace drawn from the love and service of it. Rom. vi. 7. The saints are *dead* both to the law and to sin. Col. iii. 3. The wicked are *dead*; are in a powerless and mean condition, during the thousand years' reign of the saints. Rev. xx. 5.

**DIE**; to be laid under the sentence or execution of death. Gen. ii. 17. Christ *died unto sin* when by death he made atonement for it; and believers *reckon themselves dead unto sin* when they receive a full remission of their sins through his death, and become thus firmly entitled to and reinstated in eternal life. Rom. vi. 10, 11.

**DEAF**. (1.) Without natural hearing. The Hebrew word signifies also dumb, or silent; because such as are born deaf cannot easily learn to speak; though there have been various instances of their learning to know what was said by the motion of the speaker's lips. According to the ancient predictions, Christ healed many who were deaf and dumb. Isa. xxxv. 5, xxxix. 18, and xlii. 18. Matt. xi. 5. *Cursing of the deaf* or *putting a stumbling-block before the blind*, exposed him who did so to distinguished punishment and wrath, as it was an outrageous insulting of God, who had made them such. Lev. xix. 14. (2.) Without spiritual ability or concern to regard or understand divine things. Isa. xlii. 18, 19, and xxxix. 18. (3.) Saints are as *deaf and dumb*, when they exercise the utmost patience and resignation under trouble; neither murmuring against God, nor angrily vindicating themselves before men. Ps. xxxviii. 13, and xxxix. 9.

**DEAL**; (1.) To act; to behave. Jesus *deals prudently* in the work of our redemption, always employing the most proper means to gain the most noble ends. Isa. lii. 13. Men *deal* with one another *wisely, falsely, deceitfully, subtly, foolishly, corruptly, perversely, treacherously, proudly, truly, with knowledge*, or with a *slack, prodigal, and careless hand*. Exod. i. 10. Lev. xix. 11, &c. (2.) To distribute by parts. Isa. lviii. 7. Rom. xii. 3; and a *deal* signifies a part. Exod. xxix. 40. Num. xv. 4-8. God *deals bountifully and in mercy* when he graciously bestows his favours on men worthless and miserable. Ps. cxvi. 7, cxix. 17, 124, and cxlii. 7. He *deals bitterly and in fury*, when he sorely afflicts and punishes men. Ruth i. 20. Ezek. viii. 18, xvi. 59, xxii. 14.

**DEAR**; precious; eminently beloved. Jer. xxxi. 20. Col. i. 13. *Dearly beloved*; loved in the most tender manner and highest degree. Rom. xii. 19. The Jewish nation were the *dearly beloved of God's soul*. He had taken great delight to do them good, and brought them into covenant with him, as his peculiar people. Jer. xii. 7.

**DEATH** is sometimes taken for great danger, distress, and affliction. 2 Cor. i. 10, and xi. 23. In this sense Paul *died daily*, was constantly exposed to, or suffering great distress. 1 Cor. xv. 31. The saints *bear about*

in their body the *dying of the Lord Jesus*; they endure manifold sufferings, after his example, and for his sake. 2 Cor. iv. 10. (2.) For the separation of the soul from the body, in consequence of which the body becomes destitute of natural life, and corrupts into dust. Gen. xxv. 11. In allusion to this, seed cast into the ground is said to *die* when it corrupts in such a manner as is necessary to its springing up in new stalks. John xii. 24. (3.) For spiritual death, which consists in being under the curse of God's law, separated from his favour, destitute of his moral image and under the dominion and total pollution of sin. 1 John iii. 14. Luke i. 79. Eph. ii. 1. And with respect to this, persons are said to be *twice dead*, when, to that naturally inflicted on all men, there are added additional degrees of alienation and apostasy from God, contracted by a sinful practice, and impressed by the just vengeance of God. Jude 13. (4.) Everlasting punishment of both soul and body in hell; this is the *second death*, which comes after the first. Rev. xx. 6, 14. (5.) The certain cause of death, as some poisonous thing. 2 Kings iv. 40. The pestilence, or like infectious disease. Jer. xv. 2.

The saints' love is *strong as death*; it can neither be bribed nor resisted; it effectually weans and separates the heart from sinful habits and courses. Sol. Song viii. 6. *Death unto death* is the ruin of soul and body in time and in eternity. 2 Cor. ii. 16. *To have death working in us*, and have the *sentence of death* in us, is to be daily exposed to and lay our account with the suffering of trouble and death, for the sake of Christ and his truths. 2 Cor. iv. 12, and i. 9. The law of God is *unto death*, and a ministration of it. No life can be had by the works of it; but every man under it is cursed and condemned to death, spiritual, temporal, and eternal. Rom. vi. 10. 2 Cor. iii. 7. It is *made death* to a convinced sinner; it irritates his sinful lusts, occasions the increase of his sin, and kills his vain hopes of eternal happiness. Rom. vii. 13. *To be carnally minded is death*; it confirms and constitutes spiritual death; it forebodes, prepares for, and condemns to eternal death. Rom. viii. 6. Wicked works are *fruit unto death*, they flow from spiritual death, expose to and prepare for eternal death. Rom. vi. 16, 21, and vii. 5. The feet of a harlot *go down to death*, and her steps *take hold on hell*; she hastens herself, and those who deal with her in whoredom, to a natural death, and to everlasting ruin. Prov. v. 5, 6. Christ *abolished death*, and *swallowed it up in victory*; by his own death he removed the curse and sting from his people's natural death; and redeemed them from spiritual and eternal death; and hereafter he will raise them from the dead, and give them the full possession of eternal happiness. 2 Tim. i. 10. 1 Cor. xv. 54, 55. Isa. xxv. 8. *Death and hell are cast into the lake that burneth with fire and brimstone*; when the bodies of the wicked, once mortal or dead, and their souls mostly once in hell, are united together, and shut up in Tophet, where all the former torments of both are summed up with inconceivable increase; after which no effect of the divine curse shall remain anywhere, but in that pit of endless misery. Rev. xx. 14.

**DEBASE**; to render base and contemptible. Men *debase themselves to hell* when they commit the vilest crimes, and thereby expose themselves to contempt, and the most disgraceful punishments, in order to fulfil their lusts. Isa. lvii. 6.

**DEBATE**; to dispute. A man ought to *debate his cause* with his neighbour; he ought privately and meekly to reason the point of difference between them. Prov. xxv. 9. God *debates in measure* with his people when he reproves and corrects them as they are able to bear it. Isa. xxvii. 8. **DEBATE** signifies contention, especially in words. Rom. i. 29.

**DEBIR**. (1.) A city of the tribe of Judah, near Hebron. It was also called Kirjath-sepher, and Kirjath-sannah, because there the Canaanites had a seat of learning. Joshua took it, but it seems the Canaanites repossessed themselves of it; and Caleb, to whose lot it fell, observing the strength of its walls and inhabitants, gave Achish his daughter to Othniel for making the first effective assault on it. It was afterward given to the priests. Josh. xi. 39, xv. 15, 16, and xxi. 15. (2.) A city on the frontiers of the tribe of Gad. The Seventy will have it to be the same as Dibon; but it is rather the same as Lodebar, where Mephibosheth lived in his childhood with Machar his friend. Josh. xiii. 26. 2 Sam. ix. 4, 5. (3.) A king of Eglon. Josh. x. 3.

(4.) A city of Benjamin, which formerly belonged to Judah. Josh. xv. 7.

**DEB'ORAH.** (1.) Rebekah's nurse who came along with her from Padan-aram. After the death of her mistress, she continued with her countrywomen in Jacob's family. She died near Bethel in a very advanced age, and was buried under an oak-tree, called, from that event, *ALONBACHUTH, the oak of weeping*. Gen. xxiv. 59, xxxv. 8.

(2.) **DEB'ORAH**, a prophetess and judge of Israel, and wife of Lapidoth. She dwelt under a palm-tree between Ramah and Bethel. When JABIN king of Canaan had for twenty years grievously oppressed the Israelites, she sent for BARAK the son of Abinoam, a man of Issachar, who lived in Kadesh-Naphtali, and, from God, directed him to levy an army of 10,000 men of Naphtali and Zebulun, the tribes which had been principally enslaved, and march them to mount Tabor, where the Lord would deliver Sisera, and the mighty host of Jabin, into his hand. He refused to attempt this unless she would go along with him; she consented; but told him that his cowardice should be punished by the Lord's giving the chief honour of the victory, the death of the general, into the hand of a woman. They had scarcely levied their troops, and marched from Kedesh to Tabor, when Sisera was at their heels, with a prodigious army. It seems, scarcely one of Barak's 10,000 had either sword or spear; but the Canaanites were struck with a panic, when they saw the Hebrews come down from the hill to attack them: the slaughter was so universal that few escaped. Barak and Deborah composed a song to commemorate their victory, and to praise God on account of it; and to celebrate the Hebrew princes, and Jael the wife of Heber the Kenite, for their instrumentality therein; and to condemn the tribes of Asher, Dan, and Reuben for their inactivity. Judg. iv. and v.

**DEBT**; what one owes to another. 1 Sam. xxii. 2. Sin is called a *debt*; it consists in withholding from God his due honour and love; and by suffering must his justice be satisfied for its offence. Matt. vi. 12. A **DEBTOR** is one who, by promise or equity, owes something to another. The saints are not *debtors to the flesh*; they owe no service to their sinful lusts, but to God, who has saved them with a full and everlasting salvation. Rom. viii. 12. Circumcised persons were *debtors to fulfil the whole law*; by circumcision they solemnly declared their obligation and willingness to do so; such as gave to circumcision after the erection of the gospel church renounced, in effect, Christ's fulfilment of the law, and obliged themselves to a personal fulfilment of the whole broken covenant. Gal. v. 3. *Sinners are debtors to God*; owe much obedience to the precept, and satisfaction to the penalty of his holy law. Luke vii. 41. Mal. xviii. 24. Paul was a *debtor to both Jews and gentiles*, wise and unwise; he was bound by office to preach the gospel to them. Rom. i. 14. Love to one another is a *debt* we ought never to think discharged. Rom. xiii. 8.

**DECAPOLIS**; a country, according to Lightfoot, on the north and east of the sea of Tiberias; but if Bethshan was one of the cities of it, part of it lay on the south-west of that sea. It was called Decapolis because there were ten cities in it, viz. Bethshan, Gadara, Hippos, Pella, Capharnaum, Beth-gubron, Capharnaum, Caesarea-Philippi, Orto, and another whose name I find not. Some say it was Damascus, but that was certainly too far distant. Here Jesus preached, and healed the diseased inhabitants. Matt. iv. 25.

**DECAY**; to lessen, to weaken. Job xvi. 11. Neh. iv. 10. Cities and houses are *decayed* when broken down and in a ruinous condition. Eccl. x. 18. Isa. xlii. 20.

**DECEASE**; to die a natural death. Matt. xxii. 25. Death. Luke ix. 31.

**DECEIT**; **FRAUD**; **GUILE**; (1.) Villainous and unjust conduct practised under a fair show. Ps. x. 7, and xxxvi. 3. (2.) Fair pretences and devices, calculated to impose on and deceive men. Ps. xxxviii. 12. (3.) Deluding messages, dreams, and lies of false teachers calculated to please men's humours, and gratify their lusts. Isa. xxx. 10. Jer. viii. 5, and ix. 6. (4.) False accusation; dishonest conduct; and goods gotten by means of it. Jer. v. 27. Zeph. i. 9. One is *without guile* when he allows himself in no hypocrisy, deceit, or dishonesty. Ps. xxxii. 2. *Being crafty, I caught you with guile*: mine enemies will perhaps say,

Though I myself did not appear covetous of your money, yet by a crafty, guileful, and underhand dealing, I procured it by Titius, or some other of my friends. 2 Cor. xii. 16.

**DECEITFUL**; (1.) Much given to deceit and villany. Ps. v. 6. (2.) Full of deceit; calculated to impose on and craftily ruin men. Ps. xxxv. 20. Our hearts and their lusts are *deceitful above all things*; they, in unnumbered ways, beguile multitudes out of their present and eternal happiness for mere trifles; and render them persuaded of the innocence or goodness of things the most abominable and wicked; fill them with views of God, of Christ, of time and eternity, of themselves, the most contrary to truth. Jer. xvii. 9. Heb. iii. 13. Eph. iv. 22. *Favour is deceitful*; it has a fair show, and no more. Prov. xxxi. 30. A bow is *deceitful* which shoots wide of the mark. Ps. lxxviii. 57. Men handle the word of God *deceitfully* when they wrest it to please the corrupt humours of themselves or others; when they mingle it with their own inventions, and use it to promote or protect passion, pride, covetousness, &c. 2 Cor. iv. 2, and ii. 17. To *swear deceitfully* is to swear false and unlawful oaths, or to swear lawful ones without a candid resolution and earnest care to fulfil them. Ps. xxiv. 4.

**DECEIVE**; (1.) To cheat; beguile. Gen. xxxi. 7. Lev. vi. 2. (2.) To mislead; seduce. Deut. xi. 16. Isa. xlv. 20. (3.) To allure; entice. Job xxxi. 9. The Lord *deceives* false prophets when he gives them up to the delusions of their own hearts, and frustrates their expectations and predictions. Ezek. xiv. 7. *Lord, thou hast deceived me, and I was deceived*: thou hast, contrary to my inclination, persuaded me to undertake this office of prophesying, and hast disappointed me of the success and comfort I expected in it. Jer. xx. 7. *Heretics deceive and are deceived*; they are persuaded of the goodness or innocence of error and wickedness, and endeavour to persuade others of it. 2 Tim. iii. 13. *Adam was not deceived*; i. e. was not first deceived. 1 Tim. ii. 14.

**DECENTLY**; with becoming soberness and gravity. 1 Cor. xiii. 5, and xiv. 40.

**DECIDE**; to give sentence as to what should be done in a case. 1 Kings xx. 40.

**DECISION** denotes the Lord's passing and executing just sentence on his people and his enemies. Joel iii. 14.

**DECLARE**; (1.) To tell; publish. Ps. ix. 11. (2.) To explain; make clear and manifest. Gen. xli. 24. Isa. lxi. 8. *The heavens declare the glory of God: day unto day uttereth speech, and night unto night sheweth knowledge*. Their form and order show forth the glorious wisdom, power, and goodness of their Almighty Former. Compare Ps. xix. 1, 2, with Job xii. 8, 9. Rom. i. 19, 20.

**DECLINE**; to turn aside. To *decline* from God's testimonies, word, law, or way, is to disregard them, and walk in sinful courses opposite thereto. Ps. cxix. 51, 157. Job xxiii. 11. Ps. xiv. 18.

**DECREASE**; (1.) To become less honoured. John iii. 30. (2.) To become fewer and weaker. Ps. cvii. 38. The waters of the flood *decreased* when, being dissipated into the air, or returned into the bowels of the earth, they ceased to cover the ground. Gen. viii. 5.

**DECREE**; firmly to oppose, and authoritatively to appoint. Job xxii. 28. Isa. x. 1. A **DEGREE** is, (1.) An authoritative determination, or law. 2 Chron. xxx. 5. The acts of the Christian council at Jerusalem are called *decrees ordained*, to mark their binding force upon the churches. Acts xvi. 4. (2.) God's settled purpose, whereby he foreordains whatsoever comes to pass. Dan. iv. 24. *The decree* made for the rain, the sea, &c. denotes, not only the purposes of God, fixing the plan of these things, but also the fixed laws of nature, established to them. Job xxviii. 26, and xxxviii. 10. Prov. viii. 29. Jer. v. 22. *The decree* which Christ declares is the covenant of grace made with him, as the only begotten Son of God, and our Surety. Ps. ii. 7-10.

The **DECREES** of God are his purpose, whereby, from all eternity, he has, for his own glory, and according to the counsel of his will, unchangeably foreordained all things which come to pass. They imply his foreknowledge and fixed settlement of all persons, events, and circumstances that take place. Acts xv. 18. That God has thus decreed all things is evident from his infinite knowledge; his having all creatures dependent

on him; and his having so often foretold the birth and death of persons in the most circumstantial manner. The most noted branch of the divine decree is his *predestination*, or fixed appointment of the eternal state of every particular angel and man, together with every means and circumstance thereof. To understand this aright, it is necessary to keep our eye fixed upon the infinite wisdom and equity of God's nature, and his absolute sovereignty over all his creatures. God's predestination of angels is his holy, wise, and unchangeable purpose, whereby, from all eternity, he determined to form in time so many millions of them in a state of holiness and happiness, but subject to change; to establish such individuals of them in this state, and for ever employ them to enjoy his favour, and show forth the praises of his bounty and goodness, and to permit others to fall into sin through their own fault, and lie therein, and be, on account of it, eternally punished, to the praise of the glory of his justice. 1 Tim. v. 21. Judge 6. 2 Pet. ii. 4.

God's predestination of men is his eternal purpose, whereby he determined to form so many of them; to create them in their origin and representative holy and happy; to permit their covenant-head to fall, and bring on their whole race sinfulness and misery. Out of this multitude, involved in common corruption and ruin, he, from no regard to foreseen good works, but for his mere good pleasure, elected in Christ the smaller number to everlasting life, and fixed the whole means for securing it, viz. by the incarnation, obedience unto death, and intercession of his Son; the dispensation of ordinances, and their attendance thereto; and the conviction, renovation, and sanctification of the Holy Ghost. Eph. i. 4-6. 2 Thess. ii. 13, 14. The rest he, in a sovereign and righteous manner, purposed to leave in their sin, permit them to increase their wickedness, and, in fine, to punish them on account of it, to the praise of the glory of his justice. Rom. ix. 11-23. Matt. xi. 25, 26.

More largely: **ELECTION**, according to the Scripture, is an act of God, in which he, as an eternal, unchangeable, infinitely wise, good, gracious, sovereign, and faithful Jehovah, intending to manifest the glory of his own perfections, particularly of his power, wisdom, sovereignty, grace, and mercy (Eph. iii. 10, and i. 5, 6, 11. Matt. xi. 26, and xx. 15, 16. Rom. ix. 15, 16, 18-23, and xi. 33, 35, 36. 1 Pet. ii. 9), from all eternity, foreknew, and forechose to everlasting salvation, and all the benefits thereof (Rom. viii. 29, 30, and v. 8, and ix. 13. John iii. 16. 1 Pet. i. 2. 2 Tim. ii. 19. 1 John iv. 9, 10, 19) some particular persons of mankind, whom he pleased, and but the smaller number, and as permitted, or to be permitted, to fall into sin and misery, from which they could not recover themselves (Matt. xx. 16, and xxii. 14. Luke xii. 32. 2 Tim. ii. 19. John x. 26-28, and xiii. 18, and xvii. 6, 12, and xv. 19. Rom. viii. 29, and ix. 16, 18, and v. 8, 10); and preappointed them to salvation, into conformity with Christ, and to an adoption into his family, as heirs of God and joint-heirs with him (2 Thess. ii. 13. 1 Thess. v. 9. Rom. viii. 17, 29. Eph. i. 5), and without regarding any foreseen qualities in them, whether natural or moral; as his motive, bas, of his own mere will, and sovereign grace and good pleasure (Matt. xi. 25, 26. 1 Cor. i. 26-28. Rom. ix. 11, 16, 18. Eph. i. 4, 5. 2 Tim. i. 9), from eternity (Matt. xxv. 34. Eph. i. 4. 2 Tim. i. 9. Rev. xiii. 8. Tit. i. 2), chosen them in Christ as their head; and unalterably ordained and appointed them to obtain everlasting life in and through him (Rom. ix. 11, 18, 23. 2 Tim. i. 9. Acts xiii. 48. 1 Thess. v. 9, with iv. 17. Rom. xi. 29. John x. 28, 29), and inscribed their names in his book of life (Luke x. 20. Ps. iv. 3. Rev. iii. 5, and xiii. 8, and xvii. 8); and thus distinguished them from the rest of mankind, who were left in their corruption, and the misery thereby deserved (1 Cor. iv. 7, and i. 26-28. Rom. ix. 13. Eph. i. 4, 5, 6); and in the same wise and unchangeable counsel, fixed the mediation of Christ, effectual calling to him, spiritual union with him, and an interest in and partaking of him and his righteousness and fullness; together with faith and holiness, as means of their eternal salvation. John iii. 16, 17, and x. 26-29, and xvii. 4, 6. Eph. i. 4. Col. i. 19. 2 Tim. i. 9. 1 Thess. v. 9. 1 Pet. ii. 19, 20. Rom. viii. 1-4, 28-30. Isa. xlv. 24, 25. Acts xiii. 48. 2 Thess. ii. 13. 1 Pet. i. 2. Heb. xi. 6, and xii. 14. John iii. 3, 5.

**REPROBATION** is an act of God, in which he, the

absolutely independent, and infinitely sovereign, wise, powerful, righteous, and holy Jehovah, whose thoughts, judgments, and ways are unsearchable (Isa. iv. 9, and xl. 13. Rom. xi. 38, 34. Job xi. 6, 7, and xxxiii. 3), intending to manifest the glory of his high sovereignty, almighty power, unsearchable wisdom, unbounded patience, and revenging justice (Matt. xx. 15. Rom. xi. 11, 22, 33, 34, 36, ix. 15-22, and ii. 4. Isa. v. 4. Prov. xvi. 4), did, from all eternity, in his immutable purpose (Matt. xxv. 34, 41. Rom. ix. 11. James i. 17. Job xxiii. 13. Eph. i. 11. Isa. xlv. 10, and xiv. 24, 27), according to his own mere good pleasure, pass by and determine to leave certain persons of mankind, greater in number, but in themselves no worse than others, in the state of sin and misery into which they would fall (Rom. ix. 13, 15, 17, 18, xi. 20, 21, 22, v. 12, and iii. 10-19, 23. Matt. xx. 15, 16, and xii. 14, and xxiv. 40, 41. Luke xii. 32. Eph. ii. 3),—not to know them with any distinguished regard,—not to love them with any particular goodwill,—not to pity them in order to their eternal salvation,—did not choose, predestinate, set apart, or ordain them to eternal life (Matt. vii. 33. Rom. viii. 29, 30, and ix. 13, 15, 17, 18. John xiii. 18. 1 Cor. iv. 7. Acts xiii. 48. 1 Thess. v. 9), did not write their names in his book of life, nor mark them out for his sheep, people, and subjects, and objects and vessels of mercy (John x. 26. Rom. ix. 6, 7, 25. Hos. i. 6, 9); and, in consequence hereof, determined to withhold from them the undeserved favours of redemption and reconciliation through Christ, and of effectual calling, justification, and adoption, faith and holiness (John x. 15, 26, and xvii. 9, and xii. 37-40. Matt. xi. 25, 26, and xiii. 11, 13. Rom. viii. 28-33. 2 Thess. iii. 2. Eph. ii. 8), but not all external favours of common providence, or of gospel revelations and common influences and gifts of the Holy Ghost (Acts xiv. 17. Rom. ii. 4, and ix. 22. Exod. vii. 16, 17. Lev. xxvi. 3-13. Deut. xxviii. 1-14. Isa. v. 4. Matt. xiii. 9, and xxiii. 37. Heb. vi. 4, 5, and x. 26, 29. 2 Pet. ii. 20, 21. 1 Cor. xii. 10. Gen. vi. 3. Acts vii. 51); and determined that they, being of their own accord rendered miserable by their sin, original and actual, against law or gospel, and become despisers of his benefits (Eph. ii. 1-3. Rom. v. 12-14, and ii. 12, 14, 15. Mark xvi. 16. John iii. 18, and xii. 40. Rom. ii. 4, 5, and xi. 7. Matt. x. 15. Job viii. 4. Ps. lxxxii. 17, 12, 13. Acts xiv. 16), should, in a wise, holy, and sovereign manner, answerably to their freedom of will, and their rebellious dispositions (Ps. xlv. 6, 7. Jer. xii. 1. Ps. cxlv. 17, and civ. 24. Rom. xi. 33, 34. James i. 13. Matt. xxiii. 37. John v. 40. Acts vii. 51), for their former sins be further blinded in their mind, and hardened in their heart; given up to strong delusions, vile affections, and a reprobate sense (Exod. xiv. 4. John xii. 40. Rom. ix. 15, and xi. 7, 8, and i. 24, 28. 2 Thess. ii. 11. Isa. lxvi. 4); that persevering in their obstinate wickedness, and convicted by their own conscience of final impenitence, and neither capable to blame the severity of God, nor to excuse themselves as ignorant of his will, or unable to resist his providence, or accept his offered salvation (Matt. xxvii. 4. Luke xvi. 24, 27. Matt. xxv. 25-28, 44, 45. Rom. ii. 4, 15, i. 20, and ix. 19, 20. Luke xxii. 22. John v. 40), should, as hated of God, appointed, separated, and foreordained to evil, wrath, and condemnation, as children of wrath, and vessels of wrath fitted to destruction (Mal. i. 3. Rom. ix. 13. Prov. xvi. 4. 1 Thess. v. 9. 1 Pet. ii. 8. Jude 4. 2 Thess. ii. 3. John xvii. 12. Rom. ix. 22), be for their sins eternally damned. Hos. xiii. 9. Matt. xxv. 41-46. Ezek. xxviii. 4. Rom. ii. 8, 9. Isa. iii. 11.

The decrees of God are executed in his work of creation and providence, and are the rule according to which he invariably acts. Eph. i. 11. Isa. xlv. 10. Without allowing this, we represent the Almighty as inferior to our artists on earth. To imagine that either his purpose or providence interferes with the freedom of the will of rational creatures is to suppose God no wiser than ourselves, and utterly incapable to form or execute a plan worthy of himself. The means of accomplishing the divine decrees are so connected, that one thing is oft a condition of, or at least indispensably necessary to, the existence of another; but to imagine his purpose itself suspended on the free-will and behaviour of men is to suppose him dependent on his creatures, and their free-will a necessary restraint on his liberty.

**DE DAN.** (1.) The son of Raamah, and grandson of Cush. It is probable his posterity had their resi-

dence on the west of the Persian Gulf, in Arabia Felix, where the city Dedan is yet to be found. Gen. x. 7. (2.) The son of Jokshan, and grandson of Abraham. He was the father of Dedanim, Metushim, Ashurim, and Leummim, tribes in Arabia the Desert. Gen. xxv. 3. Whether the offspring of this man peopled the city of Dedan on the frontiers of Idumea we know not. It is certain the Dedanites, chiefly the posterity of the latter, traded with the Tyrians in ivory, ebony, and fine cloths, for chariots, and were miserably harassed by the Assyrians and Chaldeans. Ezek. xxvii. 15, 20, and xxv. 13. Isa. xxi. 13. Jer. xxv. 23, and xlix. 8.

DEED. See WORK.

DEEM; to think; to guess. Acts xxvii. 27.

DEEP. (1.) A great way from the surface to the bottom. Ps. cxi. 10. (2.) Strange, unknown, incomprehensible. Isa. xxxiii. 19. Job xlii. 22. Dan. ii. 22. Ps. xcii. 5. Thus the *deep things* of God are the mysteries of his purpose, word, and providence. 1 Cor. ii. 10. (3.) Complete and full. Poverty is *deep* when it is very great. 2 Cor. viii. 2. Sleep is *deep* when one can hardly be awakened out of it. Acts xx. 9. Dan. ix. 10. To *revolt deeply*, to *corrupt themselves deeply*, is to proceed in apostasy and wickedness to a fearful degree. Isa. xxxi. 6. Hos. ix. 9.

DEEP, or DEPTH; (1.) The ocean, sea, and deep places thereof. Job xli. 31, 32. (2.) The mingled chaos of earth and water. Gen. i. 2. (3.) The huge collection of waters hid in the bowels of the earth. Gen. vii. 11, and viii. 2. (4.) Fearful and overwhelming trouble of soul or body. Ps. cxxx. 1, and lxxxviii. 6. Rom. viii. 39. (5.) The grave. Rom. x. 7. (6.) A deep dungeon, where one sinks in darkness, water, or mire. 2 Cor. xi. 25. (7.) Hell, which is hidden, unsearchable, and bottomless. Luke viii. 31. Rev. xx. 3. Prov. ix. 18. The *depths of the sea*, into which God casts his people's sins, are the infinity of his pardoning grace, and the unbounded merit of Jesus' blood, whereby our iniquities are so perfectly pardoned that they can never more be charged on us. Mic. vii. 19. The *depth of the riches of the wisdom and knowledge of God* is the infinity and unsearchableness thereof. Rom. xi. 33. The *depth of Jesus' love* is its condescension to save the vilest and meanest sinners from the lowest hell. Eph. iii. 18. The *depths of Satan* are mysterious fancies, and secret or shameful practices invented by seducers. Rev. ii. 24. The Chaldean army is likened to a *deep*, for their multitude, their noise, and their overwhelming conquests. Ezek. xxvi. 19. The countries wasted by the Assyrians are likened to a *great deep*, for their number of inhabitants, their confusion, and roaring noise. Amos vii. 4. These, as well as the trade of his rivers Hiddekel, Euphrates, &c., exalted the Assyrian empire and king; and were covered with mourning when it was overturned. Ezek. xxxi. 4, 15. God's judgments are a *great deep*; are very mysterious, and hard to be understood. Ps. xxxvi. 6.

DEER; a four-footed beast of the flock kind. Their horns are branchy, and fall off yearly: they are at first hairy, but afterward become smooth. The females seldom have any horns. The various creatures of the deer kind are the hart, the roebuck, reindeer, elk, goat-deer, horse-deer, &c. These creatures live long, and, especially when young, are very comely and loving. They have a great antipathy to serpents, and eat multitudes of them. It is said, too, that serpents are much disposed to fasten on and sting their bodies, when they find them asleep. Their thirst is excessively strong and painful. They are very timorous, swift, and can leap far. They were allowed to be eaten by the ceremonial law. Lev. xi. 3. Deut. xiv. 5. 1 Kings iv. 23. The hinds, or female deer, have great pain in bringing forth their young, and, it is said, are sometimes assisted by the noise made by claps of thunder. Job xxxix. 1-4. Jesus Christ is likened to a *roe, hart, and hind*, to mark his loveliness, and love; his eternal duration; the enmity between him and the old serpent and his seed; his sad suffering and persecution on earth; his thirst for his Father's support, and glorious reward; and his being the allowed provision of our souls, and his speed in coming to deliver us. Sol. Song ii. 9, 17, and viii. 14. Ps. xxii. *title*. The saints are likened to *harts panting* for water-brooks, to mark the earnestness of their desire after God, and the ordinances of his grace, when hunted by Satan, and persecuted by the world. Ps. xlii. 1. The saints' breasts of faith, love, and edifying conversation, and the ministers and ordi-

nances of the church, are like *twin roes feeding among lilies*; are very harmonious, pleasant, and comely. Sol. Song iv. 5, and vii. 8. The Chaldeans were like *chased roes*, when with terror and dread they fled from the fury of the Medes and Persians, not knowing what to do. Isa. xlii. 14. Wives are likened to *hinds and roes*, to mark their comeliness and affection, and the delight their husbands should take in them. Prov. v. 19. To charge by the *roes and hinds* is to beseech and obtest, by every thing comely and desirable, and for the sake of Christ and his people. Sol. Song ii. 7, and iii. 5.

Dr. Shaw thinks the Yachmur, which we render *fallow-deer*, to be the wild-bear; but perhaps it is rather the elk, a kind of red deer. He takes the Tzebi, which we render *roe*, to be the antelope, a kind of goat, about the bigness of a deer: There are three kinds of the antelope, two in Africa, and another in India, whose horns, springing out of their forehead, are sometimes about three feet long.

DEFAME; TO REPROACH.

DEFEAT; to overturn; render unsuccessful; overcome. 2 Sam. xv. 34.

DEFEND, is to protect from enemies and wrongs. Ps. lxxxii. 3.

DEFENCE; (1.) Protection; refuge. 2 Chron. ix. 5. (2.) What one has to say in vindication of himself against his accusers. Acts xiii. 33. God and Christ are a *defence*; they protect the saints from enemies, wrath, danger, and hurt. Ps. xxxi. 2. Isa. iv. 5, and xxxiii. 16. Ministers are set for the *defence of the gospel*; to maintain it in its purity and honour against heretics, and every other opposer. Phil. i. 17. Wisdom and money are a *defence*; are useful to protect their owners from outward trouble and ruin. Eccl. vii. 12.

DEFER; DELAY; to put off till afterward. Eccl. v. 4. Isa. xlviii. 9. Acts xxv. 17. *Hope deferred sickens the heart*; when what we expect and wait for is long in coming, our hearts faint for fear it should never come. Prov. xiii. 12.

DEFY; to speak boastfully; to challenge. 1 Sam. xvii. 10, 36, 45.

DEFILE; to render unclean. (1.) By disgraceful usage. 2 Kings xxiii. 8, 10. Ezek. xxviii. 7. (2.) With ceremonial pollution, as the leprosy, the touching of a dead body, &c. Lev. xiv. 46. Num. v. 2. (3.) With sinful filthiness, by following heathenish customs, by seeking to wizards, by idolatry, apostasy, error, unnatural lust, whoredom, evil speech. 1 Cor. vii. 7. Tit. i. 15. Lev. xviii. 24, and xix. 31. Ezek. xx. 7. Heb. xii. 15. 1 Tim. vi. 5, and i. 10. Gen. xxxiv. 1. Ezek. xviii. 11. Jam. iii. 6. God's name is *defiled* when those who profess to be his people bring a reproach on him with their untender carriage. Ezek. xliii. 7, 8. His *priesthood was defiled* when men invested with it walked unworthy of it, or, by marriage with heathens, brought in a strange offspring to officiate. Neh. xiii. 2, 9. His *sanctuary was defiled* when men contemned the service of it, wallowed in wickedness, while they professed to cleave to his worship; or when they filled it with dead carcasses. Lev. xx. 3. Ezek. v. 11, xliii. 38, and ix. 7. The earth is *defiled* under its inhabitants when men commit their wickedness on it, and use it as an instrument therein. Isa. xxiv. 5. Jer. iii. 9, and xvi. 18. The saints *not defiling their garments*, and *not being defiled with women*, imports their walking in purity and holiness of conversation, as persons clothed with Jesus' righteousness, and their keeping themselves from the abomination of Antichrist. Rev. iii. 4, and xiv. 4.

DEFRAUD; deceitfully to withhold or take one's just due from him. 1 Cor. vii. 5, 7, and vi. 7; but in 1 Thess. iv. 6, it perhaps signifies to injure one by defiling his wife.

DEGENERATE; grown worse than it was originally. The Jews were turned into the *degenerate plant of a strange vine*, when, leaving the example of their pious ancestors, they gradually became almost as wicked as heathens. Jer. ii. 21.

DEGREE. (1.) A part or division of a dial, or a step of a stair. 2 Kings xx. 9. (2.) Condition; order, rank. 1 Chron. xv. 18. Ps. lxxii. 9. In allusion to the custom of giving the higher seats in a school to the best scholar, deacons are said to purchase to themselves a *good degree*, when, by the proper exercise of their office, they gain themselves much honour and reputation. 1 Tim. iii. 13.

DE'HAVITES; a tribe of the SAMARITANS; perhaps

the same with the Avites; or they might come from about the river Diaba in Assyria. Ezra iv. 9.

**DELECTABLE**; precious, comely, delightful; idols are so called. Isa. xlv. 9.

**DELICATE**; fine; nice. Deut. xxviii. 54.

**DELICACIES**; **DELICATES**; most precious things, wealth, &c. that are to the desire as dainty meats to the belly. Rev. xviii. 2. Jer. li. 34. *He that delicately bringeth up his servant from a child, shall have him become his son at length.* Prov. xxix. 21. He that too nicely and indulgently brings up his servant may expect him by-and-by to grow as bold and familiar, and as full of pretensions, as if he were an heir of the family.

**DELICIOUSLY**; in wealth, pleasure, and luxury. Rev. xviii. 7.

**DELIGHT**; to take pleasure. Esth. vi. 6. God's *not delighting* in the ceremonial services of the wicked Jews imports his abhorrence of them, because of the wicked manner and end for which they were performed. Isa. i. 11. Jer. vi. 20. His people are a *delightful land*, when their piety, glory, and happiness are very great. Mal. iii. 12. What one takes great pleasure in is called his *delight*: so Jesus is the *delight* of his Father. Prov. viii. 30. Genuine saints, and their prayers, and just weights, are the *delight* of God. Prov. xii. 22, xv. 8, and xi. 1, 20.

**DELILAH**. See **SAMSON**.

**DELIVER**; (1.) To give into one's hand; give up. Gen. xl. 13. Exod. v. 18. (2.) To free from diseases, danger, enemies, &c. Exod. v. 18. Heb. ii. 15. **DELIVERANCE** denotes, (1.) A rescue from outward danger and distress. Gen. xxxii. 11. (2.) A salvation from sin and misery, by the blood and spirit of Christ. Luko iv. 18. (3.) The bringing forth of a child, whereby a woman is freed from her burden, eased of her pains, and gives to the world a new inhabitant. Isa. xxvi. 17. The erection or reformation of a church is likened to the *delivery* of a man-child: with much pain and labour are a number of lively and active church-members brought forth. Isa. lxvi. 7. Rev. xii. 2-4.

**DELUSIONS**; errors and influences of Satan, calculated to deceive men. God *chooses men's delusions*, and *sends them strong delusions*, when in his righteous judgment and infinite wisdom he permits Satan, their own lusts, and false teachers effectually to seduce them; and gives them up to the very errors and abominations which they relish. Isa. lxvi. 4. 2 Thess. ii. 11.

**DEMAND**; to ask humbly, Luke lii. 14. Job xlii. 4. or authoritatively. Job xxxvii. 5, and xl. 7.

**DEMAS**; an early professor of Christianity, perhaps a preacher, that was for a while very serviceable to Paul in his confinement: but about A. D. 65 he forsook him to follow some more gainful worldly business. It is said he fell into the heresy of Ebion and Corinthus, who held Christ to be a mere man. Col. iv. 14. 2 Tim. iv. 10.

**DEMETRIUS**; a silversmith of Ephesus, who made little models of Diana's temple there, with her image enclosed therein. Vexed at the success of the gospel, and the danger of his loss of business, by the inhabitants turning their backs on idolatry, he convened a mob of his fellow-trademen, and represented to them the danger of their craft and idolatrous worship. They were immediately inflamed with rage, and, assisted by the rascally part of the inhabitants, they raised, for some hours, a terrible outcry, *Great is Diana of the Ephesians*. They seized Aristarchus and Gaius, and hurried them into the theatre, no doubt with a view to have them condemned. Perceiving Alexander, perhaps the copper-smith, they dragged him into the crowd; he begged they would hear what he had to say for himself; but, understanding that he was a Jew, and so an enemy to their religion, they would not hear him; but continued to bawl out, *Great is Diana of the Ephesians*. Meanwhile a notary of considerable influence in the city got an audience of the mob. He warmly represented to them, that the men whom they had seized could not be proved blasphemers of Diana, nor robbers of her temple: that the honour of Diana was sufficiently established all the world over, and the Ephesians' zeal for her worship abundantly known: that they were in the utmost hazard of being called to account and punished by their Roman superiors, for the uproar which they had made; that if Demetrius, or anybody else, had a plea, they ought to bring it regularly before a lawful meeting of

the magistracy, and not fill the city with confusion. With this soft and sensible remonstrance, he quieted and dispersed the mob. Whether this be the same Demetrius who afterward became a Christian convert, and had a good report of all men, we know not. Acts xix. 24-40. 3 John 12.

**DEN**; a hole or hollow place in the earth, where lions and other wild beasts lodge. Judges vi. 2. Job xxxvii. 8. Rev. vi. 15. God's temple became a *den of thieves*, when multitudes of wicked men officiated in it, and to the robbing God of his honour, prostituted it to be a place of dishonest merchandises. Jer. vii. 11. Matt. xxi. 13. Jerusalem, and other cities of Judah, became a *den of dragons*, when, being left desolate, the creatures lodged amid the rubbish. Jer. ix. 11, and x. 22. Nineveh is called a *lion's den filled with ravens*; the conquering monarchs who ruled there, issuing forth like lions, destroyed the nations, and enriched the city with their spoil. Nah. ii. 12. This present world is a *den of lions*, and a *mountain of leopards*; it is a very dangerous dwelling, as outrageous and wicked men abound and rest in it. Sol. Song iv. 8.

**DENY**; (1.) To contradict a charge or affirmation. Gen. xviii. 15. (2.) To refuse granting a request. 1 Kings ii. 16. Prov. xxx. 7. God *cannot deny himself*; he cannot possibly act or speak unlike his own nature, or unlike the gracious characters which he has assumed, or the promises he has made. 2 Tim. ii. 13. Men *deny* God, or Christ, or his name, when, in their profession or practice, they disown his being the true God, Saviour, portion, ruler, and last end of their souls. Job xxxi. 28. Acts iii. 13, 14. They *deny the faith* when they embrace error, indulge themselves in a slothful and wicked practice, and so manifest their unbelief of, and opposition to, the truths of Scripture. Rev. ii. 13. 1 Tim. v. 8. Men *deny themselves* when they refuse to depend on their own righteousness as the ground of their happiness; or to be led by their own wisdom, or ruled by their own will and affections; or to attempt performance of good works in their own strength; but receive Jesus Christ as the free gift of God for their *all and in all*, and undervalue their own ease, profit, or pleasure for the sake of Christ. Matt. xvi. 24.

**DENOUNCE**; solemnly to declare a threatening. Deut. xxx. 18.

**DEPART**; (1.) To go from a place or person. John vii. 3. (2.) To die, go out of this world and life, into an eternal state. Luke ii. 29. (3.) To cease. Nah. iii. 1. God *departs* from men when he ceases to bestow his favours, hides the smiles of his countenance, and pours out his wrath on them. Hos. ix. 12, or when he ceases to afflict. Job vii. 19. Men *depart* from God when they follow sinful lust instead of holiness, and seek created enjoyments for their portion, instead of his fullness. Jer. xxxii. 40; and especially when they break their vows to him, and cease from serving him, as once they did. Hos. i. 2. Men *depart* from evil, or from hell, when they cease from the love and practice of sin, and so from walking in the way to hell. Prov. xv. 24, and xvi. 6.

**DEPARTURE**. (1.) The ruin of Tyre by the Chaldeans, which made the inhabitants to leave the city. Ezek. xxxi. 18. (2.) A removal into the other world by death. 2 Tim. iv. 6.

**DEPOSE**; To put out of office. Dan. v. 20.

**DEPRIVE**; (1.) To take from one what he has, or expects to have. Gen. xxvii. 45. Isa. xxxviii. 10. (2.) To make destitute of. Job xxxix. 17.

**DEPTH**. See **DEEP**.

**DEPUTED**; constituted an inferior judge. 2 Sam. xv. 3. A **DEPUTY** is a ruler appointed by a superior one. Acts xiii. 7, and xviii. 12. 1 Kings xxii. 49.

**DER BE**. See **LYCAONIA**.

**DERIDE**; to mock. Luke xvi. 14. *To deride strongholds* is to make a jest of taking them; to demolish them as if in sport. Hab. i. 10.

**DERISION**; mockery; reproach. Job xxxi. 1.

**DESCEND**; to go down from a higher place to a lower, whether from heaven, or the clouds, to the earth, or from a place higher in situation to one lower in the same country, or a different one. Matt. xxviii. 2. Ps. cxxxiii. 3. Acts xxiv. 1. God *descends, or comes down*, when some visible token of his presence moves towards the earth. Exod. xix. 18. Luke iii. 22. Christ's *descending into the lower parts of the earth* denotes his infinite condescension, and his personal union with his manhood on the earth, and with his body in the grave.

Eph. iv. 10. Wisdom *descends*; it proceeds from God, who is on high, and resides in heaven, to men on earth. James iii. 15.

DESCENT is, (1.) A place bending downward. Luke xix. 37. (2.) A coming from parents and ancestry by natural generation. Heb. vii. 3, 6.

DESCRIBE, to describe a country is to draw a plan of it. Josh. xviii. 4. To describe persons is to declare their names, marks, and places of abode. Judg. viii. 14. To describe things is to explain their nature and properties. Rom. iv. 6.

DESCRY; to view; spy out. Judg. i. 23.

DESERT; WILDERNESS. The Hebrews called the places a wilderness where the cities or towns were more distant one from another, as well as where there were no towns at all. The most noted deserts we read of in Scripture are that of Egypt, on the north-east of that country, Ezek. xx. 36; the wilderness of *Etham*, on the west of the Red Sea; the wilderness of *Shur*, *Sin*, and *Sinai*, on the east side of the western gulf of the Red Sea; the wilderness of *Paran*, northward of the former, and of *Zin*, at the east end of it. The wilderness of *Edom* is perhaps the same with that of *Paran* or *Zin*, or rather one at the south end of the Dead Sea. The wilderness of *Kadesh* might be the north part of the wilderness of *Paran*. The wilderness of *Moab*, *Arnon*, and *Kedemoth* might be the same, near the head of the river *Arnon*. The wilderness of *Tadmor* lay to the north-east of *Canaan*. The wilderness of *Judah*, of *Zeph*, *Jeshamon*, and *Maon* lay on the west of the Dead Sea. The wilderness where Jesus was tempted was probably the mountains of *Quarantana*, to the east of *Jerusalem*, which now have an appearance most rugged and unsightly; or that near *Pisgah*, on the east of *Jordan*. A great many wildernesses were named from the cities next adjacent; as the wilderness of *Diblah*, *En-gedi*, *Jeruel*, *Tekoa*, *Gibeon*, *Bethaven*, &c. The wilderness of *Arabia* comprehends the deserts of *Shur*, *Sin*, *Paran*, *Zin*, and *Kedemoth*, and was a very terrible and waste howling wilderness. Deut. i. 19, and xxxii. 10. The whole north parts of *Arabia* are called a desert; because so little of it was cultivated or had cities built in it. Jer. xxv. 24. *Chaldea* is called the desert of the sea: it was exceedingly well watered; much of it a fen country: there was a desert between it and the *Medes* and *Persians*; and by them it began to be turned into a desert: but the words might be rendered, the plain of the sea. Isa. xxi. 1. The wilderness of the people is either *Chaldea*, which, though replenished with inhabitants, was destitute of things spiritually good; or the barbarous countries of *Media* and *Scythia*. Ezek. xx. 35. Whatever affords no support and comfort, but distresses and perplexes, is called a wilderness; hence God asks the Hebrews, If he had been to them a wilderness and land of darkness? Jer. ii. 31. The gentile world before the spread of the gospel is called a wilderness; the poor heathens lived like wild beasts, devouring one another without order of divine laws and ordinances, without the comfortable presence of God, and without any fruit of good works to his honour. Isa. xxxv. 1, 6, xli. 19, and xliii. 19. The wilderness into which God brought the Jews that he might speak to their heart, was their afflicted state of captivity in *Babylon*, and their present unhappy state of dispersion. Hos. ii. 14. The wilderness in which the church subsists under *Antichrist*, is her private and distressed condition; and may point to the rugged country about *Savoy* and *Piedmont*, in which the *Waldenses* for many ages boldly professed the truth. Rev. vii. 6. The wilderness from which the saints go up is their barren, comfortless, and dangerous state of ignorance and unbelief; the present evil world in its errors and corruptions; and a state of persecution and trouble, Sol. Song iii. 6, and viii. 5; where the words ought to be translated, goeth up from the wilderness.

DESERVE; to be worthy of. Ezra ix. 13. Job xi. 6. Men are judged according to their deserts, and have their deserts rendered to them, when they receive the just punishment of their deeds. Ps. xxviii. 4.

DESIRE. (1.) A longing; wishing. 1 Sam. xxiii. 20. (2.) The request or prayer of a soul for the supply of its wants, spiritual, temporal, or eternal. Ps. cxlv. 19. (3.) Love, affection. Sol. Song vii. 10. Dan. xi. 37. (4.) Inclination to, or delight in the pleasures of this life. Eccl. xii. 5. (5.) Hope, expectation. 1 Sam. ix. 20. (6.) The thing desired. Prov. x. 24. Desire is either natural, Deut. xxi. 11; or religious, after things

spiritually good, Ps. lxxiii. 25; or mischievous, for hurt to others, Mic. vii. 3; or covetous and lustful. Deut. vii. 25, and v. 21. Wives are the desire of their husbands' eyes; they are comely and desirable to them; the temple was the desire of the Jews' eyes: they much valued and prided themselves on it. Ezek. xxiv. 16, 21. Christ is the desire of all nations; he is altogether lovely, excellent, useful, and necessary: all that spiritually know him desire and long for him: at last, multitudes out of all nations shall believe on him. Hag. ii. 7. The Jews were a nation not desirous, or desired; they had no proper desire after and love to God and his ways; nor were they a pleasure and delight to him, but the reverse. Zeph. ii. 1. The desires of the flesh are our sinful lusts and inclinations. Eph. ii. 3. Gen. vi. 5. Through desire a man separateth himself, and intermeddeth with all wisdom. Prov. xviii. 1. Through good desire, a man separates himself from the common customs of the world, and earnestly pursues after knowledge; or, through a vainglorious desire, a man separates himself from others, and meddles with every branch of business; or he objects to, and pours contempt on, all true wisdom.

DESOLATE; SOLITARY; lonely. A person is desolate, or solitary, when without husband or companions. 2 Sam. xiii. 20. Ps. xxv. 16. A desolate heart is one deserted of God, deprived of comfort, and filled with perplexity. Ps. cxlii. 4. A house, city, or country is desolate or solitary when without inhabitants. Jer. xlix. 20, vi. 8, and ix. 11. Lam. i. 1. Ps. cvii. 4. The Hebrew word *CALMUD*, rendered solitary, signifies barren as a flinty rock, quite destitute of good. Job iii. 7, xv. 34, and xxx. 3. Isa. xlix. 21. Altars are desolate when ruinous, and no offerings presented on them. Ezek. vi. 6. Vines, fig-trees, and idols are desolate, when destroyed, or quite neglected. Hos. ii. 12. Mic. i. 7. The Jewish temple was made desolate when God's special presence no more resided in it, when it was turned into ruins, and the Jews were cast off from being God's peculiar people. Matt. xxiii. 38. Job's company was made desolate when his children and servants were slain, and his friends scattered from him. Job xvi. 7. Antichrist will be made desolate when Rome shall be turned into a ruinous heap, and multitudes shall forsake popery, and turn to the Lord. Rev. xvii. 16, and xviii. 19. The gentile world, long destitute of the gracious presence of God, or the church deprived of Christ's bodily presence, is likened to a desolate widow. Isa. xlix. 8, and liv. 1. The desolate places which great men build for themselves are desolate cities, which they rebuild for their honour; or tombs in which their dead bodies dwell in silence. Job iii. 14.

DESPAIR; to grow hopeless. 1 Sam. xxvii. 1. 2 Cor. iv. 8.

DESPERATE; without hope. Job vi. 26. Man's heart is desperately wicked; so set on evil that it will forego every hope, and rush on eternal ruin, to have it committed. Jer. xvii. 9.

DESPISE. See CONTEMN.

DESPITE, or SPITE: (1.) Envy; malice. Ezek. xxv. 6. Ps. xi. 14. (2.) The object of envy or malice. Neh. iv. 4. DESPITEFUL; full of envy and malice. Ezek. xxv. 15. To entreat one spitefully is maliciously to expose him to the most cruel and shameful abuse. Luke xviii. 32. Matt. v. 44.

DESTITUTE; wanting; without help, happiness, or comfort. 1 Tim. vi. 5. Gen. xxiv. 27.

DESTROY; (1.) To pull down; cut off; kill. Gen. xix. 24. Exod. xxiv. 13. Rom. iii. 16. (2.) To cast one into hell. Mark i. 14. (3.) To hurt a weak Christian, by drawing him to act against his conscience, in the use of things indifferent; or by alienating his mind from his Christian profession. Rom. xiv. 15. 1 Cor. xviii. 11, 12. God destroys meats and the belly when by death he breaks the connexion between the two. 1 Cor. vi. 13. The mouth of hypocrites destroyeth their neighbours, by seducing them into error and ruin. Prov. xi. 1. Sin and Satan are destroyed, when their dominion, power, and influence are taken away. Rom. vi. 6. Heb. ii. 14. Satan, the Chaldeans, robbers, the pestilence, &c. are called destroyers. Rev. ix. 11. Jer. iv. 7. Job xv. 21. 1 Cor. x. 10.

DESTRUCTION is, (1.) The taking away of the power and life of any person or thing. 1 Sam. v. 11. 1 Cor. v. 5. (2.) Death, which cuts off men from their place and station. Ps. xc. 3, and lxxxviii. 11. (3.) The pestilence, or some other terrible calamity. Ps.

xc. 10. Job xxi. 17. (4.) The punishment of hell. 1 Tim. vi. 9. 2 Thess. i. 9. The poverty of poor men is their *destruction*, or *conspiration*; it distresses and affrights them. Prov. x. 15.

**DETERMINE**; (1.) To decide or judge a cause. Exod. xxi. 22. (2.) Firmly to resolve. 1 Sam. xx. 7. 1 Cor. ii. 2. (3.) Unchangeably to appoint. Job xiv. 5. Dan. ix. 25. The *determinate counsel of God* is his fixed and immutable decree. Acts ii. 23.

**DETEST**; to hate and abhor a person or thing as abominable. Deut. vii. 26. Idols are represented as *detestable things*. Jer. xvi. 18. Ezek. v. 11, and vii. 20.

**DEVIL**; a fallen angel, especially the chief of them: so called because he is a malicious accuser of God and his people. Rev. xii. 9, 10. Devils were and are worshipped in the idols of the heathens and papists, Deut. xxxii. 17. Ps. cvi. 37. Lev. xvii. 7. Rev. ix. 20, and xviii. 2; but they themselves tremble before the true God. Jam. ii. 19. Wicked men are called *devils*; they resemble these evil spirits in malice and enmity against God and his people, and in reproach and slander of them; and they are agents for Satan on earth. John vii. 70. Rev. ii. 10. 1 Tim. iii. 11.

**DEVISE**; (1.) Curious work of an artificer. 2 Chron. ii. 14. (2.) Contrivance; purpose. Eccl. ix. 10. (3.) Crafty projects. Ps. x. 2. The *devices of Satan* are his crafty temptations, whereby he ensnares and ruins men's souls. 2 Cor. ii. 11. Men are *filled with their own devices* when the execution and fruit of them tend to their ruin. Prov. i. 31.

**DEVISE**; (1.) To contrive. Exod. xxxi. 4. (2.) To plot something hurtful. 2 Sam. xxi. 5.

**DEVOTE**. (1.) Solemnly to set apart to the service and honour of God. Lev. xxvii. 21. (2.) To set apart for destruction. Josh. vi. 17. Deut. xiii. 13. See ACCURSED. **DEVOTIONS**; religious observances. Acts xvii. 23.

**DEVOUR**; (1.) To eat up greedily. Gen. xxxvii. 20. (2.) To spend riotously. Luke xv. 30. (3.) Cunningly to defraud God or men of their due, and seize on it for our own use. Matt. xxiii. 14. Prov. xx. 25. (4.) Cruelly to harass men, and spoil them of their spiritual and eternal happiness. 1 Pet. v. 8. (5.) To kill or destroy. 2 Sam. ii. 26. Satan, the enemies of a people, or destructive judgments are the *devourers* whom God will rebuke, or stop. Mal. iii. 11.

**DEVOUT**; much given to religious exercise, whether lawful or not. Luke ii. 25. Acts x. 2, xii. 50, and xvii. 4, 17.

**DEUTERONOMY**; the last of the five books of Moses. Its name signifies the *repetition of the law*. As the generation who came out of Egypt were generally dead, Moses, a few days before his death, in this book repeated the substance of their history in the wilderness, and the substance of the laws that had been given them, and added some new ones; as of cutting off false prophets and idolatrous cities; of making battlements around the roofs of their houses; of expiating uncertain murder; of taking down the bodies of hanged malefactors in the evening; of punishing rebellious children; of distinguishing the sexes by their apparel; of the marriage of captives, and the wives of deceased brethren; of divorce; and trial of virginity; of men-stealing; of runaway servants, &c. Chap. i-xxv. He then directed them to surrender themselves to God at Ebal and Gerizzim; solemnly lays before them the blessings that would follow on their obedience to the divine laws; and the miseries that would attend their apostasy and rebellion; and which have, or do take place on that unhappy nation in their ancient calamities and present dispersion. Chap. xxvi-xxxii. It next contains the song of Moses; his blessing of the twelve tribes; and the account of his death, the last of which was written by another hand. Chap. xxxiii-xxxiv. The style of this book of Moses is more sublime, and its matter, chiefly the commands, more plain and practical, than any of the rest.

**DEW**; a thick moist vapour that falls on the earth, chiefly when the sun is below the horizon. In warm countries, where it seldom rains, copious dews exceedingly refresh and moisten the ground; hence the fall of dew was reckoned a great blessing, and the withholding of it a grievous curse. Deut. xxxiii. 13. 2 Sam. i. 21. The dew is first raised from the earth, heated by the sun, and hence the lower bodies are first moistened; and bodies most hard share least of the dew: when so much is extracted as the air cannot sufficiently poise, it falls back on the earth: when the air is corrupted with hurtful vapour, the dew is infected by it, and hence

is formed the mildew, so injurious to vegetation. Christ, and God in him, are likened to *dew*: how pleasant, reviving, and fruitifying the influences of his word and Spirit. Hos. xiv. 5. Isa. xxvi. 19. The saints are as *dew*, for multitude, pleasantness, and refreshing influence on others around. Ps. cx. 3. Mic. v. 7. An army is like *falling dew*, for their numbers, and their seizing on every thing near them. 2 Sam. xvii. 12. Afflictions and sufferings are like *dew*, and *drops of the night*; are many and disagreeable, and yet have a happy and fruitifying tendency. Sol. Song v. 2. Dan. iv. 25. Amos vi. 11. The truths of God are as *dew*; falling gradually, and often insensibly, on the souls of men, they refresh, render them soft, pliable, and fruitful in good works. Deut. xxxii. 2. Any thing very delightful and refreshing is compared to *dew*; the king's favour is as *dew*; it mightily delights and actuates men. Prov. xiv. 12. Harmony of brethren is as the *dew of Hermon*, very delightful, reviving, and encouraging to good works. Ps. cxxxiii. 3. The *dew lies* on a man's branches when his soul prospers under the influences of God's word and Spirit, and his outward lot under the smiles of his providence. Job xxx. 19.

**DIADDEM**; a CROWN. Isa. lxxii. 3.

**DIAL**; an instrument for measuring of time by the shadow of the sun. Whether the people on the east of the Euphrates, or the Jews, or Phœnicians first invented this instrument, we know not. The Greeks knew nothing of dials till the time of Anaximander, the contemporary of Cyrus. Nor in history do we find a dial more ancient than that of Ahaz. Nor is there any mention of *hours* till the time of Daniel's captivity in Babylon. Chap. iv. 9. Some learned men suppose, that the *MAHALOTH*, which our version renders a *dial*, was no more than a flight of stairs, and the degrees were the steps of the stair. Others contend that it was a real dial; but of what form, horizontal, or vertical, or of what other form, they are not agreed. It is certain, that a real miracle on this *dial* or *stair* marked the certainty of Hezekiah's future restoration to health; but whether the sun or only his shadow went backward the ten degrees is still controverted. Those who maintain that only the shadow went back observe, that in 2 Kings xx. mention is only made of the going back of the shadow; and that in Isaiah's account of this matter, chap. xxxviii. the sun may be put for his shadow; that the shadow might go back by an inflection of the rays of the sun; that if the sun had gone back gradually, the day would have been ten or twenty hours longer than ordinary, and thus one part of the world would have been scorched, and the other half frozen; or, if it had gone back instantaneously, the frame of nature must have experienced a most tremendous shock, which the astronomers of those times could not have failed to observe; and that it was needless for God to put himself to the expense of so great a miracle, when the inflection of the solar rays might as well serve the turn. To me the whole of this reasoning appears rather showy than solid. In favour of the sun's going back, it is easy to observe, that one miracle is not more difficult to God than another; that we are expressly told that the sun went back; that it is hard to conceive how the shadow could go back without the sun; that if all had been done by a mere inflection of the rays of the sun, it would have been a private affair, and not alarmed the Chaldeans, as it seems it did; that the Chinese annals inform us that the planet Mars went back several degrees, for the sake of one of their kings about this same time. Isa. xxxviii. 8. 2 Kings xx. 9-11.

**DIAMOND**. See ADAMANT.

**DIANA**; a celebrated goddess of the heathen. She was especially renowned at Ephesus. She was one of the twelve superior deities, and was called by the several names of Hebe, Trivia, Hecate, Diana, and Lucina. In heaven, she was the *moon*, or *queen of heaven*; and perhaps the same with *Meni*, the numberer, or goddess of months. Jer. vii. 18. Ezek. xvi. 25. Isa. lxx. 11. On earth, she was Diana and Trivia, the goddess of hunting and highways; in hell, she was Hecate; in assisting women in child-birth, she was Lucina. She was said to be the daughter of Jupiter; and sister of Apollo; and was figured as a young huntress, with a crescent or half-moon on her head; or as wholly covered with breasts, and her pedestal ornamented with heads of stags, oxen, and dogs, to mark her bounty, and power over hunting. She was worshipped with great solemnity at Ephesus. Acts xix. 27-35.

**DIBON**, or **DIBON-GAD**; perhaps the same with **DIMON**. Sihon took it from the Moabites. Moses, when the Hebrews encamped near it, took it, and gave it to the Reubenites; but it seems the Gadites obtained it in exchange for some other place. It afterward fell into the hands of the Moabites, and was ruined by the Assyrians and Chaldeans. Num. xxxii. 24, and xxxiii. 45. Josh. xiii. 9, 17. Isa. xv. 2, 9. Jer. xlviii. 18.

**DIE**; not only to be distressed, to lose natural life; but to lose all kind of happiness, and incur every kind of misery. 1 Cor. xv. 31. Gen. vii. 21. Ezek. xxxiii. 11. See **DEAD**.

**DIFFER**; (1.) To be unlike. 1 Cor. xv. 41. (2.) To be more excellent. 1 Cor. iv. 7.

**DIG**; to make a trench, pit, &c. *God digs and dungs* about barren professors, when he deals with them by awakening and alluring providences, ordinances, and influences. Luke xiii. 8. Wicked men *dig up evil*; they reproach neighbours with former faults, and with great pains they do mischief. Prov. xvi. 27. The unjust steward *could not dig*, could not perform servile work. Luke xv. 3. See **PIT**.

**DIGNITY**; (1.) Honour; reputation; honourable employ. Eccl. x. 6. (2.) A ruler. 2 Pet. ii. 10.

**DILIGENT**; very careful and active. Deut. xix. 18. Saints, especially if active in following the Lord, are often called *diligent*. Prov. xiii. 4, xli. 27, and x. 4. Jer. xxix. 13.

**DIMINISH**; to make less in power, wealth, measure, or number. Ezek. v. 11, and xxix. 11.

**DIM**; (1.) Weak in sight. Gen. xxvii. 1. (2.) Obscure; darkish. Lam. iv. 1. Perplexing and heavy calamities on a nation are called a *dimness*; they obscure their glory, and make them scarcely know what to do. Lam. iv. 10. *The dimness shall not be such as when he lightly afflicted the land of Zebulun and Naphthali, and afterward did more grievously afflict her*, &c.: the judgments of God upon the Jewish nation, by the hand of the Romans, shall be more distressing than the ruin of the ten tribes by the Assyrians. The harassing of Judah by Sennacherib, or even their captivity by Nebuchadnezzar, shall be more hopeful than the captivity of the ten tribes. But the words might be read, *He made base the land of Zebulun, but afterward glorified it*. Isa. ix. 1.

**DINAH**. See **JACOB**.

**DINAITES**. See **SAMARITANS**.

**DINNER**; the chief meal. Prov. xv. 17. The gospel dispensation, in the apostolic age, is called a **DINNER**. It took place in the afternoon of time, and was a blessed means of refreshing and strengthening many souls for the service of God. When the Jews refused it, the gentiles were called, and the Jews severely punished for their contempt of it. Fearful will be the punishment of antichristians, and others, who put not on the Lord Jesus, as their righteousness and sanctification. Matt. xxii. 1-4.

**DIONYSIUS**, the Areopagite, or judge in the court of *Areopagus*. In his youth, it is said, he was bred in all the famed learning of Athens; and went afterward to Egypt, to perfect himself in astronomy; being at On, when our Saviour died, and observing the miraculous darkness, he cried out, *Either the God of nature suffers himself, or sympathizes with one that suffers*. He was converted at Athens by Paul; and, it is said, became an evangelist, and was burnt as a martyr in his own city. A. D. 95. Perhaps Damaris, the lady who was converted about the same time, was his wife. Acts xvii. 34.

**DIO'TREPES**; a pretended Christian, who was ambitious of being preferred to everybody else. He did all he could to oppose the reception of the messengers sent by the apostle John, and said what he could to disparage that great man. 3 John 9.

**DIRECT**; (1.) To show the way to one. Gen. xli. 28. (2.) To point towards one. Job xxxii. 14. God directs men's steps and ways, and their heart into the love of himself. Prov. xvi. 9. 2 Thess. iii. 5. Wisdom is profitable to direct how to act; righteousness directs: it tends to keep men in a proper course of life. Eccl. x. 10. Prov. xi. 5. Men direct prayer to God, when they, with knowledge, confidence, and awe, address their prayers to him, and expect the fulfilment thereof from him. Ps. v. 3, and cxli. 2.

**DISALLOW**; to testify dislike of a person or thing. Num. xxx. 5. Christ is *disallowed of men*; by their unbelief, blasphemy, and hatred of him: and by their

persecution of him or his people, the Jews and others marked their dislike of him. 1 Pet. ii. 4.

**DISANNUL**; to alter; abolish. Job xl. 8. Gal. iii. 17.

**DISAPPOINT**; to prevent one's obtaining what he hoped for, and executing what he intended. Prov. xv. 22. Ps. xvii. 13.

**DISCERN**; (1.) To observe carefully. Gen. xxxi. 32. (2.) To distinguish one thing from another. 2 Sam. xiv. 17. To discern time and judgment is to know the season proper for such works and the works proper for such occasions. Eccl. viii. 5. To discern the Lord's body is, by spiritual knowledge, to take up the bread and wine in the Lord's Supper, as representing the person and righteousness of God in our nature. 1 Cor. xi. 29. Christ is a *discerner* of the thoughts and intents of the heart; he fully knows, and can judge of their motives, manner, and ends; the Scripture is a *discerner* of them: when powerfully applied, it makes men truly to understand them. Heb. iv. 12. *Discerning of spirits* was either a miraculous power of discerning men's state or secret conduct; or a spiritual ability to discern true apostles and ministers from false ones. 1 Cor. xii. 10.

**DISCHARGE**; to unload; give up. 1 Kings v. 9. There is no discharge in the warfare of death; no way of escaping from it. Eccl. viii. 8.

**DISCIPLES**; those who learn from a master; scholars. John ix. 28. In the gospels, it generally signifies the twelve **APOSTLES**, who learned under Jesus Christ as their Master; but in the Acts and Epistles, it signifies the followers of Christ, who are careful to learn his truth.

**DISCIPLINE**; instruction; correction. Job xxvi. 10.

**DISCLOSE**; to show openly; to uncover. The earth discloses her blood and slain, when those who did wickedness, and shed innocent blood, are publicly punished. Isa. xxvi. 21.

**DISCOMFIT**; to conquer; rout. Exod. xvii. 13.

**DISCONTINUE**; to cease. Jer. xvii. 4.

**DISCOVER**; (1.) To perceive; observe. Acts xxi. 3. (2.) To render manifest, expose to open view. Exod. xx. 26. The Jews discovered themselves to another in God's stead, when they loved and worshipped idols, and trusted to alliances in his room. Isa. lvii. 8. To discover, or uncover near kin or nakedness, is to have carnal dealings with one. Lev. xx. 18, 19, and xviii. 6-19. To uncover the locks, thighs, foreskin, nakedness, or skirts of a people, is to expose them to terrible shame and disgrace, and show their weakness and wickedness. Isa. xlvii. 2, and iii. 17. Hab. ii. 16. Ezek. xvi. 37. Jer. xiii. 26. God discovers the lewdness and sin of a people, when he openly punishes them on account of their idolatry, whoredom, and other wickedness. Lam. iv. 22. Hos. ii. 10. To discover the foundation of a city is to demolish it utterly. Mic. i. 6. To discover the foundations of a kingdom, even to the neck, is to cut off its great men, and so overturn it. Hab. i. 13. He discovered the covering of Judah; Sennacherib dismantled their fortified cities. Isa. xxii. 8.

**DISCRETION**; prudence; sobriety. Ps. cxli. 5. Prov. i. 4.

**DISDAIN**; to despise as insignificant and vile. Job xxx. 1.

**DISEASE**; an imperfect state of health of body or soul. 1 Kings xv. 23. Ezek. xxxiv. 4. All diseases are the fruit of sin, and are comprehended in the death that is the wages of it. Their various forms are innumerable; and as men change their method of sinning against him, God changes the form of their diseases. The diseases mentioned in Scripture are, fevers, agues, inflammation, itch, blotches, boils, leprosy, palsy, dropsy, running issues, blindness, deafness, dumbness, lameness, &c. Deut. xxviii. 22, 27. Matt. iv. 25, and xi. 5. The Hebrews, being very unskilful in the system of nature, generally ascribed their diseases to evil spirits, and the more terrible ones to the immediate hand of God. Nor can we say how far these causes may immediately act in the production of bodily distempers. It is plain God has often punished peculiar sins with peculiar judgments, as in the case of Abimelech, Er, Onan, Miriam, Gehazi, Jehoram, Uzziah, Herod, the Philistines who detained the captive ark, Sennacherib's army, the Corinthians, &c. Jesus Christ healed a vast number of diseases, otherwise desperate; and also often healed the maladies of the soul along with those of the body. The diseases of Egypt were, blindness, ulcers in the legs, consumptions, the ele-



phantiasic leprosy, &c. Exod. xv. 26. Covetousness is an evil disease, that terribly corrupts and pains the soul. Eccl. vi. 2. An evil disease, or disease of Belial; some terrible and desperate disease inflicted by the devil, as the fruit of his distinguished crimes, cleaveth to him. Ps. xli. 8.

DISFIGURE; to deform; to make ugly. Mark vi. 16. DISGRACE; to dishonour; shame; render contemptible. Jer. xiv. 21.

DISGUISE; to conceal one's self by a false appearance. 1 Sam. xxviii. 8.

DISHONESTY; deceit; thievishness; shameful behaviour. 2 Cor. iv. 2.

DISINHERIT; to deprive of the inheritance. Num. xiv. 12.

DISJOINT; painfully to separate. Jer. vi. 8. Ezek. xxiii. 17.

DISMAY; terribly to affright and perplex. Obad. 9. DISMISS; to send off; cause to separate. 2 Chron. xxxiii. 8.

DISOBEDIENT; rebellious; averse to obey the laws of God or men. Luke i. 17. Acts xxvi. 19.

DISORDERLY; not according to the laws of Christ. 2 Thess. iii. 6.

DISPATCH; (1.) To kill. Ezek. xxiii. 47. (2.) To put an end to an affair. Ezra x. 14.

DISPENSATION. A stewardship or commission to administer the ordinances of the gospel. 1 Cor. ix. 17. It is called a *dispensation of grace*, because it is freely given, and given in order to confer the grace of God to men, Eph. iii. 2; and a *dispensation of God*, as it is given by him, and for his glory. Col. i. 25. The two different methods of revealing the truths of the gospel, before and after Christ's death, are the Old and New Testament *dispensations* thereof. Eph. i. 10.

DISPERSE; (1.) To spread; scatter. Prov. xv. 7. Ezek. xli. 15. (2.) To give to the poor. Ps. cxli. 9. 2 Cor. ix. 9. (3.) To place here one and there one. 2 Chron. xi. 23. God's *dispersed*, and the *dispersed among the gentiles*, may signify those Jews that lived in Egypt, Assyria, Lesser Asia, and other countries than Judea. Zeph. iii. 10. John vii. 35.

DISPLAY; to show openly; clearly to spread out. Ps. lx. 4.

DISPLEASE. God's *hot or sore displeasure* denotes his being highly provoked; his avenging wrath and most fearful judgments. Zech. i. 2, 15. Deut. ix. 19. Ps. vi. 1.

DISPOSE; (1.) To incline. 1 Cor. x. 27. (2.) To place in right order. Job xxxiv. 13. The Hebrews received the law by the *disposition of angels*; they attended God at Sinai, when he gave it; and by them the audible voice that published it was, perhaps, formed. Acts vii. 53. But the word may be rendered, *among the ranks of angels*.

DISPOSSESS; to drive one out of his property. Num. xxxii. 39.

DISPUTE; to contend with arguments. Acts vi. 9, and xvii. 17. Disputing is sinful when it is carried on by wrong arguments, for a wrong end, or in an angry and contentious manner, wherein victory, rather than the discovery or honour of truth, is sought for. Phil. ii. 14. 1 Tim. vi. 5. Such as are weak in the faith are to be admitted into the church, but not to *doubtful disputations*: they are not to be tried whether they understand intricate controversies; nor to have any thing but what is clearly asserted in Scripture imposed on them as terms of admission. Rom. xiv. 1.

DISQUIET; to distress; render uneasy. Jer. i. 34.

DISSEMBLE; to lie; pretend one thing and do another. Josh. vii. 11. Jer. xlii. 20. Rom. xii. 9.

DISSENSION; disputing; strife. Acts xv. 2, xxiii. 7.

DISSIMULATION. Love is *without dissimulation* when it is altogether sincere, and when men's kind carriage truly proceeds from their hearts. Rom. xii. 9. The *dissimulation* that Barnabas was carried away with was Peter's keeping at a distance from eating with gentile converts, though he knew God gave no warrant for so doing. Gal. ii. 13.

DISSOLVE; (1.) To soften; moisten. Ps. lxxv. 10. (2.) To melt down; put quite out of order; destroy. Ps. lxxv. 3. (3.) To answer and explain a dark and doubtful matter. Dan. v. 12, 16.

DISTAFF; an instrument to spin flax with; probably the same which is now used, and called a *rock*. Prov. xxxi. 19.

DISTIL; to drop softly. Deut. xxxii. 2.

DISTINCTION; what shows the difference of one thing from another. 1 Cor. xiv. 7.

DISTINCTLY; plainly, so as one point may be distinguished from another; and so every part, and the whole point, clearly understood. Neh. viii. 8, 9.

DISTRACTED; tossed in mind; out of one's wits. Ps. lxxxviii. 15. To attend on God *without distraction* is to wait on his ordinances without vexation and disturbance of mind, or temptations tending thereto. 1 Cor. vii. 33.

DISTRESS; TROUBLE; whatever vexes, pains, or hurts the soul, body, or outward enjoyments; as temptation, desertion, disquiet of mind, Ps. cxlii. 11; or war, persecution, bodily affliction, &c. 1 Chron. xxii. 14. 2 Tim. ii. 9. Job xiv. 1. Isa. xxv. 4. Lam. i. 20. The sinful manner of the Jews' observance of their ceremonies was a *trouble* to God; quite offensive and unacceptable to him. Isa. i. 14. Egypt was a land of *trouble and anguish*; there the Hebrews had been once sore oppressed, and painfully enslaved; and the Jews' expectation of help from them, in the time of Hezekiah and afterward, did but increase their misery. Isa. xxx. 6. TO TROUBLE the water, or sea, is to toss it hither and thither. John v. 4. To *trouble* men is to bring anxious care, fear, danger, and pain on them. Luke x. 41. Gen. xlv. 3. Lam. i. 20. The apostles were *troubled*, but *not distressed*; they were loaded with outward affliction, but were inwardly full of spiritual consolation; *perplexed*, oft brought to their wits' end what to do, but *not in despair* of God's delivering them; *persecuted* of men, but *not forsaken* of God; *cast down*, sorely distressed in body and mind, but *not destroyed*. 2 Cor. iv. 8, 9. From their return from Babylon, the Jews had *troubled times*; they were terribly harassed with tributes, wars, persecutions. Dan. ix. 25.

DISTRIBUTE; (1.) To give by parcels or parts. Josh. xiii. 32. (2.) To give freely. 1 Tim. vi. 18. Rom. xii. 13.

DITCH; a place digged around a city, garden, or field, to defend it, or drain off the water. Isa. xxi. 11. Ditches are generally miry at the bottom; nor is it easy to get out of them. God *plunges men into the ditch* when he manifests to them their abominable wickedness, and afflicts them for it. Job ix. 31. Whorish women are a *deep ditch*; such as intermeddle with them can scarce be recovered, but wallow in their uncleanness, and die in misery. Prov. xxiii. 27. The *ditches and pits* which wicked men dig for their neighbours are snares which they lay to ruin their soul, body, reputation, &c. Ps. vii. 15, and cxi. 10. Error, wickedness, and hell, out of which there is no recovery, and where sinners for ever wallow in wickedness and torment, are the *ditch* into which blind teachers lead their followers. Matt. xv. 14.

DIVERS; (1.) Several persons. 2 Chron. xxx. 11. (2.) Different. Judg. v. 30. Dan. vii. 19. The Hebrews were forbid to engender their cattle with *divers* kinds, as by coupling horses and asses; and to sow their fields or gardens with mingled seed; and to wear cloth made of linen and woollen wrought together; by these admonitions, they were excited to beware of mingling themselves with the heathen; or mingling the truths and ordinances of God with their own inventions; and to avoid thinking to mix nature and grace, the Messiah's righteousness and their own, in the work of their salvation. Lev. xix. 19. Deut. xxii. 9, 11. *Divers* weights and measures are a larger to receive goods with, and a lesser to give them out. This importing, as it does, the most vile and deliberate dishonesty, is an abomination to the Lord. Prov. xx. 10, 23. *Diversity of gifts and operations* are different forms, kinds, and degrees of them. 1 Cor. xii. 4, 6.

DIVIDE; (1.) To separate or part one thing from another. Gen. i. 6. (2.) To part one thing into two, making a distance between them. Exod. xv. 9. (3.) To break to pieces; raise contending parties; set one against another. Lam. iv. 16. Luke xii. 53. Matt. xii. 25. (4.) To deal, give, or take his due share. Isa. liii. 12. The *dividing asunder* of the joints and marrow by the word of God imports deep conviction of conscience, reaching even to the most secret and beloved lusts. Heb. iv. 12. To *divide rightly* the word of truth is to preach it distinctly, and apply to saints and sinners what is proper for them. 2 Tim. ii. 15. Matt. xxiv. 45.

**DIVINE**; belonging to God; excellent and god like. Heb. ix. 1. Prov. xvi. 10. 2 Pet. i. 4.

**DIVINE**. The word **NAHHASH** properly signifies to search carefully, or to try; and when mentioned in the history of Joseph, may import no more than that he would carefully search for his cup, or had sufficiently tried his brethren's honesty by it, Gen. xlv. 5, 15; but ordinarily, the word signifies to find out and foretell secret or future things by some sinful and diabolical means. The art of **DIVINATION** was very much practised among the Chaldeans, and other eastern nations; nay, among all the heathens in every age, and among multitudes of nominal Christians, heathenishly disposed, trying to make up their want of true knowledge with what is shadowy and wicked, and ever ready to mark their subjection to Satan, as the god of this world, in their observance of his ordinances. The systems and methods of divination were almost infinite in number, as Cardan shows us. Scarcely any thing-but was abused, as a means to obtain this unlawful and unsubstantial knowledge; against which Cicero has written two books, to refute the whole of it as senseless and trifling. (1.) The **CHARTUMIN**, or *magicians*, were perhaps their natural philosophers, who added to their knowledge of nature the effecting of things wonderful by diabolical means. Nay, it is certain that electricity, and a thousand other things in the experimental part of philosophy, are apt to be thought, by weak minds, an effect of Satanic power. The **HOBRE SHAMAIM ASHAPHIM**, and **MEHONENIM**, *astrologers*, observers of times, *soothsayers*, were such as, by observing the heavens, stars, clouds, and by casting of nativities, pretended to know future events. The **ME-NAHHASHIM**, or *enchanters*, were such as pretended intercourse with serpents, and to interpret omens, and to work things wonderful, by supernatural influence. The **MECASIEPHIM**, *witches*, or *sorcerers*, it seems, were such as had unlawful arts of hurting their neighbours, by poison, or diabolical influence. The **HOBKIRIM**, *charmners*, might be such as pretended to prevent hurt, or to heal diseases by charms, that is, by means having no natural tendency to accomplish the end. The **VIDENHONIM**, *wizards*, or cunning men, might be such as were consulted concerning things lost, or in case of incurable diseases; or to find out future events. The **ROSEMIN**, *diviners*, might be such as set up for prophets; but how they acquired their pretended knowledge, whether by observing the flight of birds, or by looking into the entrails of beasts, or by diabolical impressions on their minds, &c. we cannot so much as guess. There were, besides, the *consulters with familiar spirits*, who held familiar intercourse with Satan, and consulted him as they had need. Others were *necromancers*, and pretended to raise and consult with such persons as were dead. How the **HONKNIK** and **GOZERIM**, *soothsayers*, pretended to derive their art of foretelling future events, whether by clouds, or by divination with twigs, &c. we know not. It is probable, that sometimes one person pretended to all or most of the arts supposed to be marked by these various characters; hence it becomes hard to know their precise meaning. All these arts, and all pretensions to them, are prohibited by the word of God. Lev. xx. 27. Deut. xviii. 9-13. Isa. viii. 19. It is probable *divination* began in the earliest ages; whether Joseph pretended to it or not is uncertain. But it is certain, about 200 years after, there were magicians in Egypt who pretended to perform wonderful things. It is plain they, by their enchantments, made their rods appear as serpents, the water as blood, and that they brought up frogs on the land of Egypt, in imitation of Moses. But whether, by illusive witchcraft, they merely cheated the eyes of the spectators, or whether, by Satanic impression on the rod, water, &c. there was any real change effected, or whether, while they used their enchantments, God's sovereignty effected a real miracle, in order to harden the heart of Pharaoh, is not agreed by interpreters. It is certain that, in all their appearance of miracles, Moses had by far the superiority; that whatever they did but added to the plagues of their country; and that they taught no doctrine proper to accompany and be the distinguishing mark of true miracles. Exod. vii. and viii. *Diviners* abounded among the people of Canaan; nor do the Hebrews seem to have taken due care to extirpate them, till the days of Saul: and he afterward consulted a witch at Endor, who pretended to bring up Samuel from the dead, to

show him his fate. In the days of Ahaz, it seems to have been common to use divination by rods, Hos. iv. 12; and to consult diviners and soothsayers; and numbers probably came to them from Chaldaea or Arabia in the East for the sake of gain. Isa. ii. 6, and viii. 19. Manasseh not only encouraged this infernal tribe, but became one of their number. 2 Kings xxi. 6. 2 Chron. xxxiii. 6. To this day, the Egyptians make high pretensions to divination; nor were the Philistines much behind them. Isa. ii. 6. No people were more mad upon it than the Chaldeans. Isa. xlvii. 9, 12, 13, and xlv. 25. When Nebuchadnezzar came to the south-east of Syria, he consulted by the drawing of arrows out of a quiver, and by images, and by inspecting the entrails of beasts, whether he should first besiege Rabbah or Jerusalem. Ezek. xxi. 21. Multitudes of diviners were maintained at Babylon at the public expense, that they might be ready to consult on every difficult occasion. Their inability to tell Nebuchadnezzar one of his dreams, and to interpret another, or to read the hand writing of the angel on the wall of Belshazzar's palace, no doubt much diminished their credit, Dan. ii. iv. and v.; but it is probable Zoroaster restored it about the time of Darius Hystaspes, king of Persia. At Philippi, a young sorceress vexed Paul and Silas, till they dislodged the devil who possessed her. Acts xvi. 16-18. At Ephesus, a vast number of diviners were converted to the Christian faith, and burnt their magical books, to the value of 50,000 pieces of silver. Acts xix. 19. When Christianity overspread the world, divination everywhere fell into contempt. Under the prevalence of Antichrist, it regained its character, and was reckoned of great use to effect the lying wonders necessary to the establishment of his delusions. 2 Thess. ii. 11. Rev. xiii. 14. Even among Protestants, the regard to omens of good or bad luck; the using of charms for healing or preventing of distempers; the readiness to consult fortune-tellers, or pretenders to skill in discovering of goods stolen or lost; or to encourage dice-players, and exhibitors of puppet-shows, &c. show how fond multitudes are of marking their subjection to, and dependence on Satan.

**DIVISION**; (1.) Separation, difference. Exod. viii. 23. (2.) Contention; breach. 1 Cor. xii. 25, and i. 10. And it is observable from these and other similar texts, that in Scripture, *schism* chiefly, if not solely, means alienation of affection and disagreement among those who continue the same joint attendance on the ordinances of the gospel. (3.) Class; order. Ezra vi. 18.

**DIVORCE**; the separation of married persons one from another. According to the original institution of marriage, a man and woman thereby become *one flesh*; and nothing but death, adultery, or wilful desertion of one party can dissolve the union. Matt. v. 32, and xix. 9. 1 Cor. vii. 15. But the Jews being a malicious and revengeful people, God, to prevent the murder of their wives, permitted them to divorce them if they found some hateful uncleanness in them. This permission their rabbies extended to such a degree, that in our Saviour's time, it was thought lawful to divorce a wife for the smallest trifle. Women, too, divorced their husbands. Salome, the sister of Herod the Great, was the first we find mentioned that did so: but it soon after became a common practice. All the three sisters of Agrippa divorced their husbands: Bernice, Polemon king of Pontus; Mariamne, Archelaus; and Drusilla, Azizus, king of Emesa. The Old Testament affords no instance of divorce: for the marriage of the strange wives was unlawful and null from the beginning. The Pharisees thought, perhaps oftener than once, to entrap our Saviour on the subject of divorce; but, by referring them to the original institution of marriage, he left it to themselves to infer whether Moses could give a contrary command; after observing that no more than a mere permission of divorce was mentioned by Moses, he declared the mind of God on this head. Matt. xix. 3-9.

Since their last dispersion, the Jews are more cautious on the head of divorce. Scarcely any thing but adultery, or strong suspicions thereof, are reckoned sufficient grounds for it; so many formalities are used about it, and the examination of the husband with respect to his determination so close, that few seek or obtain it who can be reconciled to their wives. The bill of divorce is to this effect: "On such a day, month, year, and at such a place, I, *N.* voluntarily divorce, put away, and restore to your liberty, you, *N.* who was formerly my wife, and permit you to marry whom you please." This

**bill of divorce** must be written by a woman, a deaf man, or a Rabbi, on parchment in twelve lines of square letters: two witnesses must sign their attestation of the man's subscription, and other two must attest the date of it. Ordinarily there are other ten persons present at the giving of it. They generally advise the woman not to marry till after three months. But the divine law absolutely prohibited her return to her former husband. Deut. xxiv. 4. Jer. iii. 1. Such girls as had been married under ten years of age were allowed before twelve to leave their husbands without any divorce. God's **divorcement** of the Hebrew nation, and of which he denies himself the cause, is his casting them off from being his peculiar covenant people and church. Jer. iii. 8. Isa. 1. 1.

**DOCTOR**; teacher; somewhat like our teachers in colleges. Luke ii. 46.

**DOCTRINE**. (1.) Knowledge; learning. Isa. xxviii. 9. (2.) A tenet or opinion. Matt. xvi. 12. (3.) The truths of the gospel in general. Tit. ii. 10. (4.) Instruction in gospel truth. 2 Tim. iii. 16. (5.) Act, manner, and matter of teaching. Mark iv. 2. Matt. vii. 28. (6.) Divine ordinances. Matt. xv. 9. The truths of the gospel are the *doctrine of God, and according to godliness and sound doctrine*. God in Christ is their author, matter, and end; and they are pure, solid, substantial, and uncorrupted with error. 1 Tim. vi. 1, 3. Heb. vi. 1. 2 Tim. iv. 3. And they are *Christ's doctrine*, as he is the chief preacher and great substance of them, Tit. ii. 10; and they are *not his*, i. e. not his only, nor his as a mere man, which the Jews supposed him to be, but the Father's also. John vii. 16. They are the doctrine of preachers, as they are published by them. 2 Tim. iii. 10. The popish tenets concerning the unlawfulness of marriage to the clergy, or others, or the restrained use of meats, are *doctrines of devils*, invented by, and calculated to honour, these evil spirits. 1 Tim. iv. 1. Error is *strange doctrine*; it is absurd in itself, and foreign to God's word, the only standard of truth. Heb. xiii. 9. The *doctrine of Balaam* was an allowance of whoredom, and eating of things offered to idols; nor was that of the Nicolaitans very different, allowing, it is said, of the common use of women, and of compliance with heathen superstitions. Rev. ii. 14, 15.

**DODANIM**, **RODANIM**; the youngest son of Javan; perhaps the same with Dorus the son of Neptune, and father of the Dorian tribe of Greeks, who possessed part of Greece in Europe and part of the west of Lesser Asia. Some would have his posterity to have peopled Rhodes, and Bochart draws them as far as the banks of the Rhone, on the south-east of France. Gen. x. 4. 1 Chron. i. 7.

**DO'EG**; the accuser of **AHIMELECH** the high-priest, and the murderer of him and eighty-four other priests. Probably he came to some unhappy end. 1 Sam. xxi. xxii. Ps. liii. cxx. and cxi.

**DOG**. In the Linnaean system of animals, this comprehends household dogs of all kinds, as mastiffs, hounds, terriers, lapdogs, curs, &c., and the fox and wolf. Animals of the dog kind have ten paws; four on the breast and six on the belly; five toes on the fore feet and four on the hinder ones. All of this kind were unclean, and reckoned by the Jews most vile and despicable; nor was their price to be devoted to the Lord. Deut. xxiii. 18. A *dog, dead dog, or dog's head* was expressive of the most insignificant person. 2 Kings viii. 13. 1 Sam. xxiv. 14, and 2 Sam. ix. 8, and iii. 8. Persons immodest and unclean, or who return to filthy doctrines and practices, or who bark and rail at such as they hate, are called *dogs*. Rev. xxii. 15. Deut. xxiii. 18. 2 Pet. ii. 22. Prov. xxvi. 11. Ps. lix. 6, and xxii. 16. False teachers are *dogs*; they are inclined to abominable courses: are *dumb dogs*; do not faithfully warn and instruct men: are *lazy dogs*; do not travail as in birth, till Christ be formed in their hearers' souls: are *greedy dogs* that never get enough of worldly things; and are given to bark at and reproach the people of God. Phil. iii. 2. Isa. lvi. 10, 11. The gentiles were reckoned as *dogs* by the Jews, but they ate of the crumbs that fell from Jesus' table; partook of some of his miracles, and licked his sores, applied his sufferings for the healing and food of their souls. Matt. xv. 27. Luke xvi. 21. Satan is called a *dog* to mark his villainy and hurtfulness, in reproaching and harassing the saints, though God made both him and his agents useful in driving them to himself. Ps. xxii. 20.

**DOLEFUL**; hideously mournful. Mic. ii. 4. *Doleful*

*creatures* are such as utter hideous cries of the mournful kind; as dragons, owls, &c. Isa. xlii. 21, and xxxiv. 13, 14.

**DOMINION**; authority; power to rule and dispose of. Gen. i. 26. Ministers have not *dominion over the faith* of their hearers, to require them to believe any thing not founded in the word of God. 2 Cor. i. 24. 1 Pet. v. 3. (2.) Kingdom; nation. Ps. cii. 22. 2 Kings xx. 13. (3.) Governors and their subjects. Dan. vii. 27. (4.) Angels who have great power and authority to execute God's commission. Col. i. 16.

**DOOR**; an entrance by which people go out and in to houses, gardens, &c. The word is used for any kind of means of entrance to or going out. Christ is called the *door*, and was figured out by the *doors or gates* of the tabernacle and temple. He, in his person and offices of mediation, is the only means of our access to God. Only such as believe on him can be true members of his church on earth, or be admitted to that in heaven. John x. 9. The gospel church is a *door* enclosed with boards of cedar; her constitution is glorious and lasting; and by her multitudes come to the presence and fellowship of God in Christ. Sol. Song viii. 9. Slothful persons are as a *door turning upon its hinges*; they appear to be doing something, and yet make no progress in any thing good. Prov. xxvi. 14. The *door* at which Christ knocks and demands entrance, is the understanding, conscience, and affections, and by these he enters into our hearts. Rev. iii. 20. Sol. Song v. 4. Ps. xxiv. 7, 9. The *door is shut* after Christ's chosen have entered his marriage feast; all merciful access to God, the dispensation of the gospel, and the striving of his spirit cease. Nor can heaven be opened to such as are left behind. Matt. xxv. 10. Luke xiii. 25. The *door of faith* is opened to the gentiles when they have a clear warrant and invitation to believe set before them in the gospel, and they are powerfully determined to receive Jesus and all his fulness as the gift of God and the means of access to his favour. Acts xiv. 27. An *effectual door* was opened to the apostles and other ministers, when they had opportunity, with appearance of success, to preach Christ to multitudes. 1 Cor. xvi. 9. 2 Cor. ii. 12. Rev. iii. 8. Ministers have a *door of utterance* given them when they are helped by God to preach the gospel with great plainness, readiness, and boldness. Col. iv. 3. Ministers *enter in by the door* when they have a regular call from God to their office. John x. 1, 2. At the *door, or before it*, imports nearness, readiness to testify against, come up on, or judge us. Gen. iv. 7. Matt. xxiv. 33. James v. 9. God's making the valley of Achor a *door of hope* may import that, amid guilt and trouble, the beginnings of mercy shall encourage to hope for still greater favours; or that the conversion of the Samaritans near that place was an earnest of the conversion of the gentiles. Hos. ii. 15. John iv.

**DOR**; a city on the shore of the Mediterranean Sea, with a very bad harbour. It stood about nine miles northward of Caesarea of Palestine, and a little to the south of mount Carmel. It was taken by Joshua, and given to the half-tribe of Manasseh; but they suffered the Canaanites to keep possession of it. Judges i. 27. Long after, it was a strong city; and here Antiochus Sidetes, about A. M. 3866, besieged Tryphon the usurper of the Græco-syrian throne. Josh. xii. 23, and xvii. 11.

**DOTER**. (1.) To grow delirious, senseless, and stupid. Jer. i. 36. 1 Tim. vi. 4. (2.) To be fond of persons or things, even to madness and stupidity. Ezek. xxiii. 5, 12, 16.

**DOTHAN**; a city and country about twelve miles north from Samaria, and, according to Bunting, forty-four north of Jerusalem, and six westward of Tiberias. Here Joseph was sold to the Ishmaelites; and here Elisha smote the Syrians, who came to apprehend him, with blindness. Gen. xxxvii. 17. 2 Kings vi. 13.

**DOUBLE**. God's people receive of his hand *double* for all their sins. The Jews in their Chaldean captivity received large punishment, sufficient to answer God's designs with them. In Christ the saints have full satisfaction given for their sins; and in their own persons they receive proper correction. Isa. xl. 2. The Jews had *double* for their shame when their troubles and disgrace were removed, and great happiness and glory succeeded. Isa. lxi. 7. Antichrist's cup shall be *filled double*; the judgments of God upon the popists shall, at last, be more dreadful than the persecution they inflicted on the witnesses of Christ. Rev. xviii. 6. A *double portion* is either twice as much as any other,

Deut. xxi. 17; or a very large share. 2 Kings li. 9. A *double* garment is a lined one. Exod. xxxix. 9. A *double heart*, or mind, is that which pretends an inclination to good, and yet habitually works wickedness with pleasure; and is opposite to a single, honest, faithful, and sincere one. Ps. xii. 2. James i. 8.

DOUBT; to be uncertain what to think or believe. John x. 24. Matt. xxviii. 17.

DOVES; birds which have their beaks of an attenuated and conic figure; their nostrils are oblong, skinny, and partly covered; their tongue has no division; their eyes are clear and beautiful. Doves have no gall, feed on pure food, are mild, harmless, beautiful, fruitful, defenceless, hated by ravenous birds, chaste to their mates, and much given to mourning if they lose them. Doves are of different kinds; the common pigeon; the ring-dove, or turtle; the wood-pigeon; the American gray and black dove, with a white breast; and the green dove, with yellow legs. All doves were of old legally clean, and pigeons and turtles were the appointed oblations of the poor. By these was figured out Jesus Christ, in his meekness, purity, and constancy of love. Lev. i. vi. and xii. The Holy Ghost appeared in the likeness of a *dove*, and is called a *turtle*, to mark his purity, loveliness, and love; and that his voice in the gospel brings certain evidence that the deluging waters of divine wrath are abated, and that heathenish darkness and unregeneracy are past; and that he brings forth a race of holy and harmless saints. Matt. iii. 16. Sol. Song. ii. 12. The church and her true members are likened to a *dove*, to mark their natural weakness and exposure to enemies; their spiritual sagacity and comeliness; their pure feeding on Jesus Christ and his truth; their chaste affection to him, and mourning for his absence; their meekness, innocence, spiritual fruitfulness in good works, and heavenly-mindedness. Ps. lxxiv. 19, and lxxviii. 13. Sol. Song. ii. 14. Matt. x. 16. The ten tribes of Israel were like a *silly dove without heart*; when, by means of the Assyrian oppression, and their own civil broils, they were weakened, perplexed, dispirited, and took no care to avoid their ruinous afflictions. Hos. vii. 11. To *mourn like doves* is to lament in the most bitter and desperate manner. Isa. xxxviii. 14, and lix. 11. Nah. ii. 7.

DOWRY. (1.) A portion brought by a husband to his wife, or given to her parent, to obtain her in marriage. Gen. xxiv. 12. 1 Sam. xvii. 25. (2.) A portion brought by a wife to her husband. Exod. xxii. 17.

DRAG. See NET. To DRAG is to draw along with difficulty. John xxi. 8.

DRAGON. This word generally answers to the Hebrew word THANNIM, or TRANNIN, which signifies either a large fish, as the whale, crocodile, dolphin, &c. Gen. i. 21. Job xxxiv. 13; or, secondly, a serpent of a large size; some of which have feet, claws, and crests. Some writers speak of dragons in Greece that are not venomous, and may be tamed; but those of which the prophets speak are represented as wild, hurtful, and dangerous. Because dragons and other venomous creatures delight to lodge among old rubbish, cities reduced to desolation are figured out as dens and dwellings of *dragons*. Isa. xiii. 22, and xxxiv. 13. Jer. ix. 11. Satan is called a *dragon*, because of his power, malice, and hurtfulness. Rev. ix. 2. Cruel tyrants and conquerors, such as the kings of Assyria and Egypt, are likened to *dragons*, chiefly those of the water kind, as crocodiles, &c. for their terrible appearance and destructive influence. Isa. xxvii. 1, and li. 9. Ps. lxxiv. 13. Ezek. xxxiv. 3. The heathen empire of Rome is likened to a *great red dragon*; actuated by the devil, it, in a most bloody manner, wasted the nations, and persecuted the church of God. Rev. xii. 3. The *dragon and his angels* were cast out unto the earth, when the power of the bloody persecutors was brought low; heathen idolatry and superstition banished out of the cities to villages, and the power of Satan and his agents trampled under foot. Rev. xii. 9. Antichrist speaks as a *dragon*: by diabolical and heathen authority he teaches, and under the most terrible penalties imposed, devilish and pagan errors, superstition, idolatry. Rev. xiii. 2. Wicked men are like *dragons*: they are the seed of the old serpent, and are full of sinful poison; and destruction and misery are in all their ways. Isa. xxxv. 7, and xliii. 20. To *wail like dragons* is to mourn very bitterly, and in a hideous and hissing manner: but some think the dolphin fish is here meant, who mourns in the most pitiful strains. Micah i. 8. Job xxx. 29.

DRAM, or DRACHM; a weight of sixty grains, or the eighth part of an ounce, and the fourth part of a shekel; but Prideaux thinks it heavier, and that a dram of silver is equal to ninepence, and a dram of gold about twelve times as much; and so a thousand drams of gold will amount to about 450*l.* sterling. This coin is mentioned in 1 Chron. xxix. 7, and Ezra ii. 69.

DRAUGHT. (1.) The quantity of fishes taken at one drawing of the net. Luke v. 4, 9. (2.) That part of the belly which contains the excrements. Matt. xv. 17. A *draught-house* is a place for filth and excrements. 2 Kings x. 27.

DRAW; (1.) To pull towards one. Judg. iii. 22. (2.) To go: Job xxi. 33. (3.) To come. Eccl. iii. 5. Christ *drew near* and *approached to God*, in the council of peace, by undertaking our cause: he drew near to him in his humiliation, by obeying and suffering in our stead: he now draws near to him in sitting at his right-hand, and boldly interceding for us. Jer. xxx. 21. Ps. lxxv. 4. God and Christ *draw* men by kindly and powerfully persuading and enabling them to come to and enjoy union and fellowship with him. John vi. 37, and xii. 32. Hos. xi. 4. God *draws* *nigh* to us when he bestows on us his quickening, liberating, strengthening, and comforting influence; and we draw near to him when we earnestly seek and embrace him as our Saviour, Portion, and Master; and solemnly apply to the ordinances of his worship, and study to have fellowship with him therein. James iv. 8. Ps. lxxiii. 28. We *draw back* when our knowledge of seeming love to God, and outward service and worship of him, lessen: or, we utterly cast off all regard to him and his ways that we once seemed to have. Heb. x. 38. To be *drawn away* of lust is to be powerfully enticed by it into sinful acts. Jam. i. 14.

DREAD; terror. Gen. ix. 2. Job xlii. 11, 21. God is the *dread* of his people when they, in a holy and affectionate manner, reverence and stand in awe of him. DREADFUL, terrible. Mal. i. 14.

DREAM. Natural dreams proceed much from the business men are intent upon, or from the constitution and habit of their bodies; and hence diseases, latent or beginning, are often discernible from them. It is likely they often begin from some outward sensation of the body, in which spirits, good or bad, have no inconsiderable influence. By supernatural dreams God of old informed men of his mind. In this manner he informed Abimelech that Sarah was Abraham's wife; informed Eliphaz of his incomparable greatness; showed Jacob, Joseph, Pharaoh, and his butler and baker, the Medianish soldier, Nebuchadnezzar, Daniel, and Joseph the husband of Mary, what was to happen; and sometimes added proper instructions. Gen. xx. 6, Job iv. 12-21. Gen. xxviii. 12-16, xl. and xli. Judg. vii. 13-15. Dan. ii. 4, and vii. The heathens, and even the Jews, were superstitiously inclined to collect a knowledge of futurity from dreams, and to apply to their diviners for the interpretation of them. False prophets often pretended they had received the oracles of God in their dreams. Jer. xxiii. 25, and xxix. 8. Deut. xiii. 1. Wicked men and the Assyrian host are likened to a *dream*; they and their posterity were, or are, in the end, easily and utterly cut off. Job xxi. 8. Ps. lxxiii. 20. Isa. xxix. 7, and xxxvii. 36. The Jews were *like men that dreamed* when God turned back their captivity; they were without expectation of it, and unconcerned about it. Ps. cxxvi. 1. *Filthy dreamers* that *defile the flesh* are either false teachers that vent their abominable tenets, or lascivious persons who, by means of unclean dreams, pollute their bodies. Jude 8.

DRESS. To *dress ground* is to dig, sow, and otherwise cultivate it. Gen. ii. 15. Heb. vi. 7. To *dress meat* is to make it ready for eating. 2 Sam. xii. 4, and xiii. 5. To *dress the lamps* of the sanctuary was to light, snuff, and trim them. Exod. xxx. 7. To *dress one's nails* is to pare them. To *dress one's feet*, or *self*, is to clothe and adorn in a proper manner. Deut. xxi. 12. 2 Sam. xix. 24. The *dresser of the vineyard*, who pleaded for another year's patience to the barren fig-tree, is Jesus Christ, who interceded for the sparing of the Jewish nation till they had about forty years' enjoyment of the gospel-dispensation. Luke xiii. 7.

DREGS; the refuse of wine at the bottom of the vessel. Sore and terrible afflictions are likened thereto. Ps. lxxv. 8. Isa. li. 17.

DRINK, not only denotes the drinking of liquor to the satisfying of thirst, or to create a sober cheerfulness, Gen. xliii. 34. John ii. 10; but the receiving or enduring

on things good or bad. To *drink* waters out of one's cistern and well is to enjoy the lawful pleasures of marriage. Prov. v. 15. To *drink* a cup of gall, fury, astonishment, and trembling, is to undergo fearful miseries, that make one tremble and be astonished. Jer. xxiii. 15, and xxv. 15. Ps. lx. 3. Isa. i. 22. To *drink abundantly* Christ's water, wine, and milk is to receive his Spirit and new covenant blessings in a plentiful degree. John vii. 37. Sol. Song v. 1. Zech. ix. 15-17. To *drink up iniquity as water* is with great pleasure to abound in the practice of wickedness. Job xv. 16. To *drink blood* is to be satisfied with slaughter. Ezek. xxxix. 18. Sennacherib *drank strange waters* and *dried up the rivers* of besieged places, when his army exhausted the wells of the countries which he invaded, and dried up the cisterns and wells of besieged cities; or when he conquered the nations, and seized their wealth at pleasure. Isa. xxxvii. 25. The Jews' *drinking the water of the Nile and Euphrates*, signifies their entering into alliances with the Egyptians and Assyrians. Jer. ii. 18. To *drink one's piss*, to buy water to drink, or to drink water in measure, imports being reduced to the utmost distress of famine and want. 2 Kings xviii. 27. Lam. v. 4. Ezek. iv. 11.

**DRUNK**, is, (1.) to be intoxicated with liquor. 1 Kings xx. 16. (2.) To be madly carried away with delusion, idolatry, error, and superstition. Isa. xxviii. 7. Rev. xvii. 2. (3.) To be stupefied and overwhelmed with sore afflictions and miseries. Jer. xlii. 13. Isa. lxlii. 6. (4.) To be given to luxury, wantonness, and infamous lust. 1 Thess. v. 7. Hab. ii. 15. Antichrist is *drunk* with the blood of the saints: with great pleasure he persecutes and murders multitudes of them. Rev. xvii. 6. To add *drunkenness to thirst* is to become worse and worse in idolatry and other wickedness. Deut. xxix. 19. See **CUP**.

**DRIVE**; to force to go. Exod. vi. 1. The wicked are *driven away in their wickedness*; by death they are violently hurled, under the guilt and power of their sins, into eternal misery. Prov. xiv. 32. God's *driving out* the nations of Canaan by little and little figured his gradually but powerfully expelling sinful corruptions from the heart of his people, and of hypocrites from his church. Exod. xxiii. 30.

**DROMEDARY**. See **CAMEL**.

**DROP**; to fall gently, as rain. To *drop*, in metaphorical language, imports a gradual, continued, and delightful course of words, influences, or blessings. Prov. v. 3. Sol. Song iv. 11, and v. 5, 13. Joel iii. 18. The contentions of a wife are a *continual dropping*; an unceasing and grievous plague. Prov. xix. 13. Through idleness the house *droppeth*; the family and estate go to ruin. Eccl. x. 18. Before God all nations are small, insignificant, and contemptible, as the *drop of a bucket*; as the small dust of the balance, that casts not the scale; and as nothing, and less than nothing, vanity. Isa. xl. 15, 17.

**DROSS**; the refuse of metal, &c. Prov. xxv. 4, and xxvi. 23. The corruptions of a people, and their profane and wicked persons, are likened to *dross*; they are useless, and tend to defile others, till God, by his grace and providence, separates them; and wicked persons are to be cast out into the dunghill of everlasting wrath. Isa. i. 25. Ps. cxix. 119. Ezek. xxii. 18, 19. Silver is become *dross*, and wine is mixed with water, when God's word is mixed with traditions and errors; and rulers and professors become naughty and profane. Isa. i. 22.

**DROPSY**; a very dangerous disease, produced by a preternatural abounding of a kind of water in the body, or mingled with the blood. It is of very different kinds, as of the head, breast, lungs, scrotum, or whole body; but the most usual is that of the lower belly. Sometimes this humour has so pestilential a steam, that the health of the physician who extracts it is endangered. In dropsies, the feet and legs ordinarily swell; there is a difficulty of breathing, intense thirst, small quantity of urine, costiveness, &c. In the beginning, much exercise, change of air, strong purgatives, &c. are proper for it; but when it is well advanced, scarcely any thing but tapping is of service. Nor is that often any more than a means of present ease. There is also windy dropsy, called a tympany. Luke xiv. 2.

**DROWN**; to kill by stopping the breath in water. Exod. xv. 4. Pechlin, Derham, and others relate instances of persons being recovered to life after they had long appeared to be drowned. At present the

Dutch a very attentive to find out a method to recover such as are newly drowned, and have already had considerable success.

**DROWSINESS**; a disposition to sleep: a thoughtless unconcern, attended with empty imagination, and vain desires. Such a disposition reduces one to *poverty and rags*, in his outward condition; and to a ragged and blemished conversation. Prov. xxiii. 21.

**DRUSILIA**; the youngest sister of Agrippa, Bernice, and Mariamne. Epiphanes, prince of Comagena in Syria, had the promise of her in marriage, if he would become circumcised; but he declining that operation, she was given to Azizus, king of Emesa in Syria, who underwent it to obtain her. It was not long before she divorced him, and married Felix, governor of Judea, by whom she had a son called Agrippa. She was considered one of the most beautiful women of the age, but was very unchaste. Acts xxiv. 24.

**DRY**; without sap. Christ grew as a root out of a *dry ground*: he sprang out of the Jewish nation, when very sinful, and reduced to bondage and slavery; and of a poor virgin of the family of David, when very low and contemptible. Isa. liii. 2. The eunuchs, though childless, and excluded from rule in the congregation of Israel, shall not say, I am a *dry tree*, altogether useless, and excluded from fellowship with God. Isa. lvi. 3. The wicked, the Jews and heathen world, are like *dry trees*, or *dry ground*; void of grace, destitute of gospel-ordinances, and ripe for the vengeance of God. Luke xxiii. 31. Isa. xli. 18, and xlv. 3. A country deprived of inhabitants is called *dry ground*. Zeph. ii. 13. Jer. i. 12. To *dry* a thing is to deprive it of moisture, power, excellence, courage, and comfort. 1 Kings xvii. 7. Hos. xiii. 15. Zech. xi. 17. Ezek. xvii. 24. Num. xi. 6, and Prov. xvi. 22.

**DRYSHOD**; in the most safe and easy manner, without any thing to stop them. Isa. xi. 15.

**DUE**. (1.) What is owing. Rom. xiii. 7. (2.) What is proper and fit. Lev. xxvi. 4. Deut. xxxiii. 35.

**DUKES**; a kind of princes who governed among the Horites, Edomites, and Midianites; and these last are called *dukes of Sihon*, because he had rendered them tributary. Gen. xxxvi. 15, 21. Exod. xv. 15. Josh. xiii. 21.

**DULCIMER**; a musical instrument; but whether a crooked pipe or a kind of drum we know not. Dan. lii. 5.

**DUMAH**; a son of Ishmael, who, it seems, gave name to a country of Arabia the Rocky, which belonged to the Edomites, or rather the Ishmaelites, and was terribly harassed by the Assyrian and Chaldean conquerors. Gen. xxv. 11. Isa. xxi. 11.

**DULL**; one that cannot readily hear or understand. Matt. xiii. 15. Acts xxviii. 27. Heb. v. 11.

**DUMB**. (1.) Such as cannot speak for want of natural abilities. Exod. iv. 11. 1 Cor. xii. 2. (2.) Such as cannot teach others for want of grace, knowledge, and courage. Isa. lvi. 10. (3.) Submissive and silent under the dispensations of Providence. Ps. xxxix. 9. (4.) Such as do not speak. Ps. xxxix. 2. Ezek. iii. 26. (5.) Such as cannot speak in their own cause, by reason of ignorance, fear, &c. Prov. xxxi. 8. (6.) Rendered speechless by a divine ecstasy of wonder and amazement. Dan. x. 15. Zachariah's dumbness during his wife's pregnancy might figure out the silencing and abolition of the ceremonial laws by Christ's appearance in our nature; or that by means of his birth, and what followed, their true language and signification should be made known. Luke i. 20. A *dumb and deaf spirit* is one who, by his possession of persons, renders them dumb and deaf. Mark ix. 17, 25.

**DUNG**; **DIRT**; excrements of animals, or other loathsome matter. Wicked men are likened to *dung*; their corrupt nature is vile and abominable; God rejects them with abhorrence and contempt; their carcasses, like dung, fatten the ground; and at last they are cast into hell as abominable. Jer. xvi. 4. Job xx. 7. To fall like *dung*, and *handfuls of corn*, is to be slain in multitudes. Ps. lxxxiii. 13. Jer. ix. 22. Idols are called about forty-nine times *dung-gods*, or *geulim*, to denote how useless and abominable they are. Deut. xxix. 17, &c. God spreads the *dung* of men's sacrifices and solemn feasts on their faces, when he rejects their religious services with the utmost contempt, because of their hypocrisy and wickedness. Mal. ii. 3. The saints count all things but *dung*, or *dogs' meat*, to win Christ; altogether worthless and abominable in com-

parison of him, and utterly insufficient to recommend them to the favour of God as a judge. Phil. iii. 8.

**DUNGHILL.** (1.) A place for dung. Luke xiv. 35. (2.) A very low and wretched condition of life. 1 Sam. ii. 8. *Doves' dung* was perhaps not the excrements of doves, but a kind of chick-peas. 2 Kings vi. 25.

**DUNGEON.** (1.) A dark and incommensurable apartment in a prison. Gen. xl. 15. (2.) A most shameful, debased, and unhappy condition. Isa. xxiv. † 2 Lam. iii. 55.

**DURE**; to last.

**DURABLE**; lasting. Prov. xiii. 21, and viii. 18.

**DUST.** *The putting of dust and ashes on the head; rolling one's self in dust; sitting in the dust; putting the mouth in the dust; import great mourning and distress.* Josh. vii. 6. Mic. i. 10. Job xlii. 6. Isa. xlvii. 1. Lam. iii. 29. The Jews *throwing dust in the air* against Paul imported an outrageous desire to have reduced him to powder. Acts xxi. 23. The apostles *shaking off the dust of their feet*, against those who refused to receive them, imported a detestation of them, and all they had, and a giving of them up to their stupidity, misery, and wickedness. Matt. x. 14. Luke x. 5. *The shaking one's self from the dust* imports recovery from distress, contempt, and grief. Isa. lii. 2. *To lick the dust of one's feet* is to pay him the utmost reverence and subjection; as the subjects in some eastern courts fell on the earth, and kissed the dust at the feet of their sovereign. Ps. lxxii. 9. Isa. xlix. 23. *To pant for the dust* on the head of the poor, is to wish for their utter ruin, or to be earnestly covetous of their meanest enjoyments. Amos ii. 7. *Dust shall be the serpent's meat.* Satan shall only harass wicked men; and wicked men shall have a poor pittance of outward enjoyments. Gen. iii. 14. Isa. lxxv. 25. *Dust* is put for the grave, where men's bodies are encompassed with, and turned into dust. Gen. iii. 19. Job vii. 21. Eccl. xii. 7; and for a low and wretched condition. 1 Sam. ii. 8. Nah. iii. 18. Ps. xxii. 29. Men are called *dust and ashes*; they are mean and contemptible before God; their bodies are formed from, nourished with, and shall return to dust. Gen. xviii. 27. Dead men are called *dust*. Ps. xxx. 9. The Jews are likened to *dust* for their multitude, Gen. xiii. 16. Num. xxiii. 10; and for their great distress, 2 Kings xlvii. 27. and the quails for their vast number. Ps. lxxviii. 27. *Affliction cometh not forth of the dust, neither doth trouble spring out of the ground*; it comes not by mere chance or course of nature, but from a sinful cause, and by means of the providence of God. Or the words might be rendered, *Men not able in iniquity shall not grow prosperously out of the dust*; nor shall those remarkable in wickedness flourish out of the ground; and the following verse, thus, *But if man, as one born to it, be obstinate in gross impiety, the*

*flaming thunderbolts of divine vengeance fly aloft to destroy him.*

**DUTY**; what one owes, is obliged to by equity, law, or engagement. Ezek. xviii. 11. *The duty of marriage* is the same with what Paul calls *due benevolence*, together with a proper authority in the family. Exod. xxi. 10. 1 Cor. vii. 3. *The duty of a husband's brother*, if unmarried, was to marry the widow of his deceased brother, and raise up children to him. Deut. xxv. 5-7.

**DWARFS**, or persons far below the ordinary size of men, were not allowed to minister in the ceremonial service of the tabernacle or temple. Lev. xxi. 20.

**DWELL**; to have a fixed residence in a place. God dwells in light, in respect of his delight in, and independent possession of, his own glorious excellences, and in respect of his glorious residence amid rays of inexpressible glory in heaven. 1 Tim. vi. 16. 1 John i. 7. He dwells in heaven, in respect of the continued and delightful residence of his presence there. Ps. cxxiii. 1. He dwells in the tabernacle, temple, and city of Jerusalem; there the symbols of his presence were continued. Ps. cxxxii. 14, and lxxviii. 16. He dwells in his church, and in and with his people, in the continued bestowal of his ordinances, and of his gracious, supporting, and comforting influences. Ps. ix. 11. 1 John iv. 12. Isa. lviii. 15. The fulness of the Godhead dwells bodily in Christ; the divine nature personally, perpetually, and truly resides in his human nature, by the closest union with it. Col. ii. 9. Christ dwells among men in his state of humiliation on earth. John i. 14. He dwells in our heart by faith; he is united to us as our head and husband; his righteousness is imputed to us, and applied to our conscience; his Spirit and grace are fixed in our heart; he loves and delights in us, and furnishes our whole soul with his fulness. Eph. iii. 17. The Holy Spirit dwells in us by personal residence, and gracious influence. Rom. viii. and ix. 2 Tim. i. 14. 1 Cor. iii. 16. The word of God dwells in us richly when it is carefully studied, firmly believed, closely applied, and diligently practised. Col. iii. 16. Ps. cxix. 11. Satan dwells in men when he reigns over them, and fills them with ignorance, error, malice, blasphemy, &c. Matt. xii. 45. The saints dwell in God, and in Christ; they are united to, and nourished, supported, and comforted by him, and have sweet intimacy and fellowship with him. 1 John iii. 24, and iv. 16. They dwell in love when they live in the faith of God's redeeming love to them, and in the exercise of love to him and his people. 1 John iv. 15. Their dwelling in the house of God, or in his courts, imports their frequent fellowship with him in his ordinances. Ps. xxvii. 4, and lxxxiv. 4. Wickedness, vengeance, or judgment dwells in or on a person and land, when it long continues there. Job xi. 14, and xviii. 15. Isa. xxxii. 16.

## E

**EAGLE**; one of the principal birds of prey. It has a beak, strong and hooked. Its feet have three toes before, and one behind. It is a very ravenous fowl. It sees or smells dead carcases at a great distance. It breaks the bones of its prey to come at the marrow. Every year it moults, and becomes almost bald, and then renews its youth, by producing a set of new feathers. Eagles are extremely solicitous for their young; take them on their wings when weak and fearful. They fly high and quick, have their nests in rocks, and are generally long-lived. There are a great many kinds of eagles; as brown eagles, chestnut-coloured eagles, white-tailed eagles, &c. The common eagle is about the size of a turkey, and of an iron colour; the tongue like a man's; the mouth large; the eyes sunk into the head, but large, bright, and piercing; the wings are large; the legs are feathered; the feet yellowish; and the claws bluish black, long, and fit to take a fast gripe of any thing. Job xxxix. 27-30. Ps. ciii. 5. Deut. xxxii. 11.

The **OSIR EAGLE**, or vulture eagle, is perhaps the same with the mountain stork. The storks that feed upon the carrion about Grand Cairo in Egypt are called by the Arabs **RACHAM**, which is the very name of this fowl with the Hebrews; and imports it to be full of

pity and compassion to its young, as both eagles and vultures are; and, it is said, will sometimes feed them with their own blood, rather than suffer them to perish for want. Were we sure that the Targum of Jonathan, the Syriac version, and the Talmudists, rightly call this fowl **serakrak**, we should be tempted, with Dr. Shaw, to take it for the shagrag of the Arabs, which is a kind of jay, whose back is brownish; its head, neck, and belly of a light green; its wings and tail spotted with a deep blue; and its noise squalling. Some take the **RACHAM** for the woodpecker, the tenderness of which to its aged parents is very remarkable.

The **PHOENIX** is generally reckoned the **OSPRAY**, or sea eagle. It has a large and thick neck, crooked wings, and a broad tail, and haunts seashores and islands. When it perceives a fish in the water, it rushes downward, and fetches it out. Before its young are fledged with feathers, it is said to make them gaze on the sun, and to kill or cast out of the nest such as wink, or have their eyes watery. Bochart will have it to be the black eagle, which, though of a small size, is the strongest of the eagle kind.

The **PHAROS**, or **OSPRAY**, is also considered to be of the same species with the eagle. It has been re-

marked by some writers that it will dig up dead bodies, and break their bones, for the purpose of obtaining the marrow, which it voraciously devours, and to take up the young eagles that have been cast off by their own parents. Some will have this fowl to be the bald buzzard, one of the hawk kind. All birds of the eagle kind were unclean, and might represent wicked men full of carnal wisdom, pride, greediness, and destructive malice. Lev. xi. 13, 18. Deut. xiv. 12, 13, 17.

God fluttered over and bore the Hebrews as on eagles' wings; he encouraged, supported, protected, and directed them in their march through the wilderness. Exod. xix. 14. Deut. xxxii. 11. Jesus Christ is represented as a *great eagle*: how great his height, power, and knowledge! and with the wings of his perfections and providence are his people carried and protected from ruin. Rev. xii. 14. Ministers are likened to *eagles*: for their deep insight into the mysteries of truth, and for their heavenlyness, activity, and tender care of the saints. Rev. iv. 7. Ezek. i. 10. Saints are like *eagles*; notwithstanding of spiritual decays, they recover their vigour and comeliness; and, being divinely directed and drawn, they mount high in the exercise of faith, love, heavenly affections, and meditations. Ps. ciii. 5. Isa. xl. 31. The conquering kings of Assyria, Egypt, and Babylon are likened to *eagles* for their power and dominion, and for their ravenous oppression, ravage, and murder of the nations. Hos. viii. 1. Ezek. xvii. 3, 7. The Chaldean armies are said to have had *eagles' wings*, and to be *swift as eagles*; with speed they overran and destroyed the nations. Dan. vii. 4. Hab. i. 8. Jer. iv. 13; and xlviii. 50. Lam. iv. 19. Roman armies are likened to *eagles*; they had their standards marked with the image of an *eagle*; they ravaged and murdered the nations; and, coming from afar, terribly ruined the corrupt nation of the Jews. Deut. xxviii. 49. Matt. xxiv. 28. Luke xvii. 37. The Edomites *exalted themselves, and made their nest high as the eagles*; they thought to secure themselves by the almost inaccessible rocks of their country. Jer. xlix. 16. Obad. 4. To *enlarge baldness as the eagles* is to be bereaved of all comfort, protection, and happiness, and oppressed with sorrow and grief on that account. Mic. i. 16. Life and wealth pass away as *flying eagles*: they go off quickly, cannot be stopped in their course: riches *fly towards heaven*, to accuse their late abuses before God, and to receive fresh orders to whom they should go. Job ix. 26. Prov. xxiii. 5.

EAR, the organ of hearing, and of knowledge received by that means. The servant who declined to receive his freedom in the seventh year had his ear bored with an awl to the post of his master's door, as a token that he was to continue his servant for ever. This might denote the boring of Christ's ear, his solemn engagement to voluntary obedience in our room. Exod. xxi. 6. Deut. x. 16, 17. But the phrase *Oz-nayim caritha li* might be rendered, *Thou hast prepared me two ears*; that is, an obedient humanity: and hence the phrase is rendered, *A body hast thou prepared me*. Heb. x. 5. God's ears denote his knowledge of his people's condition, his readiness to regard their requests, and deliver them from their afflictions and enemies. Ps. xxxiv. 15, and cxvi. 2. James v. 4. To *hear in the ear* is to have a thing privately told us. Matt. x. 27. To *bow down the ear, incline the ear, give ear*, is carefully to attend to what is commanded or requested, and readily to do it. Ps. cxxi. 2, cxvi. 2, cxxx. 2, and xlix. 1. To *uncover the ear* is to whisper or tell a secret to one. 1 Sam. xx. 12. To *stop the ears* imports the highest disregard and abhorrence. Isa. xxxiii. 15. Open and obedient ears import readiness to hear, to receive, and obey instructions. Isa. i. 5, and xlviii. 8. Prov. xxv. 12. Heavy and dull ears import an incapacity to perceive, or an unwillingness to embrace and obey divine truths. Isa. lix. 1, and vi. 10. Uncircumcised ears, and ears turned away from hearing the law, or ears stopped to good, import stupidity, obstinacy, and impenitency, which render men incapable of receiving good counsel or instruction. Jer. vi. 10. Acts vii. 51. Prov. xxi. 18, and xxviii. 9. Itching ears denote an excessive fondness to hear novelties, quaint speeches, &c. 2 Tim. iv. 3. Such as have ears, and hear not, are those that have opportunities of learning God's truth, and have natural faculties to consider it, and yet never apply them for that purpose. Isa. xlii. 20, and xliii. 8. Mark viii. 18.

EAR, a head of corn. Exod. ix. 31. By seven fruit-

ful ears, seven years of plenty, and by seven blasted ears, seven years of famine were represented to Pharaoh. Gen. xli. 5, 22. To *ear the ground* is to plough it. Isa. xxx. 24, and Exod. xxxiv. 21.

EARLY; (1.) Soon in the morning. Gen. xix. 2. (2.) Speedily; seasonably; earnestly. Ps. xc. 14. Prov. viii. 17. Hos. v. 15, and Jer. xiv. 4.

EARRINGS; ornaments of gold, silver, &c. hung in the ears. It was common for both men and women, in the eastern countries, to wear them. Gen. xxxv. 4. Twice they were given to make idols of, Exod. xxxii. 2, Judg. viii. 24; and twice they were made an offering to the Lord. Exod. xxxv. 22. Num. xxxi. 50.

EARNEST; diligent; eager; vehement. 2 Cor. vii. 7, and viii. 16.

EARNEST; somewhat given in hand to give assurance, that what more is promised shall be given in due time. It differs from a pledge, as it is not taken back when full payment is made. The Holy Ghost and his influences are the *earnest of our inheritance*; are of the same nature, though not degree of application, with our eternal happiness; and they give us assurance that in due time it shall be bestowed upon us 2 Cor. i. 22, and v. 5. Eph. i. 14.

EARN; to gain by labour. Hag. i. 6.

EARTH. (1.) That huge and gross body of dust, stones, &c. which supports our feet, and affords us nourishment. Gen. i. 10. (2.) The whole globe of earth and sea joined together. Gen. i. 1. (3.) The inhabitants of the earth, Gen. vi. 13, and xi. 1. Ps. xcvi. 1; or the wicked part of them. Isa. xi. 4. Rev. xiv. 3. (4.) A part of the earth, such as the land of Judea, the empire of Assyria, Babylon, or Persia; and in some of these cases, it had been more distinct if the word *keretz* had been translated *land*. Rom. ix. 28. Ps. xlviii. 2. Isa. x. 14. Jer. li. 7, 25, 49. Zech. i. 14. Ezra i. 11. (5.) A low and debased condition. Rev. vi. 13, and xii. 13. (6.) Carnal schemes, projects, tempers, and enjoyments. Rev. xii. 4, and xiii. 11. John iii. 31.

EARTHEN; made of earth or dust. 2 Cor. iv. 7.

EARTHY, or EARTHLY; belonging to the earth; carnal. John iii. 12. James iii. 15. Adam and his seed, and the saints' bodies, are called *earthly* or *earthly*, because formed from the dust, and mortal and corruptible. 1 Cor. xv. 47, 48. 2 Cor. v. 1.

The globe of our EARTH is almost round, the equatorial line of longitude, or circumference from east to west, being but about one hundred and seven miles longer than the meridian line of latitude from north to south; nor do the mountains mar its roundish form any more than pin-heads would that of a lemon. Its circumference, allowing almost sixty-nine and a half miles to each of the three hundred and sixty degrees, is above 25,000 English miles; its diameter 7957 miles in length; its surface about one hundred and ninety-nine and a half millions of square miles: its contents about 284 thousand millions of solid miles. About three-fourth parts of our globe, if not much more, are, for what is yet known, covered with water, and, besides, there is a great depth of water in the bowels of it, to which our earthly surface is instead of a shell; which seems to have been broken to pieces at the flood, that the waters of the *great deep* might gush forth and overflow the earth. Though probably there is a large continent in the south seas, and of which New Holland is the north part, yet hitherto we have only discovered the old continent, which comprehends Asia, Africa, and Europe; and the new, containing South and North America. Both continents together, according to some, contain about fifty or fifty-four millions of square miles. It is said, if the whole be divided into three hundred parts, Asia will have one hundred and one, America ninety, Africa eighty-two, and Europe twenty-seven. But on a more accurate inspection, the habitable part of our globe amounts to thirty-nine millions of square miles, and the seas and unknown countries to 160½ millions of square miles. It is observable, that for the better balancing of the earth, if, on the old continent, a line be drawn from the north-east point of Tartary to the Cape of Good Hope, there will be an almost equal quantity of land on each side. And the same thing will happen in America, if, in a contrary direction, a line be drawn from the south-east point at Rio de la Plata to far beyond the lakes north west of Canada. It may also be observed, that if the diurnal rotation of the earth were increased, the sea would rise at the equator, and overflow the dry land there; or, if it were

essed, the sea would fall at the equator, and overflow the dry land near the poles. Nay, if the whirling motion of the earth were exceedingly increased, the sea might altogether fly off from the earth, as water does from a grindstone, when it is fast whirled; but God, by a proper balance of gravity and centrifuge, has shut it up *with doors, even with doors and bars*. Job xxviii. 8, 10.

Asia lies on the east side of the old continent, between the 3d and 72d degrees of north latitude, and between the 26th and 180th degrees of east longitude, and is about 6000 miles from east to west, and almost 5000 from north to south, and contains about 10,769,000 of square miles, and five hundred millions of inhabitants. Tartary stretches itself along the north side. On the east, southward of Tartary, are the rich and populous empires of Japan and China; and south of the latter, Cochín-China, Tónquin, Pegu, Malacca, and other kingdoms of India beyond the Ganges. On the west of this is the large empire of the Moguls, the public revenue of which amounts yearly to about forty millions sterling. Northward of it is another large empire, of Iran or Persia. To the west of Persia is Arabia. The rest of the western parts, including Canaan, Syria, Mesopotamia, Chaldea, Assyria, Armenia, and Lesser Asia, belongs mostly to the Turks. Asia is not only the largest part of the world, but has been the most honoured. Here man was created; Paradise planted; the Jewish church for thousands of years subsisted; our Saviour tabernacled with men; and his apostles chiefly preached; here Noah and his sons were saved by the ark; and from hence the rest of the world was twice originally peopled. The north part of Asia was peopled by the posterity of Japheth, and the south by those of Shem. Besides the terrible ravage and murder committed here, in the erection of the Assyrian, Chaldean, Persian, Arabian, Tartarian, Turkish, and Chinese empires, the western parts of Asia were reduced and long held in subjection by the Egyptians, Greeks, and Romans, in their turn. At present heathenism reigns in the eastern part of it, and Mahometanism in the west; and nowhere has Christianity any establishment; and, except in China and Mogulistan, nay, even there, the inhabitants are generally in a most wretched condition as to the outward enjoyments of life.

Africa lies to the south-west of Asia, and south of Europe; is almost wholly separated from the former on the east by the Indian Ocean and Red Sea, and wholly from the latter, on the north, by the Mediterranean Sea. It lies between the 35th degree of north, and 35th of south latitude, and from the 51st of east, and 18th of west longitude from London: so that it forms a kind of triangle, and is about 4320 miles in length from north to south, and 4200 in breadth from east to west, and contains 9,655,000 square miles, and 150,000,000 of inhabitants. It was principally peopled by the descendants of Ham. It has generally been a scene of slavery, ignorance, and wretchedness. Nor, except Egypt and Ethiopia on the east, and Carthage on the north, has any state formed in it made any remarkable figure in history. To relate the ravage and murder committed in the north parts of it, now distinguished into Egypt, Barbary, and Morocco, by the Assyrians, Chaldeans, Romans, Vandals, Arabs, or Moors; or that committed in the midst of the country by the Imbii, Gallas, or Gages; or the horrid manner of carrying on the slave-trade with the Europeans on the west coasts; or the inhuman brutality of the inhabitants in the south part, nay, through almost the whole of it, would be shocking to our readers. In Ethiopia, or Abyssinia, the Christian religion is established, and in Egypt it is tolerated. In northern Africa Mahometanism prevails; among the rest of the inhabitants heathenism of the most unmeaning kind takes place; nay, indeed, most of the inhabitants of Africa have little more religion than the beasts that perish.

Europe lies on the north of Africa, and the north-west of Asia. It is separated from the former, and from part of the latter, by the Mediterranean Sea; then by the Hellespont and Euxine Sea. On the east, it is separated from Asia by the rivers Don and Obey; or rather by a line drawn between the mouths of the two. It lies between the 35th and 72d degrees of north latitude, and between the 61st degree of east, and 15th of west longitude from London. Its greatest breadth, from north to south, is about 2600, and its greatest length, from east to west, about 2800 miles; and contains about four and a half millions of square

miles, and a hundred and fifty-three millions of inhabitants. It was originally peopled by the offspring of Japheth; and though by far the least part of the world, has been the most noted for learning, liberty, and religion. Here the Greeks, Romans, Germans, Ottoman Turks, and Russians had or have the seat of their empires. In Turkey, on the south-east, Mahometanism is established. The Russians, on the north-east, profess to be Christians of the Greek church. In Italy, France, Spain, and Portugal, on the south, and a great part of Switzerland, Germany, Hungary, and Poland, in the midland, popery is the established religion. In Sweden, Denmark, Prussia, Holland, and Britain, and part of Germany and Switzerland, the Protestant religion is settled by law.

America lies westward of Europe and Africa, with the Atlantic Ocean between them, and eastward of Asia with the Pacific Ocean between most of them; but the north-west parts of America, and the north-east of Asia, are nearly, if not wholly, joined by an isthmus of land. America has a prodigious length, reaching from about the 55th degree of south to almost the 80th degree of north latitude, and so cannot be much less than 9000 miles. Its breadth is not proportionable; being in the south part about 2800 miles, and in the north about 3500; and in the middle it dwindles to almost nothing at all. It contains about 14,111,000 square miles, and 150,000,000 of inhabitants. It is probable, this large continent was peopled chiefly by the descendants of Japheth from Tartary, and partly by those of Ham from Africa. It is not three hundred years since it was discovered by the Europeans, at which time it had the two large empires of Peru in the south, and of Mexico in the north part. It is said, the Spaniards murdered about fifty millions of the natives in seizing their part of it; how far the Portuguese, English, and French have imitated them in murder and ravage we know not. To this moment, the natives are mostly heathens; nor are many of the Europeans who have settled in the southern part of the continent a whit better.

Nearly 2000 years ago, it began to be suspected that the sun stood still, and the earth had a twofold motion, one round its own axis every day, and another around the sun once every year. Superstition of heathenism and popery long restrained the philosophers from prosecuting this opinion. Since the Reformation it has gradually gained ground, till it is become the general apprehension of every sensible philosopher.

**EARTHQUAKE**; a terrible shaking of the earth, occasioned by the motion of air or water, or by the kindling of sulphur in its bowels. Earthquakes are a kind of thunder under ground. If an equal quantity of filings of iron and of sulphur be mixed together, and moistened with a little water, and hid in the earth, it will occasion a small shock similar to that of an earthquake. Countries where the bowels of the earth abound with sulphur, nitre, or pyrites, and where there are plenty of hollow cavities of the rocky kind, are the most subject to earthquakes. Sometimes the motion of earthquakes is perpendicular, throwing things directly upwards; sometimes it is horizontal, pushing them from side to side. Earthquakes are the most terrible phenomena of nature. Oft they have swallowed up whole cities, and ruined the country about. Perhaps Sodom and the neighbouring cities were swallowed up by one, and turned into a standing lake. In the days of Uzziah, a terrible earthquake at Jerusalem is said to have divided a mountain westward of the city, and removed the one part of it about half a mile out of its place. Amos i. 1. Zech. xiv. 5. About A. D. 19, a terrible earthquake overturned twelve or thirteen cities of Lesser Asia. When our Saviour expired on the cross, a terrible earthquake happened, which is said to have been felt over all the world; and to have rent the rocks in a preternatural manner. Matt. xxvii. 54. Just before the destruction of Jerusalem, there happened many earthquakes in Crete, Miletus, Chios, Samos, at Smyrna and Rome, and in Campania and Judea. Laodicea, Hierapolis, and Colosse in Lesser Asia were quite overturned. Matt. xxiv. 7. The most terrible earthquakes of later times are, that of Sicily in 1692, in which about 60,000 perished, and in Catania not 1000 out of 19,000 were preserved; those of Jamaica in 1687 and 1692; that of Lima in 1687, by which about 5000 perished; that of Portugal in 1755, wherein many thousands were killed; and that of Syria in 1759, wherein about 30,000 perished.



**Fearful appearances of Providence, and terrible infliction of judgments, are represented as earthquakes, as by them states, nations, rulers, and laws, though secure as mountains, are quite overturned.** Ps. xviii. 7, xvi. 2, and civ. 32. Isa. xxix. 6. Rev. viii. 5, xi. 13, 19, vi. 12, and xvi. 18.

**EASE;** rest, pleasure, comfort. Deut. xxviii. 65. To be at ease is to be without trouble or concern. Isa. xxxii. 9. To be eased is to be freed from pain, or from heavy burden and expense. Job xvi. 6. 2 Cor. viii. 13.

**EAST.** The Hebrews express the east by *before*, the west by *behind*, the south by the *right-hand*, the north by the *left-hand*, according to the position of a man whose face is towards the sunrising. By the east they not only meant Arabia the Desert, where the Midianites, Moabites, and Ammonites, &c. dwelt (Judg. vi. 3. Job i. 3), but also Mesopotamia, Chaldaea, Persia, Assyria, Media, Armenia, and other countries that lay eastward of Canaan. Balaam, Cyrus, and the wise men, are said to come from the east, Num. xxiii. 7. Isa. xlv. 11. Matt. ii. 1; and the Assyrians and Chaldeans are called an *east* wind. Hos. xii. 1. Jer. xviii. 17. Interpreters have questioned how Noah and his sons journeyed from the east, and came into the land of Shinar. But it was natural for them to journey in this direction, when mount Masius, on which it is supposed the ark rested, is about 100 miles, or two degrees, eastward of Shinar. Suppose the mount where the ark rested had been to the westward, how easy was it for Noah's family to have taken a round-about course, and at last moved westward!

**EAT;** (1.) 'To chew food, and receive it into the stomach. Gen. xxvii. 4. (2.) Happily to enjoy, Isa. i. 19; and hence to eat and drink, is liberally and cheerfully to enjoy the good things of this world, Eccl. v. 18, and ii. 24; or of this world, and that which is to come. Isa. lxx. 13. (3.) Attentively to consider and believe. Jer. xv. 16. (4.) To consume; waste. Eccl. v. 11. To eat people, or eat their flesh, is cruelly to oppress and destroy them; and to bereave them of all that they enjoy. Ps. xiv. 4. Mic. iii. 3. Rev. xvii. 16, and xix. 18. To eat the flesh and drink the blood of Christ is with pleasure, appropriation, and desire, to know, believe on, and receive him in his person, incarnation, righteousness, and benefits, for the spiritual nourishment and life of our souls. John vi. 53. To eat and worship is to receive the fullness of God, and to be influenced thereby to activity in his worship and service. Ps. xxii. 29. To eat a roll, book, or word, is thoroughly to consider, understand, and be affected by it. Ezek. iii. 1. Rev. x. 9. Jer. xv. 16. To be eaten up, or consumed with zeal, is to have our thoughts and cares wholly taken up, and our natural spirits exhausted, by a fervent but prudently conducted passion for the welfare of the church, and for promoting the honour and service of God. Ps. lxxix. 9, and cxix. 139. To eat on the left hand, and eat the flesh of one's own arm, is to be reduced to terrible straits of famine, and to destroy what might be useful for their own protection and relief. Isa. ix. 20. The Jewish priests did eat up the sin of God's people: for the sake of their share of the sin-offerings, they gladly received information of scandals, and with pleasure feasted on, and pampered themselves with the sacrifices offered for them. Hos. iv. 8. To eat on the mountains is to partake of the idolatrous sacrifices offered in high places. Ezek. xviii. 15. To eat dung, and drink urine, is to suffer the utmost extremities of famine and misery in the siege of a city, &c. Isa. xxxvi. 12. To eat before the Lord was to attend the solemn feasts in his courts. Deut. xii. 7. To eat with one is to be familiar with him. 1 Cor. v. 11. The lion is called the eater, because he kills and feeds on a multitude of animals, and is himself preyed on by none. Judg. xiv. 14. See MEAT.

**E'BAL and GER'IZIM,** are two hills near Shechem, with a valley of about two hundred paces between them. Ebal is on the north, and has a top extremely bare and barren; Gerizim is on the south, and was extremely verdant and fertile. On these mountains the Hebrews were arranged, six tribes on each, who echoed Amen to the blessings and curses pronounced by the priests in the valley between the two. Deut. xxvii. and xxviii. Josh. viii. 30-35. On Gerizim the Samaritans afterward built a temple, where they sometimes professed to worship the true God, and sometimes the Jupiter Olympius of the Greeks. It seems our Saviour

talked with the Samaritan woman on this mountain. John iv. 20.

**E'BED-ME'LECH;** an Ethiopian slave of king Zedekiah. Hearing of Jeremiah's imprisonment in a dungeon full of infectious filthiness, he so effectually represented the matter to the king, and that the prophet was in danger of being starved, that he was ordered to take thirty men with him, and draw Jeremiah out of the dungeon. Ebed-melech immediately did so, and, lest the ropes might hurt the prophet's arms while they drew him up, he let down so many old rags to be put under his arm-holes. This act of kindness to the prophet was quickly rewarded by God. He ordered Jeremiah to tell him he should be safely preserved when the Chaldeans should take the city; and it happened accordingly. Jer. xxxvii. 6, 7, &c. and xxxix. 15-18.

**EBENEZER** (the stone of help); the name of a field where the Philistines defeated the Hebrews, and seized on the sacred ark; and where afterward, at Samuel's request, the Lord discomfited the Philistines with thunder and hail, and gave the Hebrews a signal deliverance. On this occasion Samuel set up a stone, and gave it this designation, to mark that the Lord had helped them; and from it the whole field adjacent received its name. It is said to have been about forty miles south-west of Shiloh. 1 Sam. iv. 1, and vii. 12.

**E'BER.** See HEBREW.

**ECCLESIASTES;** an inspired book, written by Solomon in his old age, when he repented of his idolatry, luxury, and lust. In the first six chapters he shows the vanity of knowledge, pleasure, power, honour, and wealth; and how insufficient they are to render men truly happy. In the last six he recommends the fear of God, which is manifested by wisdom, prudence, equity, universal uprightness, liberality, and early consideration of divine things, death, judgment, and eternity. In vain Grotius and others have ascribed this book to any but Solomon. The high state, the wisdom, the splendour, the search among a thousand women, the setting forth of many proverbs, and study to the weariness of the flesh, which the author attributes to himself, chap. i. ii. v. vii. and xii., can agree to none but him. It is true, the style of it inclines a little towards the Chaldaic or Arabic; but that might be occasioned by his converse with foreigners, his wives, or others; and is no more than may be observed in some places of his proverbs.

**E'DEN; pleasure.** (1.) A country on the banks of the Euphrates, a little northward of where it runs into the Persian Gulf, and near Haran and Gozan. 2 Kings xix. 12, 13. Here is still the fattest soil in the Turkish empire, and one of the most pleasant places in the world, were it properly cultivated. Here probably the earthly paradise stood, on the spot where the Euphrates and Hiddekel, or Tigris, are joined into one river, and which a little below is parted into two streams; the Pison, which compasseth, or rather runs along the east of Havilah, a country on the north-east of Arabia Felix; and Gihon, which runs along the west of Cush, Ethiopia, or Chuzestan in Persia. Here the Assyrians extended their conquests. The children of Eden which were in Thelassar, may signify the inhabitants of Edon, which were in the province of Ellassar; or who had posted themselves in a strong tower, to defend themselves from the Assyrian ravages. The people of Eden traded with Tyre. Gen. ii. 8-15. Isa. xxxvii. 12. Ezek. xxvii. 13. (2.) That fruitful spot in Syria between Libanus and Antilibanus; and was called Cælo-syria, or Hollow Syria. The houses of Eden might be pleasure palaces of the Syrian kings. Amos. i. 5. Because Eden was so pleasant and fertile, any country pleasant and fruitful is likened to it, or called by its name. Isa. li. 3. Ezek. xxxviii. 13, and xxxi. 9, 16, 18. Joel ii. 3.

**EDGE;** (1.) Outside; border. Exod. xiii. 20, and xxvi. 10. (2.) The sharp side or point of a sword, or other cutting instrument. Gen. xxxiv. 26.

**EDIFY;** to build up one in the saving knowledge and love of Christ, and cause him to make progress in the practice of holiness. 1 Cor. vii. 1. Such edification is the end of the gospel ministry and ordinances, and ought to be the aim of every Christian. 2 Cor. x. 8, and xiii. 10. Eph. iv. 14. 1 Thess. v. 11.

**E'DOM, E'sau,** the elder son of Isaac. He was called Esau because he was as hairy as a grown man at his birth; and Esom, perhaps, because his hair and complexion were red; and chiefly because he sold his birthright for a meal of red pottage. He was born

A. M. 2173. When he was grown up, he applied himself chiefly to hunting. His supplying of his father so often with venison made him conceive a peculiar affection for him; while Jacob, being of a more gentle disposition, and staying much at home in the tent, was the darling of Rebekah their mother. One day, when Jacob had prepared for himself a mess of pottage, made of red lentils, Esau returned from his hunting at the point of death with hunger. He begged that Jacob would give him a little of his pottage. Jacob refused, unless Esau would immediately renounce his birthright in favour of him. Esau, contemning the privileges annexed to the birthright, renounced it, ate his pottage, and went his way unconcerned. Gen. xxv. 24-34.

When Esau was forty years old, he, to the great grief of his parents, married two wicked women of Canaan: the one was Judith, the daughter of Beeri the Hittite; and the other Adah, or Bashemath, the daughter of Elon the Hittite. About thirty years after, Isaac apprehending himself near death, intended to give Esau his last benediction. To render it the more tender, he ordered Esau to procure him some venison dressed to his taste. Esau took his weapons, and went to procure some by hunting. Rebekah, knowing from God that the blessing was divinely designed for Jacob, took methods by no means justifiable to obtain it for him. When Esau returned, he found that Jacob had artfully counterfeited his appearance, and obtained his father's principal blessing. With tears and bitter outcries, he begged that his father would bless him also. Moved by his entreaties, Isaac told him that though he had irrevocably bestowed his choicest blessings on Jacob, yet he should inherit a country refreshed with the dew, and in some places fat in its soil; and that he should live by his sword, he and his posterity be much employed in war, and serve his brother and his posterity; but should sometimes throw off the yoke of subjection. Esau was highly enraged with the fraudulent manner in which Jacob had bereaved him of his birthright and blessing, and resolved to be revenged by murdering him, while the friends were mourning for his father, whose death he daily expected. Meanwhile, finding his former marriages were so disagreeable to his parents; he, to please them, and to secure his title to what had been promised to Abraham, took to wife Mahalath, or Bashemath, the daughter of Ishmael; and, removing from his parents to mount Seir, where the remnant of the Horites then lived, he married Aholibamah, daughter of ANAH, a chief prince of that tribe. Gen. xxvi. 34, 35, xxviii. 6-9, and xxxvi.

Jacob had fled to Padan-aram, to avoid the fury of Esau. When he returned home twenty years afterward, he sent messengers with a present to appease him. Esau, with four hundred armed men, set out from Seir to meet Jacob, probably with an intent to destroy him, and all that he had. When they met on the south-east of the Galilean sea, God had so cooled the temper of Esau, that he was all kindness; with difficulty he accepted the presents which Jacob had prepared for him, as he thought he had enough cattle already. He invited Jacob to mount Seir, and offered him his service to conduct him thither; but Jacob, in the most obliging manner, declined to accept it. About A. M. 2293, Jacob and Esau assisted together at their father's burial; and it seems they then both dwelt in the south of Canaan; but as the country could not support the vast herds of cattle belonging to both, Esau again retired to mount Seir. Gen. xxxii. xxxiii. xxxv. 29, and xxxvi. 6, 7, 8.

Shuckford and others will have Esau to be a good man. They extol his ready forgiveness of the injuries done him by his brother, and his generous affection towards him, as marks of his goodness. They will have God's hatred of him to amount to no more than a postponing him to Jacob, with respect to the inheritance of Canaan; and the Holy Ghost's calling him a *profane person* to mean nothing more, but that he was too unmindful of the promise made to his father's family, and so unfit to be heir of the mercies peculiar to it. But, at this rate of explication, they might turn the Scripture upside down at their pleasure.

Esau's posterity were called *Edomites*, and were a people given to ravage and war. Esau had five sons: Eliphaz, the son of Adah; Reuek, the son of Mahalath; and Jeshu, Jaulam, and Korah, the sons of Aholibamah. Eliphaz had seven sons: Teman, Omar, Zepho, Kenaz, Korah, Gatam, Amalek. Reuel had four sons: Nahab,

Zerah, Shammah, and Mizzah. These eleven, with the three sons of Aholibamah, were dukes in the land of Edom. The Edomites intermarried with the Horites, and at length swallowed up that people. Though the Edomites were divinely cursed to be the bond-slaves of Satan, yet in that early age, while the Hebrews endured the most cruel bondage, they were a potent nation, and were governed by a race of eight kings: Bela, the son of Beor; Jobab, the son of Zerah of Bozrah; Husham, of the land of Timani; Hadad, who defeated the Midianites in the country of Moab; Samlah, of Masrekah; Saul, of Rehoboth; Baal-hanan, the son of Achber; Hadar, of the city of Pau; but some think these were rather kings of the ancient Horites. About the time of the Hebrews' travels in the wilderness, the Edomites had eleven dukes: Timnah, A'ijah, Jetheth, Aholibamah, Elah, Pinnon, Kenaz, Teman, Mibzar, Magdiel, Iran. But perhaps the fear of that wandering multitude made them again unite under one king. It was probably to this sovereign that Moses sent messengers to beg a passage through his country. The passage was denied. When Moses sent a second, importing that they would pay for every thing they asked, the king of Edom levied an army to stop them; but it seems the Edomites relented, and furnished them with provisions for money. Gen. xxxvi. 1 Chron. i. 35-54. Num. xxii. 14-21. Deut. ii. 28, 29. For about four hundred years after, we hear nothing of the Edomites; but it is probable they applied themselves to commerce, both by sea and land. Elath and Ezion-geber were their ports on the Red Sea. In the height of their prosperity, they gave some umbrage to David. He turned his victorious arms against them; 18,000 were slain in the Valley of Salt, and Joab ravaged the country till he had scarcely left alive any of the males, and reduced the whole kingdom under the Hebrew yoke. Numbers of them fled into other countries, particularly to Phoenicia and Egypt, and, no doubt, carried their arts with them. Hadad their prince fled to Egypt; and returning in the days of Solomon, founded a kingdom near the south-east of the land of Edom; but it seems his dominion was quickly reduced by the Jews, and Hadad himself perhaps obliged to flee into Syria. The Edomites were governed by deputies under the kings of Judah. Their troops assisted Jehoshaphat and Jehoram against the Moabites. It seems the Moabites soon after invaded their country, and burnt the bones of their king into ashes. They joined in the grand alliance against Jehoshaphat, but were murdered by their allies, the Moabites and Ammonites. 2 Sam. viii. 14. 1 Kings xi. 14-25, and xxii. 47. 2 Kings iii. Amos ii. 1. 2 Chron. xx. Ps. cxxxiii.

After they had been 150 years subject to the Hebrews, they threw off the yoke and set up a king of their own, A. M. 3115. Jehoram king of Judah attempted to reduce them, but could not effect it, though he routed their troops with great slaughter. About A. M. 3280, Amaziah, to revenge their buying the Hebrews from the Philistines and Tyrians for slaves, or some such affront, invaded their country, took Selah their capital, killed 10,000 of them, and cast other 10,000 from the rock whereon their city was built, and carried off their idols. Uzziah his son again attacked them, and took Elath, their chief city, for the sea trade; but Rezin king of Syria retook it in the days of Ahaz, and either kept it to himself or restored it to the Edomites. 2 Chron. xxi. 8. Amos i. 6-9. 2 Kings xiv. 7. 2 Chron. xxvi. 2, and xxvii. 17. 2 Kings xvi. 6.

The Assyrians under Sennacherib, or his son Esarhaddon, terribly wasted the country of Edom, and ruined Bozrah the capital. When the Chaldeans besieged Jerusalem, the Edomites joined them, and excited them utterly to raze the city and temple; but scarcely had five years elapsed, when the Chaldeans ravaged their country; and this, or some other disaster about this time, rendered it a desolate wilderness. Those on the south parts coalesced with the Nabath, and those on the north parts seized on the south parts of the lot of Simeon and Judah; since which their own country has been cursed into perpetual barrenness and drought. Darius Hystaspes ordered them to deliver up to the Jews that part of their country which they had seized; but what effect this edict had we know not. About 3840, Judas Maccabeus terribly harassed them, put about 40,000 of them to the sword, and sacked Hebron their capital. About A. M. 1874, John Hyrcanus entirely conquered them, and obliged them to incor-

porate with the Jewish nation. Just before the taking of Jerusalem by Titus, a body of Edomites deserted the Jews and went off laden with booty; since which their name is perished from among men. Isa. xxi. 11, and xxxiv. Ps. cxxxvii. 7. Jer. ix. 25, 26, xxv. 9, 21, xxvii. 3, and xlix. 7-22. Lam. iv. 21, 22. Ezek. xxv. 12-14, xxxii. 29, xxxv. and xxxvi. 2, 35. Joel. iii. 19. Amos i. 11, 12, and ix. 12. Obad. 1. Mal. i. 3, 4. Isa. xi. 14. *Edom, Moab, and the chief of the children of Ammon, shall escape out of thy hands*; the Arabs descended of Ishmael, and who dwell in these countries, shall not be subdued by the Turks. Dan. xi. 43. As the Edomites were cruel enemies to the Jews, the enemies of the church, of whatever kind, subdued by Christ, are called *Edom* and *Bozrah*. Isa. lxiii. 1.

**EDOM**, or **IDUMEA**; the country of the Edomites. It lay on the south and south-east of the inheritance of Judah, and extended sometimes to the Euxine Gulf of the Red Sea. It was very mountainous, including mountains Seir and Hor. Its principal cities were Seilah, Bozrah, Elath, and Ezion-geber; and included the provinces of Uz, Dedan, Teman, &c. When the Edomites seized on the south parts of Canaan, that was called *Idumea*. Mark iii. 8. Anciently, Idumea was well moistened with the dew of heaven, and was a land of corn and wine. Now, and for many ages past, it has been a frightful desert, so parched with drought that scarcely either flocks can feed or the hardiest vegetables grow; and so infested with dragons and vipers, that a passenger is every moment in danger of being bitten by them. Gen. xxvii. 39. Mal. i. 3, 4.

**EDRE I**; (1.) The capital of the kingdom of Bashan, near to which Og was defeated. It was given to the half-tribe of Manasseh, and for some ages after Christ was the seat of a bishop. Num. xxi. 33-35. Josh. xlii. 31. (2.) A city in the tribe of Naphtali. Josh. xix. 37.

**EFFECT**; to finish; accomplish. *An effect*, is, (1.) The accomplishment; product. Mark vii. 13. (2.) Purpose; end. 2 Chron. xxiv. 22. Quietness and assurance are the *effect of righteousness*, are purchased by the righteousness of Christ, and to be enjoyed in the way of exercising holiness of life. Isa. xxxii. 17. Christ and his cross, and promise, are of *none effect*, of no good use to men, when they do not believe his promise, embrace his person, religion, righteousness, they receive no saving benefits. Gal. v. 4. 1 Cor. i. 17. Rom. iv. 14.

**EFFECTUAL**; powerful enough to answer the end. A door for preaching the gospel is *effectual* when the opportunity of doing it issues in the conviction and conversion of many. 1 Cor. xvi. 9. God works *effectually* in ministers when he enables them zealously to preach the gospel, and crowns their labours with success. Gal. ii. 8. He works *effectually* in his chosen people when he converts them to himself, and causes them to bring forth fruits of holiness to his glory. Eph. iii. 7, and iv. 16. 1 Thess. ii. 13.

**EG'LOH**. See **EHUD**.

**EGYPT**; a country on the north-east of Africa, and south-west of Canaan. It is situated between the 24th and 33d degrees of north latitude, and between the 29th and 34th of east longitude from London. Its greatest length from north to south, is 600 miles, and its greatest breadth from east to west, 300 miles. It is bounded by the Mediterranean Sea on the north; by the deserts of Libya on the west; by Abyssinia on the south; and by the Red Sea on the east. It was anciently called Chemia, or the land of Ham; and the present Copts call it Chemi, perhaps because Ham resided here. The Hebrews call it Mizraim; and the Arabs to this day call it Mesir, from Mizraim the son of Ham, who peopled it. Its present name Egypt was given it by the Greeks; and signifies either *the land of the Copts*, a name which the ancient inhabitants gave to themselves; or *the land of blackness*, because the soil and water are of a blackish colour. The river Nile runs through it northward, and yearly waters it, so that rain is scarce requisite; and indeed as seldom happens in Upper Egypt. Egypt was anciently extremely fertile; but as the Nile has sunk his channel lower, or rather, by yearly additions, raised the surface of the earth a great deal higher, and now overflows to a less height, and brings worse mud along with it; and as the enslaved inhabitants are disheartened from their ancient care and industry, it is now but moderately fertile, and in time may become barren enough. Egypt was once very populous, and contained about 20,000 cities, viz. Syene,

No, Memphis, Zoan, Sin, On, Phibeseth, Pithom, Rameses, Migdol, Taphanes, Pathros, &c. The country was divided into three large provinces; *Upper Egypt*, or Thebais; which, according to most authors, is Pathros, whose capital was No; *Middle Egypt*, whose capital was Noph, Moph, or Memphis; and *Lower Egypt*, whose ancient capital seems to have been Zoan; this included all between the branches of the Nile, now called Delta, as well as the land of Goshen on the east, and the territory of Mareotis on the west; and, by means of the mud of the Nile, has gained considerable additions from the sea. Moreover, Egypt was divided into about thirty-six nomes, or counties, which were generally named after the chief city in each. The Egyptians were a people exceedingly given to divination and idolatry. Their chief idols were Osiris and Isis, or the sun and moon, Jupiter Ammon, Serapis, Anubis, Harpocrates, Ovus, and Canopus, &c. The *pyed bull*, in the worship of which so much of their religion consisted, was the representative of Osiris. They also worshipped sheep, goats, cats, and even leeks and onions. A great number of their civil regulations, however, were exceedingly reasonable; and they were reckoned by the more ancient Greeks as the most noted for philosophy. They were no less famous for building; the three pyramids, of about 3000 years' standing, are to the south-west of Grand Cairo. The largest is 499 feet high, and 693 at the bottom on each side, which makes the whole area of its foundation to be 490,249 square feet, or some more than 11 acres of English measure: this building is gradually carried up to a point. What use these pyramids served for, whether as repositories for their dead monarchs, we know not. It is said 36,000 or more persons were employed in building the largest. The labyrinth was a kind of structure with one door, and which contained twelve palaces, and 3000 chambers, half of them under ground. Here, it seems, was an assemblage of all their idols; and here the magistrates of the whole nation held their grand conventions. At Alexandria there still stands Pompey's pillar, erected by Julius Cæsar, to commemorate his victory over Pompey. It is of granite marble, and is 70 feet high, and 25 in circumference. A variety of other magnificent ruins we shall pass over without mention. According to Manetho, the gods reigned in Egypt 20,000 years, and thirty dynasties of men, 5300 years before the time of Alexander the Great: but some other ancient historians make the whole to amount to 36,525 years. This computation is most absurd, invented by pride of antiquity or affectation of the marvellous. The reign of the gods and demigods I take to be the 1656 years before the flood. The thirty dynasties ought not to be taken as successive, but as reigning jointly, two or three at a time, in the different provinces of Egypt, which may bring down the whole reckoning to about 2000 years.

Mizraim, or Menes, the son of Ham, with his posterity, the Pathrusim, Casluhim, and Caphtorim, peopled Egypt after the flood; and he was the first king of it, and was succeeded by a vast number of Pharaohs, some say to the number of 60. One of them, A. M. 2064, took Abraham's wife into his palace, intending to make her his bride; but plagues that marked the cause obliged him to restore her. Two hundred years after, there happened seven crops successively surprisingly plentiful, which were succeeded by seven years of famine, in which the Egyptians had mostly perished had they not been saved by the wise management of Joseph. About this time the Hebrews came down into Egypt. After they had been there above a hundred years, the Egyptian king took every method to oppress them, and cut off their males. In A. M. 2513, God required the Egyptian king to allow the Hebrews to depart from his land. Here, refusing, tenfold plagues, of turning the waters into blood, of frogs, of flies, of lice, of murrain of cattle, of fiery boils on man and beast, of thunder and hail, of locusts, of darkness, and of the death of the first-born, obliged him to it at last. They had scarce retired when he pursued them, and with his whole army was drowned in the Red Sea. About this time the Egyptian historians place an invasion of their country by swarms of Phœnician shepherds; but who these shepherds were, whether Amalekites who fled from Joshua, or Arabs, we cannot positively determine. Gen. xii-xlvii. Exod. i-xiv. About A. M. 2989, Solomon espoused an Egyptian princess; and Pharaoh, her father, having

taken Gezer from the Canaanites, gave it for her dowry. Shishak, who might be her brother or nephew, was a mighty conqueror. After he had united Egypt into one kingdom, and extended his empire almost to the straits of Gibraltar, he marched a huge army into Asia, and conquered the western part of it. In his absence, his brother Danus rebelled, and after his death the empire fell to pieces; and even Egypt itself fell under the yoke of the Ethiopians. After some ages, they recovered their liberty; but it seems the kingdom was divided into three. Sabaco, or So, the Ethiopian, reduced them all, and seized on the whole country. After him reigned Sethon, the priest of Vulcan, perhaps no more than the viceroy of Tirhakah. After his death, Egypt, being terribly ravaged by the Assyrians, had twelve lords set over the whole; but whether by the Assyrian conqueror, we cannot say. After about fifteen years of civil war, Psammithus subdued the other eleven, and seized on the whole kingdom. In his time the Greeks first settled in Egypt; and 200,000 of his soldiers, affronted in a point of honour, retired to Ethiopia. Under him, and his son Pharaoh-necho, the Egyptians thought to have erected their grandeur on the ruins of Assyria. The taking of Ashdod cost the father twenty-nine years' siege; and the son, after reducing the kingdom of Judah, received a terrible defeat near the Euphrates.

About thirty years after, A. M. 2430, Egypt was in a miserable condition, by means of the civil wars between Pharaoh-hophra and Amasis the rebel, who gained the throne, and by the ravages of the Chaldeans. About forty years the country was almost a wilderness, and Amasis was tributary to the Chaldeans. Towards the fall of the Chaldean empire, the Egyptians recovered their liberty, but were quickly subdued by Cyrus, and their country terribly ravaged by Cambyses his son, and some thousands of their idols transported to Persia. This so enraged them, that they again revolted from the Persian yoke, but were still reduced to more grievous servitude; and their own civil broils tended much to accelerate their ruin. About A. M. 3672, they submitted to Alexander the Great: from thence they were governed by a race of Greek kings, mostly of the name of Ptolemy, for about three hundred and twenty years. About A. M. 3995, the Romans reduced Egypt into the form of a province; and it continued under their yoke till A. D. 640. Under the Greeks, a prodigious number of Jews settled in Egypt, and the Old Testament was commonly read. Under the Romans, the Egyptians had the gospel very early planted among them, and the church considerably flourished. Since the Arabs seized the country, in A. D. 640, and destroyed every monument of learning, the Mahometan delusion has been established, and Christianity tolerated; but it has been in a very low and wretched condition. About A. D. 970, the Fatimite calif of Cyrene wrested Egypt from the calif of Bagdad, and he and his posterity governed it about 200 years. About A. D. 1171, Saladin the Kurd craftily seized it; and his posterity, called Jobites, reigned till 1250. Between that and 1527 it was governed by kings, which the Mameluke slaves chose out of their body, 24 of whom were Turks, and 23 Circassians; since which it has been subject to the servitude of the Ottoman Turks. Thus the sceptre of Egypt hath departed; it hath for thousands of years been *without a prince of its own*, and hath been the *basest of kingdoms*, long governed even by slaves, and the people most stupid. 1 Kings iii. 1, ix. 16, xi, and xiv. 21-26. 2 Kings xvii. 4, xxiii. and xxiv. Isa. xix. xx. xxx. and xxxi. Jer. xvi. 18, 19, xxxvii. 9, and xliii. 8, 13. Ezek. xxxix-xxxix. Dan. xi. Joel iii. 19. Zech. x. 11. Isa. xix. 18-25. Ps. lxxviii. 31. Antichrist is called *Egypt*, for his idolatry, cruelty, and oppression of the people of God, and because he shall be destroyed by the fearful judgments of God. Rev. xi. 8.

E'HUD, the son of Gera, a Benjamite: he was left-handed, or rather, lame of his right hand. Eglon the king of Moab, together with the Ammonites and Amalekites, had mightily oppressed the Israelites, from A. M. 2661 to 2679, and made Jericho his common residence. It being customary for the Hebrews to send their tribute or presents to Eglon, Ehud was appointed to deliver it. Directed of God, he had projected the deliverance of his nation, and for that purpose had concealed a two-edged dagger under his cloak. He had no sooner delivered his present, and sent off those who bore it, than he returned to king Eglon, and told him

that he had a message from God to him. All the Moabites present were ordered to withdraw, and Eglon, however unwieldy, stood upon his feet. Ehud plunged his dagger into his belly, and leaving him bleeding to death, he locked the door of the parlour, and carried off the keys. Eglon's servants imagined their master was easing nature, or taking his afternoon sleep, and so waited long before they presumed to open the door with another key. Meanwhile Ehud had escaped to mount Ephraim, and collected a body of such Hebrews as lay nearest; with these he took the fords of Jordan, to prevent the Moabites' return, and killed of them to the number of 10,000 valiant men, and restored Israel to their liberty. Judges iii. 15-30.

EIGHTH. The deferring of circumcision, and of the sacrificing of animals, till the *eighth day* of life, may import that our regeneration and the acceptableness of our spiritual service depend on the virtue of Christ's resurrection from the dead, on the day after the seventh. Gen. xvii. 12. Lev. xxii. 27. The great solemnity on the *eighth day* of the feast of tabernacles may represent our eternal joy in the general assembly of the first-born, after the week of our life, and the sevenfold period of the New Testament church are ended. Num. xxix. 35. The New Testament burnt-offerings are represented as made on the *eighth day*, to signify that the Sabbath should be then fixed to the first day of the week. Ezek. xliii. 27. Antichrist is the *eighth*, and is of the *seven*. The popish form of government is the eighth in succession, yet it is much the same in substance with the idolatrous forms used before Christian emperors came to the imperial throne. Rev. xvii. 11. ETHER; (1.) Or. Luke vi. 42. (2.) Each of the two. Rev. xxii. 2.

E'KRON; one of the capital cities of the Philistines. It stood about thirty-four miles west from Jerusalem, about ten miles south-west, or according to some, north-west from Gath, and fourteen north of Ashdod. It was at first given to the tribe of Judah, and afterward to the tribe of Dan. Josh. xv. 45, and xix. 43. The tribes of Judah and Simeon wrested it from the Philistines after Joshua's death, Judg. i. 18; but the Philistines quickly recovered possession of it. Here the idol Baalzebub was worshipped. 2 Kings i. 2. The Ekronites were the first who urged that the ark of God should be sent back to the Israelites. 1 Sam. v. 10. Ekron was pillaged by the Assyrians, and afterward by the Chaldeans: the inhabitants were exceedingly distressed at the news of Alexander's sacking of Tyre. At last the Maccabee Jews reduced it. The gospel was early preached here. Amos i. 8. Zeph. ii. 4. Zech. ix. 5, 7.

E'LAH. (1.) The son of Baasha, and king of Israel. After he had reigned about two months, he and his family were murdered by Zimri his servant. 1 Kings xvi. 8-14. (2.) A valley in the south-west of Cauca, where Goliath was slain. 1 Sam. xvii. 2.

E'LAM, the eldest son of Shem, who gave name to, and whose posterity peopled, Elam or Elymais in Persia, and the Elamites are the same as the Persians. Whether that Elam of which Chedorlaomer was king was Elymais in Persia, is not agreed. Raleigh, Gill, and others think it improbable that a Persian king would have marched so far to subdue or regain the five cities of Sodom, Gomorrah, &c.; and that this Elam of which he was king was somewhere in Arabia or Syria, where there might be a colony of the Elamites; but when we observe that the king of Shinar, which lay on the west of Persia, was one of Chedorlaomer's allies, we see no reason to depart from the common opinion. Gen. x. 22, and xiv. 1. E'LAM is also the name of two persons or places in Judea, to which 2508 of the Jewish captives who returned from Babylon pertained. Ezra ii. 7, 31.

E'LATH, or E'LOTH; a city on the north point of the eastern gulf of the Red Sea. David took it from the Edomites; and he and his son established a considerable sea trade in it. About a hundred and fifty years after, the Edomites recovered their kingdom, and Elath along with it. It seems Hazael the Syrian conqueror marched thus far southward and seized on Elath, in order to engross to his nation the trade of the Red Sea; but Uziah king of Judah took it and rebuilt it. In the days of Ahaz, Rezin king of Syria recovered it and expelled the Jews from it. After various changes under the Assyrians, Chaldeans, Persians, and Ptolemies of Egypt, it fell into the hands of the Romans. 2 Kings xiv. 22, and xvi. 6.

**EL'DAD** and **ME'DAD**, being divinely destined for two of the seventy assistants of Moses, modestly declined the office and remained in the camp: the spirit of prophecy which marked the choice of God seized them there. Joshua, observing it, and fearing it might detract from Moses' honour, begged him to forbid them; but Moses replied, that he should be glad if the whole assembly of Israel were made prophets. Num. xi. 24-30.

**ELDER** primarily signifies one advanced in age. Job xv. 10. As such were commonly chosen to bear rule, the word ordinarily signifies a subordinate ruler in church or state. Even in Egypt the Hebrews had *elders*, whom they owned as chief men, that bore rule over them. To these Moses intimated his commission from God to bring the nation out of Egypt. Exod. iii. 16, and iv. 49. These were either the heads of the chief families, or the persons most noted for prudence and experience; and it seems they were seventy-two in number, six of each tribe. They attended Moses part of his way up to mount Sinai, and held a feast near the symbols of the divine presence, without receiving any hurt. Exod. xxiv. 1, 9, 10. Though, by Jethro's advice, there had been constituted heads of thousands, hundreds, fifties, and tens, yet to ease Moses further of his burden in the government of Israel, God appointed the tribes to choose seventy, or seventy-two elders; and by the spirit of prophecy, on the day of their election, poured on the candidates, he marked his approbation of the choice. These were perhaps the *elders* that after Joshua's death restrained the Hebrews from their grosser impieties. Num. xi. Josh. xxiv. 31. By the consultation of the supreme elders, a method was devised to supply the remains of the almost extirpated Benjamites with wives. Judg. xxi. Besides such, there were *elders* that ruled in every city, and who generally held their courts in the gate, or some other public place. Ruth iv. 2. Ezra x. 14.

In allusion to these Jewish *elders*, the ordinary governors of the Christian church are called *elders* or *presbyters*, and who are the same as bishops or overseers. Acts xx. 17, 28. Tit. i. 5, 7. Such elders judged along with the apostles in the Christian council of Jerusalem. Acts xv. 4, 6. Nay, the apostles Peter and John call themselves *elders*. 1 Pet. v. 1. 2 John 1. 3 John 1. Some *elders* whose office is only to *rule well* in the church are expressly distinguished from such as also *labour in word and doctrine*. 1 Tim. v. 17. These are designated governments, and are required to rule with diligence. 1 Cor. xii. 28. Rom. xii. 28.

The *four-and-twenty elders* that surround God's throne are the principal saints of the Old and New Testaments, followers of the prophets and twelve apostles, or ministers, similar to the twenty-four orders of priests and Levites; they sit on thrones, are advanced to high dignity, together with Christ; they attend the peculiar presence of God, and humbly worship before him. Rev. iv. v. and vii. 11, 13, and xiv. 3.

**ELEA'EH**; a city which Moses gave to the Reubenites. It lay about a mile from Heshbon, and along with it was seized on by the Moabites, and while in their possession was terribly ravaged by the Assyrians and Chaldeans. Num. xxxii. 27. Isa. xv. 4. Jer. xlviii. 34.

**ELEA ZAR**. (1.) The third son of Aaron. Long after the death of his two elder brothers, he succeeded Aaron his father in the high-priesthood. After assisting Joshua to divide the land of Canaan, and executing the office of high-priest about twenty-three years at Shiloh, he died and was buried in a hill that belonged to Phinehas, his son and successor. Except the short while of about a hundred and twenty years or upwards of the dignity of Eli's family, the high-priesthood continued in the family of Eleazar till after the death of Christ; and in David's time, sixteen courses of priests were formed out of it, when but eight were formed of the family of Ithamar. Num. xx. 26-28, and xxxiv. 17. Josh. xxiv. 33. 1 Chron. xxiv.

(2.) **ELEA'ZAR**, the son of Dodo the Ahoite, and the second of David's mighty men. When at Ephesdamim he was deserted by his fellows, he stood his ground, and continued slaying the Philistines till his hand clave to his sword; and he made such havoc of the enemy that the Hebrews returned towards them, but had nothing to do but to spoil. Along with Shammah, the son of Agee the Hararite, he defended a field full of lentils so well that the Philistines fled before them. 2 Sam. xxi. 9-12. 1 Chron. xi. 12-14.

**ELBETH EL**, and **ELK'ONE-Is'RAEL**, the names of two altars built by Jacob after his return to Canaan. The first signified that God was still the *God of Bethel* to him, in performing the promises there made; and the second, that the mighty God was the object of worship to him and his offspring. Gen. xxv. 2, and xxxiii. 20.

**ELECTION**. See **CHOOSE**, **DEGREE**.

**ELEMENTS**; the principal kinds of matter whereof compound bodies are formed, as air, fire, earth, and water. The earth, in its various kinds of original matter, shall be melted with fervent heat at Christ's second coming. 2 Pet. iii. 10. *Elements* also signify the alphabet of letters, and syllables formed of them, and thence it is transferred to signify the rudiments, first rules, or first principles of a science. Col. ii. 8, 20. Heb. v. 12. The *rudiments of this world*, which are not to be used in the gospel church, are ceremonial laws and human customs, which are not proper for such as enjoy the clear instructions of the gospel. Col. ii. 8, 20. The ceremonial laws were *weak and beggarly elements*; they could never purge our conscience from guilt, nor were they in themselves at all acceptable to God, nor could in the least procure our peace with him. They could enrich none with solid and eternal comforts; they were so impoverished by Christ's fulfilment of them, that nothing was left in them. Gal. iv. 3, 9.

**ELEPHANT**. See **BEHEMOTH**, and **IVORY**.

**ELHA'NAN**. (1.) The son of Dodo a Bethlehemit, one of David's mighty men. 1 Chron. xi. 26. (2.) The son of Jair, or Jaaregeregim, who at Gob slew Lahmi the brother of Goliath. 1 Chron. xx. 5. 2 Sam. xxi. 19.

**ELI**, a Jewish high-priest, descended from Ithamar, who judged Israel after the death of Ahdon. Why the high-priesthood was translated to him from the family of Eleazar, whether it was because of the high-priest's offence in the sacrificing of Jephthah's daughter, or for some other reason, we know not: but it is certain the translation was by the appointment of God. 1 Sam. ii. 30. He was a good man himself; but his sons **HOPHNI** and **PHINEHAS** were extremely wicked: they defiled the women that assembled for devotion in the courts of the tabernacle: they demanded their portion of the peace or sin-offerings ere the fat was burnt: they exacted more than their due, and raw flesh instead of sodden: if anybody refused, their servants took it by force. Their profane conduct provoked a multitude of Hebrews to withhold their offerings. Eli their father reproved them, but so faintly that they took no care to amend. By a prophet the Lord charged Eli and his sons with the most horrid abuse of his worship; and the father with honouring his sons above God. He signified that though he had conditionally promised the continuance of the high-priesthood to his family, yet since they had behaved so wickedly, their prosperity and power should quickly be at an end, and none of them live to old age; that Eli himself should see his country invaded by foreign enemies; the ark taken; his two sons die in one day; that the high-priesthood should be given to another family that would be more faithful; to whom Eli's seed should abjectly crouch for a piece of bread or the meanest pittance of provision. Some years after, the Lord by young Samuel further assured Eli of the approaching ruin of his family, and that it was in vain to attempt atonement for their sin by sacrifice. Eli received these denunciations with great submission to the divine will. 1 Sam. ii. and iii.

These just and terrible threatenings had a speedy accomplishment. The Philistines invaded the country, defeated the Hebrews, and killed 4000 of them. The Hebrews imagined the ark of God would act as a charm for their protection, and sent for it to the camp; but soon after received a most bloody defeat: 30,000, along with Hophni and Phinehas, were slain; and the ark was taken and carried off. Informed of these things, Eli with great grief and astonishment fell from his seat and broke his neck, in the ninety-eighth year of his age, and fortieth year of his government. The wife of Phinehas, hearing of this and the former disasters, took her pains, and amid pressures of grief brought forth a son whom she called Ichabod, to signify that the glory was departed from Israel, since the ark of God was taken. She immediately died. Ahitub the brother of Ichabod succeeded his grandfather, and he was succeeded by Ahiah his son, and he by Abimelech his brother, all whose family, except Abiathar, were cruelly

murdered by Saul; and Zadok of the line of Eleazar was made high-priest in his room. About forty-three years after Solomon deposed Abiathar. Thereafter the remnant of the family lived in the most wretched condition. *Let indulgent parents and connivers at sin take heed.* 1 Sam. iv. xiv. 3, and xxii. 1 Kings ii.

ELI, *Eli* (or *Eloi, Eloi*), *lama sabachani*, a Hebrew-Aramaic exclamation of Christ on the cross. It is taken from the beginning of Ps. xxii., and signifies, *My God, my God, why hast thou forsaken me?* Perhaps our Saviour repeated much more of the psalm, though it is not recorded by the evangelists. Matt. xxvii. 46. Mark xv. 34.

ELIAKIM, the son of Hilkiah. He succeeded Shebna as chief treasurer and master of the household to king Hezekiah. He, together with Shebna the scribe, and Joah the son of Asaph, recorder, were sent ambassadors to solicit terms of peace from Sennacherib. They could obtain nothing but abusive language from Rabshakeh, his general; and so, without giving him a reply, returned weeping, and with their clothes rent. Soon after the two first, and some of the elders of Judah, were sent to Isaiah, to beg his earnest prayers for the city. 2 Kings xviii. 26-37, and xix. 2. Isa. xxxiii. 7, xxxv. 18, and xxxvii. 22. Was he not a type of Jesus, our great Minister of state, and who is over the whole household of God? Doth not he succeed a treacherous Adam? Is he not the great Messenger of peace, who, when he beheld Jerusalem, wept over it? Is he not the faithful Manager, support, and glory of all things in the church? Isa. xxii. 20-25.

ELIASHIB, the grandson of Joshua the high-priest. He rebuilt part of the wall of Jerusalem. He was allied to Tobiah the Ammonite, perhaps by the marriage of his daughter; and, being high-priest, wickedly prepared for that heathen a chamber in the temple. Neh. iii. 1, and xiii. 4, 7.

ELIEZER. His father was probably a Syrian of Damascus, but he himself was born in Abraham's family; and, it seems, was once designed for his heir. Gen. xv. 2. When Abraham intended to have a wife to his son Isaac, he took Eliezer, and bound him by a solemn oath, that he should not bring him one of the Canaanites, but one of his relations in Mesopotamia; warned him against doing any thing tending to make Isaac return to Mesopotamia; and sent him off to Nahor, a city there, which was about 460 miles north-east of Hebron. When he came night to the city, he lighted on a well to which the young women of the place used to come morning and evening; there he waited to refresh himself and his ten camels. Solicitous of divine direction, he lifted up his heart to God in prayer, and begged the Lord would discover the virgin proper for Isaac, by her offering to draw water for his camels, when he but desired her to do it for himself. Rebekah came to the well. Eliezer had scarce desired her to draw a little water for him, when she offered to draw for the watering of his camels also. Pleased with her features, and finding that she was his master's grandniece, he presented her with a pair of golden earrings, to the weight of about an ounce, and a pair of bracelets for her hands, which were five times as valuable, and inquired if he and his camels could be lodged at her father's house. She replied, they might. While she hastened to inform her father's family, Eliezer returned his thankful acknowledgments to God for giving him his desired token. Laban, the brother of Rebekah, came with haste, and kindly conducted him to the house. He had scarce sat down, when he informed them who he was; what wealth his master had, and intended to bestow on Isaac; and how he had charged him to procure a proper wife for Isaac; and what token he had received from God that Rebekah was the person; with respect to whom he requested a positive answer before he should eat or drink. Bethuel her father, and Laban her brother, replied that they saw the matter determined of God, and durst not oppose it. After anew lifting up his heart to God in thanksgiving, Eliezer presented Rebekah with the fine jewels and rich apparel that he had brought with him; and gave to her mother and brother a variety of valuable presents. Next morning, he insisted that Rebekah should be sent along with him. Her friends were averse to her going off so soon; but she was for an immediate departure. They therefore got all things in readiness, and set off and, in a few days after, safely arrived near Beersheba, where Isaac then dwelt. Gen. xxiv.

ELISZER, the son of Dodavah, was the prophet who

foretold Jehoshaphat that the trading ships which he had built in conjunction with the impious Ahaziah should be broken with a tempest, and disabled from sailing to Tarshish. 2 Chron. xx. 37.

ELIHU. (1.) The son of Barachel the Buzite, or descendant of Nahor the brother of Abraham, by Buz his second son. When Job was in his distress, Elihu paid him a visit. He attended to the conference between him and his three friends, Eliphaz, Bildad, and Zophar, and was highly offended at both. With the friends he was offended for their strong insinuations that Job was a wicked hypocrite, when they had so little to say for supporting their charge. With Job he was displeased for throwing out in his defence a variety of indecent expressions, savouring of self-justification, and of arraignment of the providence of God, as if rigorous and unjust. As he was younger than they, he patiently waited till the friends had no more to say. He then hinted that his fulness of matter urged him to speak on God's behalf. He left Job's state undetermined; but sharply reproved him for his faulty behaviour and rash speeches under his trouble; and in the most grand and affecting manner represented the sovereign greatness, absolute purity, infinite justice, and wisdom of God, and how oft he rendered affliction the means of men's reformation, and earnestly called on Job to wait on him for deliverance. Job xxxii-xxxvii.

(2.) The great-grandfather of Samuel, and the elder brother of David, whom Samuel took for the divinely intended king of Israel, and who reproved David for talking of encountering Goliath, and was afterwards ruler of Judah, are called ELIHU, and ELIAS, and the first also ELIEL. 1 Sam. i. 1, and xvi. 6, and xvii. 28. 1 Chron. vi. 27, 34, and xxvii. 18.

ELIJAH, EL'AS, the Tishbite; a native of Gilead, and named prophet. About A. M. 3092, he foretold to king Ahab, that for several years there should be neither dew nor rain, but as he pleased to pray for it. The drought began. Directed of God, Elijah concealed himself by the brook Cherith, near the east or west bank of Jordan. There he drank of the brook, and was miraculously fed with bread and flesh, which ravens brought him every morning and evening; and which, no doubt, they fetched from some person's table. When this brook dried up, he went, at the direction of God, and dwelt with a heathen widow of Zarephath. As he entered the city, he met this poor widow, gathering a few sticks, to dress a handful of meal, and a little oil for her and her son, as their last entertainment; she neither having or knowing where to get any more food. Elijah desired her to bring him a drink of water. As she went to bring it, he called after, and bade her bring him a little bread also. She told him the wretched case of herself and her son. Elijah bade her first make a small cake for him, and then dress for herself and child; for her handful of meal and small quantity of oil should never waste, till plenty should be returned to the country. The Zidonian widow believed the prophet, obeyed his orders, and received him into her house. After he had staid with her about two years, her only son died. Oppressed with grief, she complained that Elijah had come to call her sin to remembrance, and to slay her son. He took the child, laid him upon his own bed, stretched himself upon him, and earnestly begged the Lord would restore him to life. His request was readily granted. 1 Kings xvii.

When the drought and famine had continued three years and a half, Elijah was divinely directed to present himself to Ahab, and inform him of the return of the rain. While Ahab's servants were dispersed through the country in quest of grass, for the cattle that remained, Elijah met with Obadiah, one of the chief ones, and bade him go and inform his master that he wanted to see him. Obadiah replied, that Ahab had with numerous designs searched the whole kingdom, and kingdoms adjacent, for him, and that while he went to inform Ahab, the Spirit of the Lord would carry him off, and Ahab, enraged, would murder him in his stead; which he begged might not be the case, as he had been a useful protector of the Lord's prophets, having fed a hundred of them, in two caves, with bread and water. Elijah peremptorily assured him, that he needed be under no apprehensions, as he firmly intended to show himself to Ahab. Obadiah believed him, and informed Ahab, who hastened to the place where Elijah was, and asked him, if he was the troubler of Israel? Elijah replied, that not he, but the king himself, and his family,

by their idolatry and wickedness, had brought these plagues on the nation. He further required, that the people of Israel, with the 450 prophets of Baal, and 400 of the prophets of the groves, should immediately be convened on mount Carmel, that they might have a fair trial, whether JEHOVAH or Baal was the true God. When they were assembled, Elijah rebuked the Israelites for halting between the two, and begged they would follow whichever of the two was truly possessed of Godhead. The people being silent, he represented, that though he was the only prophet of JEHOVAH present, he was willing to make a public trial of the power of his God, in opposition to all the four hundred and fifty prophets of Baal. He proposed that each of the two parties should offer a bullock in sacrifice; and that whichever of the Gods, JEHOVAH or Baal, should with fire from heaven burn up their sacrifice, should be worshipped as the true God. The people acquiesced in this reasonable proposal.

The prophets of Baal erected their altar, sacrificed their bullock, and laid it on the altar, crying to their god for celestial fire to consume it. Baal continued deaf to their prayers, they leaped on the altar, slashed and stabbed their bodies, to procure his pity; and, in the most earnest manner, begged that he would grant their request. Elijah, too, insulted them, and bade them cry aloud, for their god was certainly either at a great distance, or was on some journey, or had fallen into some deep sleep. When the prophets of Baal had spent above half a day in this mad manner, Elijah bade the people attend to him. With twelve stones, one for each tribe of Israel, he repaired a ruinous altar of JEHOVAH. Having slain his bullock, he laid the flesh thereon, but put no fire under. He then ordered the people to bring water and pour on his sacrifices. They did so till the flesh, the wood under it, and the altar were drenched with moisture, and even the trench around filled to the brim. He next applied himself to request the Lord for a display of his power, in consuming his sacrifice. He had scarcely begun, when fire from heaven consumed the flesh, the wood, the stones, the water and earth around. Surprised with the miracle the people cried out, *The Lord is God*. Elijah then ordered them to apprehend and slay the prophets of Baal. While Ahab looked on, they laid hold of them, and dragging them to the foot of the hill, they slew them by the river Kishon. These principal causes of the famishing drought being removed, Elijah informed Ahab that now he might look for a plentiful rain. He then returned, and on the mount prostrated himself in prayer for it; and directed his servant, perhaps Gehazi, to observe what he saw rise out of the adjacent sea. At the seventh time, the servant told him that he saw a little cloud, like a man's hand, rising out of it. Elijah bade him desire Ahab to prepare his chariot, and ride post to Jezreel, lest the rain should stop him. Elijah girded up his own loins, and ran before the king to the entrance of the city. Meanwhile there was a plentiful rain, attended, if we may believe Menander's annals of Tyre, with a terrible thunder. 1 Kings xvii.

Jezabel, the queen, had no sooner heard of the slaughter of her idolatrous priests, than she sent Elijah a threatening message, importing that to-morrow he should pay for his conduct with the loss of his life. In a cowardly manner he fled off, without halting, to Beersheba, a place eighty-four miles, if not rather one hundred and ten, south of Jezreel. Here he dismissed his servant, and pursued his course into the Arabian desert. On the first night after, he, being extremely fatigued, lay down under a juniper-tree, and begged, that since he was the only opposer of idolatry in Israel, that had not been already murdered, God would take away his life, that now was in danger. An angel touched him, and bade him eat the bread and drink the water which he had brought him. He did so; and after he had slept some hours, the angel next morning bade him eat a similar meal, as he had a long journey before him. He obeyed, and without any more refreshment travelled hither and thither forty days, till at last he came to mount Horeb. Here he lodged in a cave. The Lord called to him, and asked him, what was his business there? Elijah replied, that he had been very zealous for the honour of the true God, whose covenant the Israelites had forsaken, whose altars they had thrown down, and whose prophets they had murdered, all except himself, and now sought to murder him. At the direction of God, he went forth, and stood in the mouth of his

cave. A strong wind, an earthquake, and a flaming fire having succeeded one another, the Lord again in a still small voice asked him, what business he had there? He repeated his former answer. The Lord assured him, that there were yet 7000 in Israel who had not bowed the knee to Baal: he directed him to return home, by the very round-about and solitary way of the wilderness of Damascus, and anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha prophet in his own room; by which three, God assured him terrible havoc should be made of the Israelitish idolaters. He then called Elisha to be his attendant, to whom he referred the unction of the two kings. 1 Kings xix.

About A. M. 3105, Elijah, directed of God, went to king Ahab, and denounced terrible judgments against him and his family for the murder of Naboth, and the unjust seizure of his vineyard. 1 Kings xxi. In A. M. 3193, both to AHAZIAH's messengers and to himself he denounced his approaching death, and consumed, with fire from heaven, two troops of fifty men each, who came to apprehend him; but upon the humble request of the third, spared him and his troop, and went along with them. Knowing that his translation to heaven was at hand, Elijah took various methods to get out of Elisha's company, that it might be entirely a secret. But the matter being divinely suggested to Elisha, and other prophets about Bethel and Jericho, he would never leave him; and fifty young prophets followed them at a distance. When they came to the west bank of the Jordan, Elijah, with a stroke of his mantle, divided that deep river, and they went through on dry ground. Elijah then bade Elisha ask, what should be done for him? He begged for a double or large portion of his spirit. Elijah assured him, that however great this request was, it should be granted him, if he witnessed his translation. They had walked together but a little way, when a company of angels, in the form of a chariot and horses of fire, appeared; and Elijah, entering the chariot, was carried up by a whirlwind into heaven. Elisha cried after him, *My father! my father! the chariot and horsemen of Israel!*; that is, the strength and protection thereof. He took up his mantle, that fell from him as he entered the chariot, and therewith smiting the waters of Jordan, divided them, and returned to Jericho. Fifty strong men of the young prophets, contrary to Elisha's inclination, were by him permitted to go in quest of Elijah, as they imagined he might only be carried into some desert place. After they had spent three days in this vain labour, they returned. 2 Kings i. and ii.

About eight years after, letters from Elijah the prophet were brought to Jehoram king of Judah, bearing, that on account of his forsaking the good example of his fathers, and since he had walked in the way of the house of Ahab, and made his people do the same, and had murdered his brethren that were better than himself, therefore the Lord would smite his family and subjects with sore judgments; that his own bowels should burst and fall out, by means of his terrible distemper. Whether this was written before Elijah's translation, and lodged with Elisha, or some other prophet, to be given Jehoram at a proper season, or even given him before that translation, is not clearly determined. 2 Chron. xxi. 12-15. About nine hundred and thirty years after his translation, Elias descended from heaven, and conversed with our Saviour on the mount. Matt. xvii. 1-5.

John Baptist is called ELIJAH, or ELIAS. In his temper, in his coarse and hairy apparel, and his austere method of living and holy deportment; in his candid and bold reproof of vices; in his flaming zeal, and useful gift of prophecy, for the revival of religion, he resembled that ancient prophet. Mat. iv. 5, 6. Matt. xvii. 10-13. And is not our Saviour the antitype of the ancient Elijah? He is the famed Prophet that denounced the wrath, and restored the knowledge and worship of God upon earth. Solemn was his call, and remarkably confirmed by miracles of mercy and judgment. His condition in life was low, afflicted, and persecuted. Forty days he fasted in the desert. Ardent was his zeal, and pungent his rebukes. With unquenchable love from within, and fierceness of wrath from above, was his great sacrifice inflamed. Powerfully his intercession regulates the motions of Providence, procures mercy to friends, and consuming vengeance to foes. By him kings are appointed to



death or dominion, and prophets, apostles, and ministers to their office. How sovereign the bestowal of his presence! He removed his ordinances from the Jews, that he might dwell with raven-like publicans and sinners, with widowed gentiles, and restore to life the dead in trespasses and sins. Baptized in the river of Jordan, and travelling through the Jordan of trouble and death, he ascended to heaven without seeing corruption. How vain, ever since, has been the laborious search of the Jews for a promised Messiah! how dreadful the vengeance that overtook these persecutors! and how lasting the misery of such as hate and oppose him!

ELIM; a place on the east side of the western gulf of the Red Sea, a little eastward of Tor, and north-west of Sinai; but Pococke will have it thirty miles farther to the north-west, at Corondel. At Elim the Hebrews encamped, and found twelve wells and seventy palm-trees; which might be typical emblems of the twelve apostles, and seventy disciples, sent forth by our Saviour. Dr. Shaw says, the wells are now decreased to nine, but the palm-trees are increased to about 2000.

ELIPHAZ, the son of Esau by Adah. Not this, but rather his grandson by Teman, appears to have been the visitant of Job. As he spoke first in the conference, it is likely he was the person much older than Job's father. Job xv. 10. After acknowledging Job's former bright appearances in religion, he insinuates his suspicion of his hypocrisy. From a vision that he had, and from experimental observation, he attempts to demonstrate that it is only grievous sinners that are punished in an extraordinary manner; and he urges Job to repent of his hypocrisy and wickedness, and God would deliver him. Job ii. 11, and iv. v. and xv. xxi. and xlii.

ELISABETH; a descendant of Aaron, wife of Zacharias, and mother of John Baptist. She was long barren; but by supernatural influence, at last she conceived. Hereon she concealed herself five months. When she met with the blessed Virgin, just after the conception of the Messiah, Elisabeth's babe leaped in her womb, and she herself broke out into a rapturous commendation of the Virgin, her cousin. Luke i.

ELISHA, ELISEUS; a native of Abelmeholah, son of Shaphat, and disciple and successor of Elijah; who, directed of God, when he found him ploughing with twelve yoke of oxen, cast his mantle over him, thereby intimating his call to follow and succeed him. After going home, and taking farewell of his parents, Elisha returned; and having slain a yoke of oxen, and feasted the servants, he went after Elijah. 1 Kings xix. 16-21. Having witnessed the translation of that great man, he received a far larger share of like spiritual influence than the other prophets of that time. When he returned back to Jericho, after the translation of his master, he smote the waters of Jordan with the mantle that had dropped from him; but to convince him that the mantle of the greatest prophet had no miraculous powers attending it, the river divided not. He smote the water a second time with the mantle, crying, *Where is the God of Elijah?* The current was divided, and he passed over on dry ground. On sight of this miracle, the young prophets at Jericho were assured of Elijah's spirit resting on him, and they came and bowed to him as their superior. It was these same men who, by their importunity, had his permission to search for Elijah: though he assured them it would be to no purpose. When he came to Jericho, the inhabitants complained, that however agreeable the situation of their city was, their water was naught, and the ground barren; both which, I suppose, flowed from Joshua's curse. Elisha called for a new cruise, and filling it with salt, cast it into the springs, and told them, that henceforth they should never have barren land, or bad water. And it is said that this very well is, to this day, not only excellent water, but fertilizes the ground about. When he went up to Bethel, the profane children of the place ridiculed him, and bade him go up to heaven, as he pretended his master had done: *Go up, thou bald head; go up, thou bald head.* To punish these children, and the parents who had so badly educated them, he turned, and cursed them in the name of the Lord: whereupon two she-bears, coming out of the adjacent forest, tore to pieces forty-two of them. 2 Kings ii.

He attended the allied army of Israel, Judah, and Edom, that marched to reduce the revolted Moabites.

When these troops were almost killed with thirst, king Jehoram and Jehoshaphat applied to him for relief. He angrily bade Jehoram apply to the prophets of his idolatrous father and mother; and assured him that were it not for the sake of Jehoshaphat, he would show him no regard. After his passion was allayed by the music of a minstrel, and the Holy Ghost fell on his calmed spirit, he assured them, that without either wind or rain, the ditches which he had ordered them to dig should be filled with water for their refreshment. That very night the ditches were filled, and the people drank their fill. Soon after, a prophet's widow complained to him that her husband's creditor intended to sell her two sons to pay himself. Elisha, informed of a small pot of oil in her house, so miraculously multiplied the oil, that it filled all the vessels she could borrow. This the prophet directed her to sell, and pay her debt, and live on the overplus. Being often at Shunem, a lady there kindly entertained him, and prepared a chamber for him. By prayer he obtained a child for his barren hostess, and afterward restored him to life. When, during the famine, a young prophet at Gilgal had made pottage of wild gourds, an herb bitter in the highest degree, his fellow-prophets no sooner tasted it than they cried it was poison; but, by a little meal cast into the pot, Elisha removed the bitter taste and noxious quality of the pottage. Much about the same time, he miraculously increased the virtue of twenty small barley loaves, that above a hundred persons ate to satisfaction, and left thereof. 2 Kings iii. and iv.

About A. M. 3110, Naaman, the Syrian general, came to him, to be healed of his leprosy. To humble the proud captain, Elisha would not so much as speak to him, or see him; but sent him out orders to wash himself seven times in Jordan. Finding this prescription, however ill taken at first, to be effectual, Naaman returned, and offered him large presents; but Elisha would have nothing. When Gehazi, his covetous servant, ran after the Syrian, and took from him two talents of silver, or about 684l. 7s. 6d. sterling, and two changes of raiment, God discovered the fraud to Elisha: he sharply rebuked Gehazi for it; and assured him that the leprosy should cleave to him and his family. Soon after the young prophets went to cut wood on the banks of Jordan. One of them let his axe-head, which was borrowed, fall off into the deep current. Elisha, by putting a stick into the water near where it was, caused the axe-head to swim, and so it was recovered. As our prophet informed Jehoram of the snares which the Syrians, who then ravaged the country, laid for him, that he might escape them, Benhadad, informed hereof, sent a party to apprehend him; but a company of angels surrounded and protected him and his terrified servant. At his request the Lord smote the Syrian troops with a partial blindness. Elisha then went up to them, and told them this was not the place where they could see the man they wanted, and offered to conduct them. He led them into the midst of Samaria, where, at his request, God opened their eyes. When they saw where they were, they expected nothing but death; but Elisha represented to king Jehoram, that it would be more inhuman to kill them than if they had surrendered themselves prisoners; and at the prophet's direction he gave them a refreshment, and sent them back to their master. This event deterred the Syrians from ravaging the land of Israel in small parties. 1 Kings v. and vi.

About A. M. 3114, when Benhadad had besieged Samaria, till the unclean head of an ass was sold for about ten pounds, and a very small measure of *chick-pease*, if not *doves dung*, for about twelve shillings, Jehoram, offended with Elisha, as if he had brought on this calamity, or at least that he did not relieve from it, sent a messenger to murder him; but the prophet, warned of God, ordered the door to be shut till the king himself should come up. When he came, and desperately complained of the distress of the city, Elisha assured him that before twenty-four hours were ended, the plenty in Samaria should be such that a *seah*, which is more than an English peck, of fine flour, and two of barley, should be sold for less than half a crown. A certain lord present ridiculed the prophet, and averred it was impossible, unless God were to rain down corn from heaven. The prophet told him he should see that plenty, but never taste of it. It so happened; for that lord was trod to death in the gate by the people who



brought the spoil of the Syrian camp into the city. 2 Kings vi. and vii.

About A. M. 3119, Elisha went to Damascus to declare Hazael king over Syria, as, it seems, Elijah had directed him. Hazael, then captain of the army, was sent to him with rich presents, to ask if Benhadad, who was sick, should recover. According to our reading, Elisha told Hazael that Benhadad might recover in respect of his disease, as it was not mortal, but, nevertheless should die by another means: but the textual reading of the Hebrew is, *Thou shalt not certainly recover, for the Lord hath showed me that he shall surely die*. He then broke out into tears, as he looked on Hazael, and told him it was at the foresight of the miseries he would bring on the Israelites when he should become king of Syria. About the same time, he sent a young prophet to anoint Jehu to be king over Israel, that he might cut off the idolatrous family of Ahab. About A. M. 3165, Elisha fell sick. Jehoash king of Israel came to visit him, and wept to see the prophetic protector and support of the kingdom in a dying condition. He directed the king to take bow and arrows and shoot eastward, adding that this was a presage of deliverance from the Syrian yoke, and of a glorious victory over them at Aphek. He then desired the king to smite *against* the ground with the other arrows. He did so three times and stopped. The prophet chid the king with some fervour of passion that he did not smite the ground five or six times, that he might as oft have defeated the Syrian troops, whereas now he should defeat them but thrice. Some time after Elisha died and was buried; a dead body, being hastily thrown into his sepulchre, revived as soon as it touched his bones. 2 Kings viii. ix. and xiii.

Is Jesus the great antitype of this ancient prophet? How solemn was his call to his work! how large his furniture! and by what numerous miracles was his mission confirmed! Coming after the New Testament Elias, he was solemnly initiated on Jordan's bank. By death he divided the floods of wrath, and the Jordans of trouble. By his covenant of salt, he rectifies the bitter water and barren soil of law-precepts and curses, and of multiplied afflictions. He makes streams of gospel-grace to break forth in the wilderness to perishing sinners. This barren world he makes a joyful mother of Christians, and those fruitful in good works. He multiplies their oil of grace, till there be no more room to receive it. By his word he often revived the naturally dead, and to many such his death gave their discharge from their graves. By his prayers and death, what numbers he quickens of such as were dead in trespasses and sins! what multitudes of gentiles he cures of the leprosy of sin by a sevenfold washing in his blood! How he sweetens their bitter lot of temptations, raises their sinking spirits, and plentifully supplies them when famished! Is not he the strength, the *chariots and horsemen* of his church, who gives them their victories, and overturns the nations around, as tends to their good? How burning his zeal for God, and tender his compassion towards destitute, sorrowful, fainting, captive, and endangered men! How severe the resentment of heaven against his injurers! His mockers are torn in pieces, while there is no deliverer: ministers who, imitating Gehazi, preach for filthy lucre, infamously perish in their sins; such as attend his ordinances with malignant designs are smitten with spiritual blindness: such as condemn his promised fullness shall see it with their eyes, but never eat thereof. What vengeance to the uttermost came on Judas who betrayed, on the Jews who reviled, discredited, and persecuted him.

ELI' SHAH, the son of JAVAN. Probably his posterity peopled Æolia in Lesser Asia, and afterward the region of Elis, and Alisium, in Peloponnesus, now Morea, in Greece. They traded with the Tyrians in purple, a great many of the purple fish being caught at the mouth of the river Eurotas. Gen. x. 4. 1 Chron. i. 7. Ezek. xxvii. 7.

ELIZAPHAN, ELIZ'AHAN, the son of Uzziel, and cousin of Moses. He was the chief director of the Kohathites in the wilderness. Num. iii. 30. He and his brother Mishaël, at the direction of Moses, carried the dead bodies of Nadab and Abihu to their graves. Lev. x. 4. About two hundred of his posterity attended when David brought the ark of God to Jerusalem. 1 Chron. xv. 8.

ELKA'NAH. Some descendants of Korah, as well

as others, were of this name; but the most noted is the son of Jehoram, the husband of HANNAH and Peninah, and the father of Samuel. 1 Chron. vi. 26, 27, 34-36. 1 Sam. i.

ELLA'SAR; the name of the city or kingdom of Arioche, the confederate of *ЧЕДОРЛОМОН*; but whether it be the same with Thelassar in Mesopotamia, or, which is perhaps all one, with the canton of Ellasser, which Ptolemy places in Arabia, or with Ellas in Hollow Syria, we know not; but we believe few will suppose it to be Pontus on the Euxine Sea. Gen. xiv. 1.

ELM-TREE. The flower is of the form of a bell, consisting of one single leaf, with a great number of stamina; the pistil rises from the bottom of it, and becomes a heart-shaped fruit, in whose centre is the seed. This tree is very useful. Its timber is good; its bark, leaves, and juice are medicinal, and cure burnings, &c. It may be propagated either by layers or by seed. It has a surprisingly productive influence. One elm, in a hundred years, will at a moderate reckoning, produce 33,000,000 grains of seed: and an elm-stock of twenty feet will be found to contain 15,840 millions of seed. Tournefort mentions four kinds of elm. The shadow of elms is good, and therefore the Israelites burnt incense to their idols under them. Hos. iv. 13.

ELNA'THAN, the son of Achbor, and father of Nehushta the wife of Jehoiakim. He was sent to bring back the prophet Urijah from Egypt, that he might be murdered; and he, without succeeding, supplicated Jehoiakim not to burn Jeremiah's roll. 2 Kings xxiv. 8. Jer. xxvi. 22, and xxxvi. 12.

E'LO'N. (1.) A son of Zebulun, father of the Elonites. Num. xxvi. 26. (2.) A judge of Israel descended of Zebulun; he governed his nation ten years, from about A. M. 2830 to 2840, and was buried at Ajalon. Judges xii. 11, 12. (3.) ELON, or Elon-beth-hanan, a city of the Danites. Josh. xix. 43. 1 Kings iv. 9.

ELOQUENT; that can speak well. Exod. iv. 10.

E'LUL; the sixth month of the Jewish sacred, and the twelfth of their civil, year; it answers to part of our August and September, and has twenty-nine days. On the 17th day the Jews fast for the disasters which happened at the return of the spies. Num. xiv. On the 21st, or 22d, they feast in commemoration of their carriage of wood to the temple, to burn the sacrifices; on the 25th they commemorate Nehemiah's dedication of the walls of Jerusalem. Neh. xii. 28.

To EMBALM dead bodies is to take out their bowels and fill the space with odiferous and drying spices and drugs. The *embalming* of dead bodies appears to have had its origin, as well as its highest perfection, among the Egyptians; but whether their want of access to bury their dead during the overflow of the Nile, or a regard to civil honour, or a fancy that the freshness of the body tended to detain the soul in it, chiefly prompted them hereto, we know not. The manner of embalming was this: When a person died, a fit coffin was prepared, the covering or lid of which represented the body enclosed; great men had their coffins painted or embellished, according to their quality. The corpse was then carried to the embalmer, and the price of embalming settled with him; the highest was about 300*l*., the second about 100*l*., and the lowest but a mere trifle. The corpse being extended on a table, or the ground, the designer marked the place to be cut, the dissector opened it with a sharp Ethiopian stone; through this incision they drew out all the inwards, save the kidneys and heart, and washed them with palm-wine and other binding drugs: they then filled the belly with myrrh, cassia, and other spices, frankincense excepted. The brain was drawn out by the nose with an iron hook, and the skull filled with astringent drugs. The whole body was then anointed with oil of cedar, and with myrrh, and cinnamon, &c. for the space of thirty days. It was next put into salt for about forty days. Gen. i. 3. Afterward it was wrapped in linen dipped in oil of myrrh, and rubbed with a certain gum, and delivered to the relations, who put it into the coffin, and either kept it in their own house or in a tomb. By this embalming they could preserve dead bodies for some thousands of years, as the mummies or embalmed bodies of their ancestors to this day attest.

The poor had oil of cedar infused by the fundament, and the body wrapped in salt of nitre: the oil preyed on the intestines, and when the oil was extracted, they came along with it dried, but not putrefied. Some of

the poorest did but cleanse the inside by injecting a certain liquor, and then laid the body seventy days in nitre to dry it. Jacob and Joseph were no doubt embalmed in the manner of the Egyptians, as they died in that country. Gen. i. 2, 3, 26. The Jews embalmed their dead bodies, but perhaps their manner was very different from that of the Egyptians. When our Saviour was crucified, the necessity of his hasty burial obliged them only to wrap his body in lin n, with a hundred pounds of myrrh, aloes, and like spices, bestowed by Nicodemus; but Mary and other holy women had prepared ointment and spices for further embalming it. Matt. xxvii. 59, Luke xxiii. 56. John xix. 39, 40.

**EMBOLDEN**; to make bold and daring. 1 Cor. viii. 10. *What emboldeneth thee?* What substantial and solid reasons hast thou to render thee bold? Job xvi. 3.

**EMBRACE**; kindly to take into one's bosom. Gen. xxix. 13. *To embrace a son* is to have one of one's own to lie in her bosom. 2 Kings iv. 16. *To embrace rocks* is gladly to betake one's self to them for shelter and residence. Job xxiv. 8. *To embrace dunghills* is to be reduced to the deepest poverty and basest servitude, or to have one's dead body thrown to the dogs. Lam. iv. 5. Christ's *embracing* of his people with his right hand imports his kind and gracious support and comforting of them. Sol. Song ii. 6. *To embrace promises* is to trust in them with delight and pleasure. Heb. xi. 13. *To embrace wisdom* is to receive Jesus and his truth into our heart, and to take pleasure to follow him. Prov. iv. 8.

**EMBROIDER**; to work cloth with various colours of needlework. Exod. xxviii. 39, and xxxv. 35.

**EMERALD**; a precious stone of a deep green, and next in hardness to the ruby. Emeralds are of different sizes, from the sixteenth part of an inch in diameter, to the bigness of a walnut. Emeralds, roundish as pebble stones, are the hardest and brightest, but seldom exceed the bigness of a pea; those of the pillar-like form are most frequent and large. The emeralds of the East Indies are the finest and only genuine ones, second in lustre to the diamond, and are the most beautiful of all the gems. The American emeralds are of the hardness of the garnet, and the European are still softer. Emeralds lose their colour in the fire, and become undistinguishable from the white sapphire. That their green colour refreshes and strengthens the eye is credible; but that the hanging of them about people's necks prevents the falling-sickness, or restores the memory, seems but an idle fancy. The emerald was the fourth foundation in the new Jerusalem, and perhaps the fourth in the high-priest's breastplate. Rev. xxi. 19. Exod. xxviii. 18. The king of Tyre had his robes hung thick with them; and his subjects traded in them with the Syrians, who probably had them from India or the south of Persia. Ezek. xxviii. 13, and xxvii. 16. But perhaps the *норникъ* signifies rather the ruby or carbuncle. The rainbow of the new covenant is like unto an emerald; is ever precious, beautiful; and refreshing to the saints. Rev. iv. 3.

**EMERODS**; a flux of blood from the vessels about the fundament. When these vessels swell, but discharge no blood, it is called the blind piles. According to our version, the inhabitants of Ashdod, Gath, and Ekron were afflicted with emerods, because they detained the ark of God among them; and when they sent it back they sent five golden emerods as part of their atonement. 1 Sam. v. and vi. But though it is certain God smote these Philistines in their *hinder parts*, Ps. lxxviii. 66, yet some think this distemper was not the emerods, but a bloody flux; others, a prostatica anus; others, a cancer.

**E MIMS**; the ancient inhabitants of the land of Canaan towards the east end, north-east of the Dead Sea. They were probably descended of Ham, and were very numerous, gigantic, and warlike. Chedorlaomer gave them a terrible defeat at Shave Kirjathaim. Gen. xiv. 5. Josh xiii. 19-21. It seems ANAH the Horite also attacked a body of them, and cut them off. Gen. xxxvi. 24. The Moabites cut off the most of them, and incorporated with the rest; but seized on their whole country. Deut. ii. 10, 11.

**EMINENT**; noted, standing out above others. Job xxii. 8. The Jews' *eminent place*, or *brothel-house*, signifies the high-places where they worshipped their idols. Ezek. xvi. 39.

**EMMAN'UEL**, or **IMMAN'UEL**, a name given to our Saviour, signifying that he is *God with us*, in our

nature, and on our side. Isa. vii. 14, and viii. 8. Matt i. 23.

**EMMA'US**; a village about eight miles westward of Jerusalem. To this Cleophas and another disciple were going when Christ met them; here he supped with them, and made himself known to them. Luke xxiv. 13-32. Here were hot baths, the medicinal virtue of which was pretended to have been given them by Christ's having washed his feet in them; but Julian the apostate, from hatred to our Saviour, caused them to be stopped. There was a city called Emmaus, near Lydda, and about twenty-two miles north-west from Jerusalem. It was afterward called Nicopolis Another near Tiberias. All the three seem to have received their name from their *hot baths*.

**EM MOR**. See **SHKCHUM**.

**EMPIRE**; a large dominion, including various kingdoms and principalities. Such were the Assyrian, Chaldean, Persian, Grecian, Roman, Parthian, Arabian, Mexican, and Peruvian states; and such are the German, Russian, Turkish, Persian, Mogul, Chinese, and Japanese, and Moorish and Ethiopian, at present; and we may add, the French, Spanish, and British. Esth. i. 20.

**EMPTY**. A vessel, brook, or pit, is *empty* when there is nothing in it. Judg. vii. 16. A city, land, or earth, is *empty* when without inhabitants. Nah. ii. 10. Isa. xxiv. 3. Persons are *empty* when they are poor, without wealth, Ruth i. 21; without reward, Gen. xxxi. 42; without an offering, Exod. xxiii. 15. 1 Sam. vi. 3; and, in fine, without any thing good. Luke i. 53. Ruth iii. 17. *To empty* is to pour out, Zech. iv. 12; or to take forth. Gen. xliii. 35. Moab had not been *emptied from vessel to vessel*; they had not been tossed from place to place, nor their condition changed, as that of the Jews had been. Jer. xlviii. 11. The Medes and Chaldeans are called *emptiers*, because they drained Nineveh of its inhabitants, power, wealth, and glory. Nah. ii. 2.

**EMULATION**. (1.) A striving to do more than others in what is holy, just, and good. Rom. xi. 14. (2.) A striving to exceed others in carnal favour, honour, or power. Gal. v. 20.

**ENCAMP**; to fix or lodge in a camp. Exod. xiv. 2. Ps. xxiv. 7, and liii. 5.

**ENCOUNTER**; to provoke another to a dispute; or sustain it with him. Acts xvii. 18.

**ENCOURAGE**; to render one hearty, hopeful, cheerful, and ready for acting. Moses *encouraged* Joshua by laying before him the goodness of his work, his supernatural assistance, and undoubted success. Deut. i. 28. David *encouraged* himself in the Lord when his warriors threatened to stone him; he considered God's former kind and wonderful interpositions for him, his continued power, wisdom, and mercy, and his faithful promise and gracious relations to him. 1 Sam. xxx. 6.

**END**. (1.) The utmost bound or part of a thing. Jer. xii. 12. (2.) The last part of a period of time. Matt. xxviii. 1. (3.) The last part of what is designed in an action; or the last tendency and use of it. Luke xxii. 37. 2 Cor. ii. 9. Rom. vi. 21. *The end thereof shall be with a flood*; the final destruction of the Jewish nation shall be brought about with terrible and overwhelming judgments. Dan. ix. 26. *He setteth an end to darkness, and searcheth out all perfection, the stones of darkness, and the shadow of death.* Job xxxviii. 3. The miner, by penetrating into the bowels of the earth, brings his candle, or the light of day, where nothing but darkness was before; and he diligently searcheth for metal among stones long hid in thick darkness. *The end of all flesh is come before me*; that is, their final period hasteneth over: I will utterly destroy them. *An end is come upon the four corners of the land*; final ruin and desolation just come on the whole country. Jesus Christ is the *ending*; he continues for ever, and is the perfecter and scope of all things. Rev. xvi. 6. He is the *end of the law* for righteousness: the law was given to cause men to seek righteousness in him: he perfected the ceremonial law as he was the scope and substance of all its types, and therefore abolished it; through his obedience and death, he fulfilled the moral law, in its precepts and penalty; and in him, as their righteousness, believers enjoy whatever the law, as a covenant, can demand from them. Rom. x. 4. He is the *end of ministers'* conversation; he is the scope and substance of all their ministrations, and, in all they do, they ought to aim at the

advancement of his glory. Heb. xiii. 7. The end of the faith of the saints is what is exhibited in the promise, and they trust to obtain even the eternal salvation of their souls. 1 Pet. i. 9. An oath is the end of strife, as no further inquiry is to be made in a cause, but all parties concerned are to rest satisfied with the determination made by an oath. Heb. vi. 16.

EN'DOR; a city of the western half-tribe of Manasseh, about four miles south-east of mount Tabor. Near to it Jabin's host was routed by Barak. Ps. lxxxiii. 11. And here dwelt the witch whom Saul consulted just before his fatal defeat at Gilboa. 1 Sam. xxviii. 7. It was a considerable place about 300 years after Christ.

ENDOW; to give a dowry. Exod. xxii. 16. To be endued with the Holy Ghost is to have the possession of him in his person and influences, particularly such as are miraculous. Luke xxiv. 49.

ENDURE; to continue; to bear with. To endure, referred to God, denotes his constancy, perpetual continuance in being, life, and greatness, Ps. ix. 7; or his bearing with persons, in his long-suffering patience. Rom. ix. 22. Referred to men, it signifies, (1.) To bear up under the exercise of the duties of an office, Exod. xviii. 23; or under any thing that fatigues and presses. Gen. xxxiii. 14. Job xxxi. 23. (2.) To bear affliction, especially for Christ, with a sensible, calm, and affectionate complacency in the will of God. Heb. xii. 7. 2 Tim. iii. 11. The saints endure to the end; they persevere in their holy profession and practice, notwithstanding manifold opposition and trouble. Matt. xxiv. 13. Antichristians, and other wicked persons, will not endure sound doctrine; they dislike it, they reproach it, persecute it, and endeavour to banish it from them. 2 Tim. iv. 3.

ENEG'LA'IM. The word Hæen, or En, so often prefixed to the names of places, signifies a well; and, it seems, these places were so called because of some noted well there. Perhaps Eneglaim is the same as Eglaim, or Agallim; which was on the east side of the Dead Sea, about eight miles north from Ar, and opposite to Engedi. Fishers on the Dead Sea from Engedi, even to Eneglaim, may signify ministers labouring in the work of the gospel from one end of the world to another. Ezek. xlvii. 10.

ENEMY, or Foe; one who hates another, and seeks his hurt. Exod. xxiii. 4. God becomes men's enemy when he pursues them with his wrathful judgments. 1 Sam. xxviii. 16. Job supposed him an enemy when he grievously afflicted him. Job xxxiii. 10. Wicked men count faithful teachers their enemies, imagining they act from hatred, in reproving and opposing their wicked ways. 1 Kings xxi. 20. Col. iv. 16. Satan is an enemy to God and his creatures; he hates them, and seeks their dishonour and ruin. Matt. xiii. 25, 28. Wicked men are enemies to God; they hate him with their whole heart, do what in them lies to dishonour his name and ruin his interest. Rom. v. 10. The Philistines, Syrians, Moabites, &c. were the enemies of Israel, as they rose in arms to oppose, hurt, and destroy them. 1 Sam. ii. 32. 2 Sam. xxii. 38. Death is called an enemy; it really ruins the wicked, it terrifies the saints, and for a while detains their body from the heavenly glory. 1 Cor. xv. 26.

ENGAGE; to bind by promise. How delightful a wonder, that God's Son engaged his heart, or pledged his soul, that he would approach to an offended God, in room of us sinful men, in order to obey the broken law, and satisfy justice for us! Jer. xxx. 21.

ENGEDI, or ENGAD'DI; otherwise called Hazazon-tamar, because of the multitude of palm-trees around. It lay about 37 miles south-east of Jerusalem; south of Jericho, between which and it was a delightful valley; and near the north-west shore of the Dead Sea; though others place it near the south-west. It abounded with excellent vineyards, where grew gopher and palm-trees. Song i. 14. This was perhaps the city of palm-trees taken by the Moabites and Amalekites. Judg. iii. 13. It was very early built, and possessed by the Amorites, and pillaged by Chedorlaomer. Gen. xiv. 7. It was given to the tribe of Judah. Josh. xv. 62. Here David, in his exile under Saul, dwelt for a time in strongholds. 1 Sam. xxiv. 1. Here the allied army of Ammonites, Moabites, &c. who came against Jehoshaphat encamped. 2 Chron. xx. 2.

ENGINES; warlike instruments for throwing stones, battering down walls, &c. 2 Chron. xxvi. 15. Ezek. xxvi. 9.

ENGRAVE; GRAVE; (1.) To cut letters or figures in stone. 2 Cor. iii. 7. The engraving of the names of the twelve tribes in the stones of the high-priest's shoulder and breastplate imported Christ's perpetual remembrance, esteem, and support of his people, and the impossibility of their separation from him. Exod. xxviii. 11, and xxxix. 14. God's engraving the graving of the choice stone may denote his conferring on Christ every saving office, his preparing for him a human nature adorned with all gracious excellences, and of his inflicting on him the deep penetrating strokes of his wrath. Zech. iii. 9. So the saints are graven on the palms of God's hands; he perpetually thinks of, cares for, and does them good. Isa. xlix. 16. (2.) To grave. Exod. xx. 4.

ENHAK'KORÉ, the well of him that cried: the name of the well which was miraculously opened to allay the excessive thirst which Samson had contracted in slaying a thousand of the Philistines with the jaw-bone of an ass. Our English version insinuates, that this well was opened in the jaw-bone; but how it could then have continued in after-ages we know not. As the word LAM signifies the place where he was, as well as a jaw-bone, is it not more natural to suppose that the well was opened in a hollow spot in it, rather than in a hollow place of the jaw-bone? Judg. xv. 9-19.

ENJOY; (1.) To possess with pleasure. Josh. i. 15. (2.) To have in abundance. Heb. xi. 25. The land of Canaan enjoyed her Sabbaths when it lay untilled for want of inhabitants. Lev. xvi. 34. God's elect long enjoy the work of their hands, when they receive a long-continued happiness on earth, and everlasting blessedness in heaven, as the gracious reward of their good works. Isa. lxxv. 22.

ENLARGE; to render more wide and extensive. Enlarging of borders, or coasts, imports conquest of more territory to dwell in. Deut. xii. 20, and xix. 8. To enlarge nations is to grant them deliverance, liberty, happiness, and increase of numbers, territory, or wealth. Esth. iv. 14. Job xii. 23. Deut. xxxiii. 20. Enlargement of heart imports loosening of spiritual bands, fullness of inward joy, Ps. cxix. 32; or extensive love, care, and joy. 2 Cor. vi. 11. Enlargement of mouth imports readiness to answer reproaches, and to pour forth praise to God for his kindness. 1 Sam. ii. 1. God enlargeth men in trouble, or enlargeth their steps, when he grants them remarkable deliverances, and liberty to go where they please. Ps. iv. 1, and xviii. 36. He enlargeth Japheth in giving him a numerous posterity and a very extensive territory, viz. the north half of Asia, all Europe, and almost all America, to dwell in; or the word may be rendered, God shall persuade Japheth; by the preaching of the gospel a multitude of his posterity have been or shall be turned to Christ. Gen. ix. 26. Hell's enlarging itself imports that the grave, the state of the dead, and even the regions of the damned should quickly receive multitudes of the sinful Jews. Isa. v. 14.

ENLIGHTEN; to give light to. God enlightens his people's darkness when he frees them from trouble, grants them prosperity, and gives them knowledge and joy. Ps. xviii. 28. He enlightens their eyes when, by his word and Spirit, he savingly teaches them his truth, and shows them his glory. Ps. xiii. and xix. 8. Eph. i. 18. Hypocrites are enlightened with the speculative knowledge of divine truth, and the miraculous though not saving influences of the Holy Ghost. Heb. vi. 4.

ENMITY; very bitter, deep-rooted, irreconcilable hatred and variance. Such a constant enmity there is between the followers of Christ and Satan; nay, there is some such enmity between mankind and some serpents. Gen. iii. 15. Friendship with this world, in its wicked members and lusts, is enmity with God; is opposed to the love of him, and amounts to an actual exerting of ourselves to dishonour and abuse him. Jam. iv. 4. 1 John ii. 15, 16. The carnal mind, or minding of fleshly and sinful things, is enmity against God; is opposed to his nature and will in the highest degree; and, though it may be removed, cannot be reconciled to him, nor he to it. Rom. viii. 7, 8. The ceremonial law is called enmity; it marked God's enmity against sin, by demanding atonement for it; it occasioned men's enmity against God by its burdensome services; and was an accidental source of standing variance between Jews and gentiles; or perhaps the enmity here meant is the state of variance between God and men whereby he

justly loathed and hated them as sinful, and condemned them to punishment; and they wickedly hated him for his excellence and goodness: both are slain and abolished by the death of Christ. Eph. ii. 15, 16.

**E'NOCH.** (1.) A son of Cain, after whose name his father called the city which he built in the land of Nod, eastward of Eden, where we find the city Anuchtha, and where Pliny and Ptolemy place the Henochii; but perhaps these names sprung from the following. (2.) **E'NOCH** the son of Jared, and the father of Methuselah. While he reared his family, begetting and educating a vast number of children, he maintained a most holy life, living by faith, walking with God in sweet fellowship with him, and eminent conformity to him. To honour and reward such a conversation, God not only testified his delight in him while he lived, but after he was 365 years of age, translated him to heaven, soul and body, without tasting of death. That he wrote any thing does not appear; but he prophesied of the last judgment, that the Lord would come with ten thousands of his saints or angels to convince the wicked of their hard speeches and ungodly deeds, and punish them on account thereof. This prophecy Jude might have conveyed to him by tradition, and the Holy Ghost assured him it was genuine. Gen. v. 18-24. Heb. xi. 5. Jude 14, 15. The eastern writers, Arabic and Persian, record many remarkable things about the prophet Enoch, or Edris, as they call him. They told us he received thirty volumes from heaven filled with mysterious science. There is a book ascribed to him, but it is certain it was none of his; but was written either by a fanciful Jew before the coming of Christ, or by a foolish Christian soon after. For about 1000 years it was buried in oblivion, till Joseph Scaliger, about 200 years ago, recovered part of it. It fancifully maintains, that before the flood, the angels, seeing the beautiful daughters of men, took them in marriage, began on them the ancient giants, and introduced idolatry, astrology, and other unlawful arts into the world.

Was our Saviour prefigured by Enoch the son of Jared? He is *dedicated*, in a peculiar manner, to the service of God. He did always the things that pleased his Father, and twice was attested of God as his beloved Son, in whom he was well pleased. First, in order of dignity and influence, he entered the heavenly mansions, without tasting of corruption. As our great prophet, he foretold the last judgment, and the ruin of the wicked generation of Judah. Scarce were his Jewish seed according to the Spirit removed by death, or fled from their country, when wrath came upon that nation to the uttermost: nor shall his whole chosen seed be sooner ripe for the mansions of eternal bliss, than the floods of unmix'd and endless misery shall overwhelm the world of the ungodly.

**E'NON**; a place where John baptized, because there were many springs or rivulets of water there. It was between Salim and Jordan, about eight miles south from Bethshan, and fifty-three north-east of Jerusalem. John iii. 23.

**E'NOS**, the son of Seth, and father of Cainan, was born A. M. 235. His name imports the sense his father had of the misery of mankind by reason of sin. In his days men began to call on the name of the Lord, i. e. such as detested the wicked progeny of Cain formed themselves into public worshipping societies. Perhaps, too, before his death, A. M. 1140, the descendants of Seth began to *profane the name of the Lord*, intermarrying with the offspring of Cain. Gen. iv. 26; v. 9-11, and vi. 1, 2.

**ENQUIRE**; 'to search, ask. Ps. xxvii. 4. Acts ix. 11. Gen. xxiv. 57. God's *enquiry* after men's iniquity imports his bringing it to light, and punishing for it. Job x. 6. Men's *enquiring of God* imports their asking his mind by his priests or prophets, or immediately from himself, what they should do, or that he would grant what they need. 1 Kings xxii. 5. Gen. xxv. 22. Ezek. xxxvi. 37. To *enquire after God* is to pray to him. Ps. lxxviii. 34. To *make enquiry after vows* is to consider how the vow may be eluded and broken. Prov. xii. 25.

**ENRO'GEL**; *the fuller's fountain*. It seems to have been either the Dragon-well, or the King's well; or rather the fountain of Shiloah, a little to the south-west of the city of David, and without the fountain-gate. Possibly it was in or beside the fuller's field, which was the conduit of the upper pool. Josh. xv. 7. Isa. vii. 3. Here Ahimaaz and Jonathan hid them-

selves, to get information of Absalom's counsels against his father, 2 Sam. xvii. 15; and near to it Adonijah feasted Abiathar, Joab, and the rest of his assistants in the usurpation. 1 Kings i. 9. Some place Enrogel on the east of Jerusalem, near the foot of mount Zion, and then it is probably the same with the pool of Siloam.

**ENSHE'MISH** was situated on the borders of Judah and Benjamin; whether it was a town or only a well is not determined. Josh. xv. 7.

**ENSAMPLE**; example, pattern. Phil. iii. 17. 2 Thess. iii. 9.

**ENSIGN**. See **BANNER**.

**ENSNARE**; to bring into a snare, into sin, imprisonment, bondage, distress. Job xxxiv. 30.

**ENSUE**; to follow after with great earnestness. 1 Pet. iii. 11.

**ENTER**; to go within. Matt. vi. 6. God *enters into judgment* with men when in wrath he calls them to account, and sentences them to bear the due punishment of their sins. Ps. cxliii. 2. Our *cries enter into his ears* when he graciously accepts our suits, and grants what we request, or regards what we cry about. 2 Sam. xxii. 7. Jam. v. 4. To *enter into covenant* is to come under the solemn obligations thereof; to make it by binding ourselves. Deut. xxix. 12. To *enter at the strait gate*, and into the kingdom of God, is, by receiving Jesus Christ as our Saviour, door, and way to happiness, to become members of God's spiritual family and kingdom in heaven and earth. Matt. vii. 13. John iii. 5. To *enter into joy, peace, or rest*, is to receive the earnest or the full possession thereof. Matt. xxv. 21. Isa. lvii. 2. Heb. iv. 3. To *enter into other men's labours* is to enjoy the fruit of them. John iv. 38. A fool's *lips enter into contention*: his words stir up strife; in his talk he meddles with strife not pertaining to him. Prov. xviii. 6. Reproof *enters into a wise man*; it penetrates to his heart, and hath a mighty effect upon him. Prov. xvii. 10. No man was able to *enter into the temple till the seven plagues were fulfilled*. During Antichrist's ruin, none shall be able to hurt the church, none shall dare to pray for Antichrist, nor even fully understand the manner of his destruction till it be finished. Rev. xv. 18.

**ENTRANCE**; **ENTERING**, is, (1.) The act of coming in or to. 1 Thess. ii. 1. (2.) The passage into a city, &c. Judg. i. 24, 25. The *entrance* of God's word gives light; the first effectual application of it to the heart makes wise unto salvation. Ps. cxix. 130.

**ENTICE**; cunningly to persuade and move one to what is sinful or hazardous. Satan *enticed* Ahab to go up and fall at Ramoth-Gilead, by making the false prophets promise him victory. 2 Chron. xviii. 20. Whoremongers *entice* virgins with promises of reward, and hopes of secrecy, in uncleanness. Exod. xxii. 16. Our lusts *entice* to sin from hopes of profit, pleasure, or honour, by means of it. Jam. i. 14. Outward objects *entice* to sin, as they are occasions of tempting our evil hearts to it. Job xxxi. 26, 27. False teachers, pretended friends, and wicked companions *entice*; by their fair speeches and guileful example they persuade us to embrace error, commit sin, or rush on snares. Col. ii. 4. *Enticing words* of man's wisdom are such as please the ear and fancy of hearers, but lead away the heart from the regard of the true matter and scope of divine truth. 1 Cor. ii. 4. Col. ii. 4.

**ENTIRE**. (1.) Whole, complete. Amos i. 6. (2.) Faultless; upright and exact in every point and quality. Jam. i. 4.

**ENVY** is an affection of the heart, whereby we fret and grudge at the grace, honour, or prosperity of our neighbour. So Rachel *envied* her sister Leah because of her fruitfulness. Gen. xxxi. 1. Joseph's brethren *envied* him, because his father loved him. Gen. xxxvii. 11. The Jews *envied* Paul and Barnabas, because they preached the gospel of Christ. Acts xii. 4, 5. Some preached Christ *out of envy and strife*, from discontent at the high honours of the apostle Paul, and in order to vex his spirit and diminish his reputation. Phil. i. 15. *Envy* is more dangerous than open outrageous anger and fury, as it is more abiding, and will make a man turn himself into every shape to undo his neighbour. Prov. xxvii. 4. It is often pointed against the most excellent and useful works. Eccl. iv. 4. It is its own punishment, is *rottenness* to the bones, and slays the silly one; it stops the blessings of heaven, and torments the soul where it dwells even unto death. Prov. xiv. 30, Job v. 2. The spirit that is in us *lusteth* to or

against envy; our natural corruption powerfully inclines us to envy; and the indwelling Spirit of God carries out the saints to oppose and strive against it. Jam. iv. 5.

**EPAPH'RAS**; a native of Colosse, and a faithful and laborious preacher among the inhabitants thereof, and by whose means many of them were converted to Christ. When Paul was at Rome, Epaphras went from Phrygia to see him, and was some time his fellow-prisoner. Understanding that, in his absence, false teachers had much corrupted and troubled his Colossian hearers, he represented the case to Paul, who, directed of God, wrote a letter to rectify these disorders. It is said he suffered martyrdom at Colosse. Col. i. 7, and iv. 12.

**EPAPHRODITUS**; a noted preacher of the Christian faith at Philippi. He was sent by the believers there with a supply of money to Paul when a prisoner at Rome, and otherwise to assist him to the utmost of his power. He executed his commission with such care and zeal, that he brought on himself an indisposition which threatened his life; but being mercifully recovered, he went quickly home, as he had heard the Philippians were extremely concerned for him, and he carried along with him Paul's epistle to that church. Phil. ii. 25, and vi. 18.

**E'PHAH**. (1.) The eldest son of Midian: he gave his name to a city or country on the south-east of the Dead Sea, where Ptolemy mentions a city called Ippos; this place abounded with camels and dromedaries. Gen. xxv. 4. Isa. lx. 6. (2.) A measure of capacity among the Jews. It seems to have been the same as the **BATH**.

**E'PHER**; the second son of Midian. 1 Chron. i. 33. Whether any of his posterity peopled the isle of Urphe in the Red Sea, or Orpha in Diarbek, is uncertain. Polyhistor and Cleodemus say, that he conquered Libya and called it *Africa*; and it is said Hercules accompanied him in that expedition.

**EPH ESUS**; anciently one of the most famous cities of Lesser Asia. It is said to have been built by Epheusus an Amazon lady, or by Androclus the son of Codrus king of Athens, as early as the days of David, or, according to others, much earlier. It was situated on the river Cayster, about twenty-three miles north of Miletus, and sixty-three west of Laodicea; and among the heathens was chiefly famed for a magnificent temple of Diana. It is said to have been four hundred and twenty-five feet long, two hundred and twenty broad; its roof supported by one hundred and twenty-seven pillars seventy feet high, of which twenty-seven were curiously carved, and the rest polished. The plan of this temple was contrived by one Ctesiphon; and though it was built at the common expense of proconsuls of Asia, it was two hundred and twenty years, if not more, in finishing. It was seven times set on fire. About three hundred and sixty years before the birth of our Saviour, one Erostratus, despairing of rendering himself famous by any thing good, burnt it, that he might render himself famous for evil. It was however rebuilt. Soon after, Lysimachus rebuilt the whole city in a more convenient place, and nearer to the temple. Before the time of Alexander, Ephesus had kings of her own. It was taken by Antiochus the Great of Syria. After it fell into the hands of the Romans, the inhabitants revolted to Mithridates king of Pontus; and on that account were pillaged and terribly taxed by Sylla the Roman general. It was destroyed by an earthquake, A. D. 19, but quickly rebuilt. It suffered exceedingly in its various sieges and captures by the Saracens, Tartars, and Turks, and is now dwindled into a ruinous village of about forty or fifty houses, and an old castle.

The Ephesians were anciently noted for sorcery, magic, astrology, and the rest of the black arts, as well as for luxury and its attendant evils; they were mad on idolatry, especially the worship of Diana. When Paul came here at the first, he staid only a few days; but Apollo preached here about the same time. Some months after, Paul returned, and preached three years with remarkable success. Some Jewish vagabonds, the sons of Sceva, took upon them to exorcise evil spirits from the possessed in the name of Jesus; but the possessed person, instigated by the demon, attacked them, and drove them out of the house naked. Both Jews and Greeks were afflicted by this accident; and vast numbers of Ephesians who had dealt in sor-

cery brought their magical books, and others of that kind, together, and publicly burnt them, to the value of 50,000 pieces of silver; which, if understood of Attic drachms, amounted to 1562l. 10s., but if understood of Jewish shekels, amounted to near 6250l. sterling. Not long after this, Demetrius raised the mob against Paul and his fellow-preachers. Paul then departed, and left Timothy to settle the affairs of this church. Some years after, in his last journey to Jerusalem, Paul called the elders of this church to Miletus, and after giving them several weighty charges and directions, he took a solemn farewell of them. About five or six years after, Paul, then a prisoner at Rome, wrote the Christian church at this place a most sublime and useful epistle. After congratulating their steadfastness in the faith, wishing them a variety of spiritual blessings, and exhorting them to the astonishing grace of God, that shone forth in their election, justification, adoption, illumination, regeneration, bold access to God, inhabitation of his Spirit, freedom from heathenish idolatry and Jewish ceremonies, knowledge of Christ's love, and assured title to be filled with all the fulness of God, he exhorts them to the study of Christian unity, mortification of sin, universal holiness, honesty, meekness, love, relative duties, and spiritual warfare with Satan and his agents. Acts xviii. and xix. Eph. i-vi.

About thirty years after, Christ directed a missive to them by John the apostle, commending the diligence, patience, and fidelity of their pastors, but reproving their decay of Christian love, and threatening to take the gospel from them, except they repented. A Christian church, however, continued here six hundred years more; since which, the wickedness and ravage of the Mahometans have so exceedingly defaced it, that it often scarce deserved the name of a church. A few of its present inhabitants still pretend to be Christians of the Greek church.

**E'PHES-DAM'MIM**, or **PAS-DAM'MIM**; a place between Shochob and Azekah, it seems, on the west of the valley of Elah. Here the Philistines encamped when Goliath assaulted the Hebrew host. 1 Sam. xvii. 1, 2, 19. Here they again assembled after David's coronation, when Eleazar and Shamah made such terrible slaughter of their troops. 1 Chron. xi. 13, 14.

**EPHOD**; a short upper garment worn by the Hebrew priests, somewhat in the form of our women's short gowns if without sleeves. That for the common priests was of plain linen. 1 Sam. xxii. 18. That for the high-priest was a rich robe of fine twined linen or cotton embroidered with gold, blue, purple, and scarlet. On its two shoulder-pieces, whereby it was fixed above, were two precious stones, in each of which were engraven six names of the tribes of Israel. On that part of it which crossed his breast was fastened the breast-plate of judgment by means of the Urim and Thummim, in which the Lord revealed his mind to his people; below which the Ephod was fastened on the priest's body with a curious girdle. Exod. xxviii. Did this ephod signify the humanity, mediatorial office, and righteousness of our Redeemer? Sometimes persons not in the office of priests, when ministering about holy things, wore ephods; Samuel when a child, and David when attending the ark to Jerusalem, had on a linen ephod. 1 Sam. ii. 18. 2 Sam. vi. 14. What Gideon intended by his costly ephod, whether he inadvertently framed it as a memorial of his victories, or whether, having been once appointed to offer sacrifice, he imagined himself a kind of priest, and made it for consulting the mind of God, we know not; but it is certain the Hebrews idolatrously adored it. Judg. viii. 27. A little before the destruction of Jerusalem, king Agrippa permitted the Levites to wear a linen ephod; but for about 1700 years past, this nation has been without ephod, and every other badge of the peculiar people of God. Hos. iii. 5.

**E'PHRAIM**, the youngest son of Joseph, born about A. M. 2293. Joseph presented him and his brother Manasseh to Jacob his father when dying, that he might give them his blessing. To intimate that Ephraim's tribe should be the most numerous and powerful, Jacob crossed his hands, laying the right hand on the head of Ephraim; and the left on the head of Manasseh; nor would the patriarch change his hands; and gave, for his reason, his certain knowledge that though Manasse's tribe should be great and numerous, yet that of Ephraim should be much more so. Gen. xlviii. 8-22. His sons Shuthelah, Becher, and Tahah, or Tahath,

were heads of numerous families. Num. xxvi. 35, 36. He had other sons, viz. Zebad, Ezer, and Eleah, Bered, and Eladah; the first three of whom, together with Shuthelah, were murdered by the Philistines of Gath, as they attempted to defend their herds of cattle from these robbers. He was extremely grieved for the loss of his children; and happening to have a son born to him about that time, he called the child *Beriah*, to mark that it went *evil* with his house. He had also a daughter, whose posterity built the two Bethhorons and Uzzensherah. 1 Chron. vii. 20-27.

When the Ephraimites came out of Egypt, they amounted to 40,500, but they decreased 8000 in the wilderness. Elishama the son of Ammihud was their chief prince and captain, Joshua the son of Nun their spy, Kemuel the son of Shiphthan their agent for the division of the land. Num. ii. 18, 19, xxvi. 37, xlii. 8, and xxxiv. 24. They, together with the Manassites and Benjamites, encamped behind the tabernacle, marched behind the ark; and so God is said to lead Joseph like a flock, and to show himself in the view of these tribes. Num. ii. 18-24, and x. 21-24. Ps. lxxx. 1, 2. When Joshua became head of the Israelites, and conquered Canaan, he, according to the direction of God, by the lot, assigned his own tribe their inheritance in the very heart of the promised land, where that portion of ground lay which Jacob first brought from Hamor, and afterward forcibly wrested from the Amorites. Gen. xlviii. 21. They and their brethren of Manasseh remonstrated that their territory was too narrow; but he refused to add anything to it, and he encouraged them to expel the Canaanites from their hill-country. They took his advice; and obliging a citizen to be their conductor, took Bethel, slew its inhabitants, and possessed it themselves; but they expelled not the inhabitants of Gezer, and the villages around. Judg. i. 22-29. When Deborah, a prophetess of this tribe, judged Israel, and levied war against Jabin, a body of the Ephraimites were detached to attack the Amalekites, who, it seems, were marching to ravage the south country of Israel, or to join Sisera. When Gideon defeated the armies of Midian, the Ephraimites proudly upbraided him because he had not more early called them to his assistance; but he pacified them with soft words, representing that their apprehending of Oreb and Zeeb, chief princes, and killing so vast a number of fugitives, was more important and honourable than his whole victory. When Jephthah levied an army against the Ammonites, he invited the Ephraimites to join him, but they declined it. When, without their aid, he had routed the enemy, vast numbers of them crossed the Jordan, and rudely abused his troops as a parcel of vagabonds, and threatened to burn his house on him. Provoked with such ungenerous abuse, he and his troops fell upon them, and put them to flight; and taking the passages of Jordan before them, they killed all they could discern to be Ephraimites, by their pronouncing *Sibboleth* instead of *Shibboleth*. There fell of them at this time 42,000. Soon after this, Abdon, an Ephraimite, judged Israel eight years. Judg. v. 12, vii. 24, 25, viii. 1-3, and xii.

For about three hundred and twenty years, the tabernacle of God was lodged at Shiloh in the tribe of Ephraim. In the war in which it was carried off by the Philistines, it seems the Ephraimites, though well armed, behaved with the utmost cowardice. Josh. xviii. 1. 1 Sam. iv. Ps. lxxviii. 6. 20,890 valiant men of this tribe attended David's coronation; in his reign, Hoshea the son of Azariah was their deputy-governor, and Helez the Pelonite their chief captain. 1 Chron. xii. 30, and xxviii. 10, 20. Nothing remarkable happened in the tribe of Ephraim after this, till Jeroboam, one of their number, deposed it, and nine other tribes, to erect a separate kingdom for him, which continued two hundred and fifty-four years, from A. M. 3029 to 3283. Most if not all the kings were of this tribe, and the royal cities of Shechem and Samaria pertained to it. One of the golden calves was placed in Bethel, another city of it. As this tribe of Ephraim made so noted an appearance among the ten, they all frequently received its name, especially in the time of Hoshea. 2 Chron. xxxv. 7. Isa. xxviii. Hos. iv. v. vi. &c.

EPHRAIM is also the name of, (1.) A city near Bethel, and about eight miles from Jerusalem. Abijah took it from Jeroboam. 2 Chron. xiii. 19. Hither, it is probable, our Saviour withdrew when the Jews sought his life, John xi. 54; and near to this was Baalhazor,

where Absalom had his flocks. 2 Sam. xiii. 28. (2.) A hill in the territory of this tribe, near the south border. Here Micah the idol-maker dwelt, and the Levite who cut his wife in pieces, and Elkanah the father of Samuel. 1 Sam. i. 1. Judg. xvii. 1, and xix. 1. It was not long after the Chaldean army marched by Dan, at the springs of Jordan, when they had got south to mount Ephraim, and were within a few miles of Jerusalem. Jer. iv. 15. (3.) A wood beyond Jordan, near Mahanaim, where Absalom's army was defeated; and which seems to have been so called from the slaughter of the Ephraimites by Jephthah in or near to that place. 2 Sam. xviii. 6. (4.) It seems to be put for the whole country of the ten tribes. Jer. xxxi. 6, and i. 19.

EPHRA'TAH, or EPH'RATH. Bethlehem so called. Gen. xxxv. 16, 19. But whether Ephratah, where David heard of the ark, be mount Ephraim, where he heard it had been once placed in Shiloh,—or Bethlehem, where he had often heard of it, we know not. It is certain the Ephraimites are called Ephrathites. Judg. xii. 5. Elkanah the father of Samuel, and Jeroboam, were Ephrathites, as they dwelt in mount Ephraim. 1 Sam. i. 1. 1 Kings xi. 26. And Jesse is so called because he dwelt in Bethlehem-Ephratah. 1 Sam. xvii. 12.

EPH'RATH, the second wife of Caleb, by whom he had Hur. 1 Chron. ii. 19. The city of Bethlehem is supposed to have received the addition of *Ephrata* in honour of her.

EPH'RON. (1.) A Hittite, who generously offered Abraham the compliment of the field of Machpelah for a burying-place, and could scarce be prevailed on to take money for it. Gen. xxiii. (2.) A mount on which several cities stood; but whether it be mount Ephraim or not we cannot tell. Josh. xv. 9.

EPICUREANS; a sect of heathen philosophers, followers of the doctrine of Epicurus the Athenian, who flourished about A. M. 3700. They maintained that the world was formed, not by God, nor with any design, but by the fortuitous concurrence of atoms. They denied that God governs the world, or in the least condescends to interfere with creatures below. They denied the immortality of the soul, and the existence of angels. They maintained that happiness consisted in pleasure; but some of them placed this pleasure in the tranquillity and joy of the mind, arising from the practice of moral virtue, and which is thought by some to have been the true principle of Epicurus: others understood him in the gross sense, and placed all their happiness in sensual pleasures.

EPISTLE, or LETTER, by which one communicates his mind to his friend at a distance. The whole work of God is his inspired epistle to us. Jesus Christ dictated to John, in the isle of Patmos, seven *epistles*, to be sent to the seven Asiatic churches, framed exactly according as their cases required. Rev. ii. and iii. Twenty-one of the books of the New Testament are called *epistles*; the first fourteen were written by Paul; the other seven were written, one by James, other two by Peter, three by John, and one by Jude. Why these last seven are called *general* is not easily determined; whether because the first four of them and the last were written to no particular church, or because they easily met with a general reception among Christians; but as the character does not seem to be of inspired authority, we need give ourselves the less trouble to know the reason of it. The Corinthians were Paul's *epistle*, written in his heart, known and read of all men, manifestly declared to be the epistle of Christ, written with the Spirit, in fleshly tables of the heart: their conversion was a divine recommendation of his ministry, very delightful to himself, and obvious enough to every observer; and in which appeared evident the powerful influence of Jesus Christ and his Spirit, writing his law in their hearts. 2 Cor. ii. 2, 3.

EQUAL. (1.) Just; righteous. Ps. xvii. 2. Ezek. xviii. 2. (2.) Of the same excellence and dignity. John v. 18. Phil. ii. 7. (3.) An intimate companion; one of the same age, station, and opportunities. Ps. lv. 13. Gal. i. 14.

EQUITY; RIGHTEOUSNESS. Isa. 'xi. 4.

ERASTUS; the chamberlain or city-treasurer of Corinth. Having resigned his office, he attended Paul to Ephesus, and was sent along with Timothy to Macedonia, probably to prepare the contribution for the poor Christians of Judea. When Paul wrote his epistle to the Romans, and some years after, Erastus was at Corinth. Acts xix. 22. Rom. xvi. 23. 2 Tim. iv. 19

**Some** make him a bishop of Macedonia, and a martyr at Philippi; and others, on equally slender grounds, make him bishop of Panceas, at the springs of Jordan.

**ERECH**; a city of Chaldea, built by Nimrod, and probably the same with Ptolemy's Araka in Susiana, on the east bank of the Tigris. Gen. x. 10.

**ERECT**; to rear; to build. Gen. xxxiii. 20.

**ERR**; to wander; to mistake. **ERROR** is, (1.) A mistake or oversight. Eccl. v. 6. (2.) False doctrine, whereby one wanders from the rule of God's word. 1 John iv. 6. (3.) Sin of any kind, which is a wandering from the path of duty, and missing the end of God's glory and our own good. Ps. xix. 12. (4.) Unnatural lust. Rom. i. 27. The error of Balaam was his love of gain; and, in order to obtain it, tempting the Israelites to whoredom and idolatry. Jude 11. *Be it indeed that I have erred, mine error remaineth with myself*; i. e. If I have mistaken views, I am likely to retain them for aught you have said; or, if I have offended, I now suffer for it, and do not need that you should add to my affliction with your reproachful speeches. Job xix. 4.

**ESARHAD'DON**, the son or successor of Sennacherib. Finding the kingdom upon the point of ruin at his ascension, A. M. 3296, he continued at home, establishing his power the best way he could. About the twenty-ninth year of his reign, he, either by force or by heirship, obtained the kingdom of Babylon, and took up his residence there. Grown powerful by this extension of dominion, he marched his army to the westward, took Jerusalem, and carried Manasseh prisoner to Babylon. He too reduced the Egyptians and Ethiopians, and ravaged the country of Edom; and perhaps Tartan, his general, took Ashdod. The remains of the ten tribes and Syrians he transplanted to the eastern parts of his dominions; and brought men from Cuth, Avah, Sepharvaim, and other eastern provinces, which he had subdued, to people the country in their room. See **SAMARITANS**. After a glorious reign of forty-two years he died, and his son Sardanapalus succeeded him. Probably Esarhaddon is the Sardanapalus of Clearchus, who died of old age. Isa. xxxvii. 38, xix. 23, xviii. xix, and xx. 1. Nah. iii. 8, 10, 2 Chron. xxxiii. 11. 2 Kings xvii. 24-28. Ezra iv. 2, 10.

**ESCAPE**; to get off from danger or punishment. Gen. xix. 17. Heb. ii. 3. Those who do escape are called an *escaping*. 2 Kings xix. 30. Ezek. vi. 8, 9.

**ESCHEW**; to shun; keep free from. Job i. 1.

**ESHBAL**. See **ISHBOHELEH**.

**ESH'COL**; one of Abraham's allies, who assisted him against Chedorlaomer. Perhaps the valley of Eshcol, in the south territories of Judah, was denominated from him; though it is more probable it was so called from the large cluster of grapes which Caleb and Joshua carried thence when they spied the land. Gen. xiv. 24. Num. xiii. 24.

**ESHTA'OL**; a city on the west border of the tribe of Judah. It was first given to that tribe, and afterward to the Danites; nevertheless its inhabitants are represented of the tribe of Judah. Josh. xv. 33, and xix. 41. 1 Chron. ii. 53. Samson was born and buried near to this place. Judg. xiii. 2, 25, and xvi. 31.

**ESHEMO'A**; a city given by the tribe of Judah to the priests and to elders, of which David sent part of the spoil he took from the Amalekites. Josh. xxi. 14. 1 Sam. xix. 28. Whether it be the **ESHEMOA** in the hill country of Judea we know not. Josh. xv. 50.

**ESPECIALLY, SPECIALLY**. This word always distinguishes persons or things, and introduces the mention of what is more eminent. 1 Tim. v. 17. Deut. iv. 10. Acts xxvi. 3.

**ESPOUSE**. See **BETROTH**; **MARRIAGE**.

**ESPY**. See **Spy**.

**ESROM**. See **HEZERON**.

**ESTABLISH**; (1.) To fix; settle. 1 Kings ix. 5. (2.) To confirm. Num. xxx. 13. Rom. i. 11. (3.) To appoint. Hab. i. 12. (4.) To perform; fulfil. Ps. cxix. 38. God *establisheth* his faithfulness in the very heavens, when, by fulfilling his word in the most visible and noted manner, he manifests his being as sure, firm, and unchangeable as the third heaven. Ps. lxxxix. 2. He *establisheth* his words when he fulfils what he had promised or threatened. 1 Sam. x. 23. 2 Sam. vii. 25. He *establishes* the Hebrews to be his people, by taking them into solemn covenant with him, and openly owning them; and by his doing wonders in their behalf, settling them in his promised land, and requiring them to behave as his chosen subjects. Deut. xxviii. 9. He

*establisheth* the work of his people's hands when he gives them direction, assistance, and success in their undertakings. Ps. xc. 17. We *establish* our own righteousness when we perform it, in order to found our acceptance with God, and persuade ourselves that it is a proper foundation for our hopes of eternal happiness. Rom. x. 3. We by faith *establish the law*, presenting to it, as a covenant, the law-magnifying righteousness of Jesus Christ, as fulfilled in our stead; and by faith deriving virtue from Christ, we are enabled to fulfil it as a rule of duty. Rom. iii. 31.

**ESTATE**. (1.) Order; condition. Gen. xliii. 7. (2.) Stead, or place. Dan. xi. 7, 20. The chief *estates* of Galilee are the great men who possessed the highest stations of power and wealth. Mark vi. 22.

**ESTHEM**; (1.) To value; prize. Job xxxvi. 19. (2.) To judge; think. Rom. xiv. 14. We did *esteem him stricken, smitten of God*; we thought him divinely punished for his own crimes. Isa. liii. 4.

**ESTHER**, or **HADASAH**, of the tribe of Benjamin, the daughter of Abihail the uncle of Mordecai. As her parents died when she was but a child, Mordecai her cousin, brought her up. When Ahasuerus convened the beautiful young women of his empire, that he might select a queen from among them instead of Vasthi, Esther was brought among the rest. A eunuch had the charge of her, and provided for her every thing necessary. Seven maids also attended and assisted her. After she had undergone a year's purification with sweet oils and perfumes, she was in her turn conducted to the king's bed. Superlatively delighted with her comeliness and agreeable deportment, he put the royal crown on her head, and declared her his queen. A splendid feast was made to honour the nuptials; and the king bestowed a multitude of valuable presents on the queen and the guests. He likewise released a vast number of prisoners, and forgave his subjects a considerable part of his revenue. Esther, according to Mordecai's advice, entirely concealed her Jewish origin; but informed by him of a plot against the king by two of his chamberlains, notified it to him. Esth. ii.

Upon Haman's obtaining the royal edict for the general destruction of the Jews, Mordecai, by Hatach, one of her attendants, informed Esther, and begged that she would interpose with her husband the king. She returned him answer, that she had not been called into the king's presence for thirty days past; and that to approach it uncalled was to run the hazard of her life. Mordecai returned her answer, begging that she would interpose, be the hazard what it would; he suggested that probably God had raised her to her high station for such an end; and that, if she continued inactive, deliverance would come to the Jews from some other part, and she and her friends be destroyed. This message determined her to interpose, cost what it would. After she and her maidens, and the rest of the Jews in Shushan, had spent three days in solemn fasting and prayer, for a blessing on her attempt, she, on the third, in a most splendid dress, approached the king's presence without any call. He had no sooner observed her enter the inner court, than, all in raptures of affection, he stretched out the golden sceptre as a sign of his favour, and asked her request, for it should be granted to the half of his kingdom. That she might the more effectually insinuate herself into his favour before she mentioned her business, she only begged the king and Haman would honour her with their presence at a banquet which she had prepared. She had her desire, and, while the entertainment lasted, Ahasuerus again asked her request. She only begged that he and Haman would vouchsafe her their presence at a second treat. Her desire was readily granted. While they sat at this second banquet, the king, merry with wine, asked her once more what was her request, and it should be granted to the half of his kingdom. She begged that he would protect her life, and the lives of her people, which, to the hurt of the public revenues, were devoted to ruin. He immediately asked the author of this scheme; and was informed that it was Haman, there present. This discovery issued in the sudden ruin of Haman and his whole family, and his estate was given to Esther, who made Mordecai steward thereof. The edict against the Jews could not, according to the maxims of the Medes and Persians, who held royal edicts immutable, be revoked; but Esther and Mordecai, now prime minister instead of Haman,

wrote to the Jews in all the provinces of the empire to defend themselves on the day appointed for their ruin. These letters discouraged the heathens from rising; and of such as attempted to put the massacre into execution the Jews killed about 75,800, but seized no part of their spoil. To commemorate this wonderful deliverance, Esther and Mordecai appointed the Jews to keep every year the *FEAST of Purim*, on the day that had been marked out for their destruction.

These events are recorded in the book denominated from Esther, a principal subject thereof. Who was the author, whether Ezra, Mordecai, or some other, is absolutely uncertain. No Jew ever doubted of its divine authority, notwithstanding the name of God is not mentioned therein; nor perhaps ever a Christian; for though the canons of Melito and Athanasius mention it not, it is probable they include it under *EZRA*. See *APOCRYPHA*.

**ESTIMATE**; to put a value or price on a thing. *Lev. xxviii. 14.*

**ESTIMATION**. (1.) The valuing of a thing. *Lev. v. 15.* (2.) The price set upon a thing. *Num. xviii. 16.*

**ESTRANGED**; filled with dislike; rendered like strangers. The wicked are *estranged* from God; destitute of the knowledge of him, or intimacy with him, and filled with dislike of him. *Ps. lviii. 3*; but not *estranged* from their lusts; not filled with dislike of it, or turned from the practice of it. *Ps. lxxviii. 30*. The Jews *estranged* Jerusalem by turning out the worship of the true God, and bringing in the worship of idols, and the practice of the basest wickedness. *Jer. xix. 4.*

**ETAM**; a city of Judah, between Bethlehem and Tekoa, and which Rehoboam fortified. *2 Chron. xi. 6*. Near to it was a rock, to the top of which Samson retired after he had burnt the standing corn of the Philistines. *Judg. xv. 8*. From a noted fountain near this place, perhaps the *fountain of gardens*, Pilate, and perhaps Solomon long before him, brought water by an aqueduct into the city of Jerusalem.

**ETERNAL**, *EVERLASTING*, *FOR EVER*, *EVERMORE*, sometimes denote that which continues a long time; so the ceremonial laws are said to be *for ever*. *Exod. xxvii. 21*, and *xxviii. 43*. Canaan is called an *everlasting* possession. *Gen. xvii. 8*; and the rather, as they typified things strictly *eternal*. The hills are called *everlasting*, to signify their antiquity, stability, and long duration. *Gen. xlix. 26*. *Deut. xxxiii. 15*. In this limited sense, the government promised to David and his seed is called *everlasting*; unless we consider it as for ever continued in the spiritual dominion of the Messiah. *1 Chron. xvii. 14*. *2 Sam. vii. 16*. Sometimes they denote that which is without beginning and end, or at least without end. When *eternal* or *everlasting* is ascribed to God, it denotes his being without beginning, succession, or end of duration. This unlimited continuance is implied in his self-existence; for that which is self-existent can admit of no supposable period in which it is not the same: but the manner of the divine duration, and of its co-existence with time, is to us no more comprehensible than the co-existence of his infinity with particular places. This eternity of God is expressed in his being from *everlasting* to *everlasting*. *Deut. xxxiii. 27*. *Isa. ix. 6*. *Heb. ix. 14*. *Ps. xc. 2*. In this sense God's love is *everlasting*. *Jer. xxxi. 3*. The covenant of grace, in the execution of it, *Heb. xiii. 20*; and angels, human souls, and the execution of Christ's mediatory office, and so redemption, salvation, and glory, are *everlasting*; without end. *Ps. cx. 4*. *Heb. vii. 25*. *Isa. ix. 7*. *Heb. ix. 12*, and *v. 9*. *2 Cor. iv. 17*. Nor is the punishment of the damned of less duration; the same word is used to express both. *Matt. xix. 16*, and *xxv. 41*. The gospel is *everlasting*; it is preached from the fall till the end of time, and its blessings shall never have an end. *Rev. xiv. 6*. The last judgment is *eternal*; it irrevocably determines and fixes the endless state of angels and men. *Heb. vi. 2*.

**ETHAN**; the third station of the Hebrews on their departure from Egypt. It was situated near the north-west point of the Red Sea; and the wilderness both on the east and west of the Red Sea was called by its name. Perhaps it is the same as *BUTHUM*, or *BUTHUS*. *Exod. xiii. 20*.

**ETHAN**. (1.) A son of Zerah the son of Judah. *1 Chron. ii. 6*. (2.) The son of Kishi, and descendant of *MERARI*. He was one of the wisest men of his age, except Solomon, and a chief musician of the temple;

and living to a good age, he penned the 89th Psalm on the occasion of the revolt of the ten tribes. *1 Kings iv. 31*. *1 Chron. vi. 44*, and *xv. 17*. If he be the same with Jeduthun, he had six sons, Gedaliah, Zeri, Jeshaiiah, Hashabiah, Mattathiah, and Shimei, who were heads of so many classes of the temple singers. *1 Chron. xxv. 3, 17*. Sundry of the Psalms were given into his and his descendants' hands to be sung by them. *1 Chron. xvi. 41, 42*. *Ps. xxxix*, and *lxii. &c.*

**ETHA'NIM**; the seventh month of the Jews' sacred year, and the first of their civil. After the captivity it was called *Tizri*. On the 1st day of it was observed the feast of trumpets: on the 3d a fast for the death of Gedaliah, *Zech. viii. 19*; on the 5th a fast for the death of some doctors, and the sentence against the makers of the golden calf; on the 10th the feast of atonement; on the 15th, and seven days following, the feast of tabernacles; and on the 23d a festival of joy for the redelivery of the law to Moses, on which they read Moses' blessings of the tribes and the history of his death. This month had thirty days, and answered partly to September and partly to October. In this month was Solomon's temple dedicated. *1 Kings viii. 2*.

**ETHIOPIA**. See *CUSH*.

**EVANGELIST**; a preacher of the gospel. Those denominated evangelists were next in order to the apostles; and were sent by them, not to settle anywhere, but to travel through the infant churches of the Christian name and ordinary officers, and finish what the apostles had begun. Of this kind were Philip the deacon, Timothy, Titus, Mark, Silas, &c. *Acts xxi. 8*. It seems there were some of this extraordinary office as late as the times of Trajan, about A. D. 116. The title is given to the four inspired writers of our Saviour's life and death, which are indeed the most delightful tidings to sinful and ruined men.

**EVE**; the first woman and common mother of mankind. God having created the man, and presented before him the various animals of earth and air, none of them were a help-meet for him. He therefore cast him into a deep sleep, and out of his side formed a most beautiful woman, and gave her to Adam as his wife. To mark their origin from dust, and the unity of affection between them, God called them both *Adam*; but Adam called her *ISCHAH*, or woman, because taken out of man, and so lively a resemblance of him. They had lived together in happiness but a few days, if so much as one, when Satan, envying their felicity, assumed the form of a serpent, or rather took possession of one, and in this form addressed the woman in the absence of her husband, and in an equivocating manner insinuated that God had dealt unkindly with them, in not allowing them to eat of every tree of the garden. She replied, that they were only forbidden to eat or touch the tree of knowledge of good and evil, and that under pain of death. Satan replied, that there was no absolute certainty of their death, though they should eat of it: for God knew that on their eating it, their eyes should be opened, and they should become as gods, knowing good and evil. Perceiving the delightful appearance of the fruit, and ardently desirous of higher degrees of wisdom, she took of the fruit and did eat; and being much taken therewith, gave unto her husband, and he did eat. Their consciences quickly discovered their guilt; and irregular passions awakening in their soul, they were ashamed of their nakedness. When God called them to account, Adam threw the blame entirely on his wife. To mark his detestation of sin, God condemned her and her female descendants to a multitude of sorrows and painful trouble in the bringing forth of children, and to further degrees of subjection to their husbands. After the revelation of man's recovery through Christ, Adam called her name *HAVAH*, or *EVE*, because she was to be the mother of all living. She, quickly after their expulsion from Paradise, conceived and bare a son. Imagining that she had got the promised seed, the Man, the Lord Redeemer, she called his name Cain, which signifies possession. Soon after, she bare a second son, and called his name *ABEL*, or *vanity*. And long after, just when Abel was newly murdered, she bare *SETH*, whom she accounted a seed given her instead of Abel. See *ADAM*. *Gen. ii. iii.* and *iv. 2 Cor. xi. 3*. *1 Tim. ii. 13-15*.

**EVEN**, when it denotes a quality, signifies the same as equal, *Job xxxi. 6*; or straight and plain. *Ps. xxvi. 12*. When it is a particle, it either introduces an explication, and is the same as *that is*, *2 Cor. i. 3*; or it lessens



the signification, importing the same as *merely, simply*, 1 Cor. xi. 14; or it increases the signification, and signifies *altogether, wholly*, 2 Cor. x. 13; or it connects things and signifies also, YEA. Rom. viii. 23. 1 Kings i. 48.

**EVEN; EVENING; EVEN-TIDE;** the close of the day, when it begins to grow dark; or at least, when the sun is considerably declined. Neh. xiii. 19. The passover lamb was killed *between the two evenings*, that is, about three o'clock after noon, when the sun was half-way declined; and about this time the evening sacrifice was offered: by both which was prefigured Christ's being crucified for us in the last part of the age of the world, and his dying at that time of the day. Exod. xii. 6. Ezra ix. 4. A time of trouble and distress is likened to an *evening*: it comes after a pleasant day of opportunity and prosperity; it has a dismal and gloomy appearance; mercies decrease and fearful judgments abound. Jer. vi. 4. Zech. xiv. 7.

**EVER.** (1.) Always. Lev. vi. 13. (2.) At any time. Eph. v. 29. (3.) To eternity. 1 Thess. iv. 1. *Or ever, before.* Sol. Song iv. 12.

**EVERMORE** (1.) Daily; always. Ps. cv. 4. (2.) To eternity. Rev. i. 18. See **ETERNAL**.

**EVIDENT;** plain; clear; fully proved. Gal. iii. 11. **EVIDENCE;** (1.) A deed or writing, to ascertain one's claim to his property. Jer. xxxii. 10, 11. (2.) A demonstrative and convincing proof. Faith is the *evidence* of things not seen; thereby in the most certain manner we perceive, realize, and are persuaded of the truth of things invisible and eternal. Heb. xi. 1.

**EVIL.** (1.) Sinful, wicked. Eccl. ix. 3. The face of the Lord is set against them that do *evil*, and *evil* shall not dwell with him. Ps. xxxiv. 16, and v. 4. (2.) Troublesome and hurtful. Job ii. 10. Ps. xxxiv. 21. In this sense, *evil* comes from God. Amos iii. 6. Eccl. xii. 1. And days are *evil*, distressful, and full of trouble. Prov. xv. 15. Eccl. xii. 1. Amos vi. 3. In this sense, injuries from men are called *evil*. Prov. xvii. 13. Matt. v. 39. Satan is called the *evil one*, or *evil spirit*; he is the author of all sin; he perpetually works wickedness, and causes trouble. John xvii. 15. Acts xix. 12. An *evil time* is a season of much sin, danger, and trouble. Amos v. 13. Mic. ii. 3. Ps. xxxvii. 19. Sin is the worst of *evils*; it is direct enmity against God, and obscures the glory of all his perfections; and it is the source and cause of all the miseries that come on the creatures. Jer. ii. 13. The *evil* we pray against is both what is sinful and what is hurtful. Matt. vi. 13. 1 Chron. iv. 10. See **DISEASE**; **AGE**.

**EVIL-MERODACH, or Merodach the fool**, the son and successor of Nebuchadnezzar. It is said he governed the empire during his father's madness, and was afterward imprisoned for his mismanagement, when he contracted a familiarity with JERUBACHIN; and on that account liberated and dignified him as soon as he came to the throne. Jer. liii. 31. He married Nitocris, the daughter of Astyages, king of Media, one of the most active and prudent of her sex; and who advised Belshazzar her son to call Daniel to read the handwriting on the wall. By a wanton ravage of part of the Median territories, he occasioned the war between the two kingdoms that ended in the ruin of the Chaldeans. After he had for about two years reigned, or rather followed in sloth and wickedness, he was murdered by Neriglossar, his sister's husband, who succeeded him on the throne.

**EUNUCH;** one that is by nature, or by manual operation, deprived of his generative power. Such have, for many ages, been employed in the eastern parts of the world especially to guard the beds of princes and princesses: hence the name came to be given to such officers as served in the inner courts and chambers of kings, even supposing they had not been castrated; as to Potiphar, who had a wife. Gen. xxxvii. 36. As the custom of rendering men eunuchs is contrary to the original law of nature, God prohibited it to his ancient people, and excluded all such from civil offices among them, Deut. xxiii. 1; and they were reckoned as *useless dry trees*, as they could have no children. Isa. lvi. 3. We find, however, that their kings had often eunuchs in their service. 1 Sam. viii. 13. 1 Chron. xxviii. 1. 1 Kings xxviii. 9. 2 Kings ix. 32, and xiv. 12, 13. Some of the royal family of Judah served as eunuchs in the court of Babylon. Isa. xxxix. 7. Ebed-melech, an Ethiopian eunuch, drew Jeremiah from his prison. Jer. xxxviii. 7-13. Another Ethiopian eunuch, a servant of queen Candace, having come to worship

at Jerusalem, as a proselyte of the Jewish religion, was, on his return, converted to the Christian faith by Philip; and, it is probable, introduced it into his own country. Acts viii. 27-39. Some are *born eunuchs*; have never any inclination after the marriage bed. Some *make themselves eunuchs*; for the kingdom of heaven's sake, they abstain from marriage, and the pleasures and cares thereof, that they may more eminently attend to the exercises of religion. Matt. xv. 12.

**EUODIAS** and **SYNTYCHE**, two noted women of the Philippian church, who had mightily, in their station, helped the apostle Paul to propagate the Christian faith. Some variance having happened between them, he warmly conjures them to be reconciled and live in perfect harmony. Phil. iv. 2.

**EUPHRATES;** the most famous river in western Asia. It has its source in the north-east mountains of Armenia. For a long way it directs its course to the westward; after which, at the foot of mount Taurus, it bends its course southward, and having received the Melas, which flows into it from almost the north-west corner of Lesser Asia, it runs along the east side of Syria and Arabia the Desert. It seems, that anciently a branch of the Euphrates, turning eastward, fell into the Hiddekel, or Tigris, at Seleucia. Between these branches Nebuchadnezzar digged a large canal, called Nahar-malch, or the *royal river*. At present, after having watered the provinces of Irak, or ancient Chaldaea, and the provinces of Auxe, it runs with a gentle flow towards the city of Airo, where the violent reflux of the Persian Gulf obstructs its waters. About thirty miles farther south it joins the Tigris, just above where the ancient paradise is supposed to have stood: about sixty miles farther south, they discharge themselves into the Persian Gulf, but whether now by one or more streams is not certainly known. This river is generally slow in its course, and yet it is not so navigable, even for small craft, as one might expect; but this is owing to the sloth of the people who live near it, in not clearing the canal of stones, and suffering it in the flat country to part into so many streams, that sailors are oft at a loss which to take. Its course is for the most part very pleasant, running through delightful plains, where its banks are decked with the constant verdure of willows, palm-trees, and rich pastures. The water is generally foul and muddy, but when settled, or strained, is very wholesome, and by the Arabs reckoned a universal medicine. In passing through some deserts, it contracts a yellowish colour and disagreeable taste, the first of which distinguishes it after it has run some miles into the Persian Gulf. This river is neither deep nor wide, except when swelled by the annual melting of the Armenian snows.

The Arabs divide this river into the greater and lesser; the greater, they say, falls into the Tigris, near the cities of Amber and Felujah; and the lesser, which is often the largest stream, after forming the Nabathian fens, on the east of Arabia Deserta, discharges itself into the Tigris at Karnah. To prevent the yearly overflow of the adjacent country by the Tigris and Euphrates, it has been often attempted to divide their streams into a variety of lesser ones; but these attempts have not hitherto much answered the end. The Euphrates was the north-east border of the extensive dominion promised to the Israelites, and to which it scarcely ever reached, but in the days of David, Solomon, and Jeroboam the Second. Gen. xv. 18. Exod. xxiii. 31. The Mahometan powers are likened to the river *Euphrates*; that river has been a kind of centre to their dominion; they are a noted bar to prevent the spread of the gospel in the East; but at the beginning of the millennium they shall be brought down. Rev. xvi. 12. The Assyrian army that invaded Judea under Sennacherib and Esarhaddon is likened to the *Euphrates* when overflowing its banks; they overspread and wasted the countries around them. Isa. viii. 6, 7.

**EUROCYDON;** a kind of whirlwind from the north-east, very dangerous to ships, as it suddenly falls upon them, causes them to tack about, and sometimes to founder. Acts xxvii. 14.

**EU'TYCHUS;** a young man of Troas, who, sitting in a window, as Paul preached till midnight, fell asleep, tumbled from the third story, and was taken up for dead; but Paul, taking him up in his arms, he revived, and returned to the company. Acts x. 9-12.

**EXACT;** (1.) To demand, especially without pity. Neh. v. 7, 11. (2.) To prevail over. Ps. lxxxix. 22.

**EXACTORS**; rulers; overseers, Isa. lx. 17; especially such as without pity demand tribute. Isa. liii. 12, lx. 4, and xiv. 2.

**EXALT**; to lift up to greater height, glory, and dignity. Num. xxiv. 7. God *exalts* Christ in raising him from the dead, receiving him up into heaven, and giving all power and judgment in heaven and earth into his hand. Acts iii. 33. God *exalts* every valley, and *exalts* his high-way, when every impediment to his showing mercy is removed, and the method of his coming to do us good is made visible and manifest. Isa. xl. 4, and xlix. 11. The horn of men is *exalted* when their honour, power, or confidence is advanced to greater eminence. 1 Sam. ii. 1, 10. Ps. xcii. 10. Men *exalt* God when with care and diligence they advance his declarative glory, and praise his excellences and works. Exod. xv. 2. Ps. xxxiv. 3, and xcix. 5, 9. Men *exalt themselves* when they advance their own power or wealth, or value themselves above others. Ezek. xxix. 15. Matt. xxiii. 12. Antichrist *exalts himself* above every thing called God; he exalts himself above magistrates, pretending to enthronize and depose them at pleasure; above angels, presumptuously requiring them to carry such souls to heaven as he pleaseth, and in ordering devils to leave the persons of the possessed; and above the true God, in pretending to dispense, with his laws, give authority to his word, and govern his church by rules of his own, &c. 2 Thess. ii. 4.

**EXAMINE**. See TRY.

**EXAMPLE, or ENSAMPLE**. (1.) An instance, or precedent for our admonition, to beware of the sins which others have committed, and so avoid the judgments they brought on themselves: so the punishments of the Hebrews happened to them for *ensamples* or warning to others. 1 Cor. x. 11. (2.) A pattern for our imitation; thus we have the pattern of Christ, and of his ancient saints, to copy after in the manner of our life. 1 Cor. xi. 1. 1 Pet. ii. 21. As examples more powerfully incline others to a holy practice, more clearly point out our duty, rendering it visible in its various circumstances; not only showing the duty, but the possibility, of performance; and by a secret force urge to imitation, reproaching our defects, and animating us to like zeal and diligence: ministers and others ought to be *exemplary* in their lives. 1 Tim. iv. 12. 1 Thess. i. 7.

**EXCEED**; (1.) To go beyond. Deut. xxv. 3. (2.) To take liberties not allowed by the law of God; to be more wicked than ordinary. Job xxxvi. 9.

**EXCEL**; to be more great, valuable, honourable, powerful, or skillful than others. Gen. xlix. 4. Ps. ciii. 20. 1 Kings iv. 30. Saints are *more excellent* than others; they are united to Christ, have his righteousness on them, his grace in them, and their good works flowing from his indwelling Spirit, regulated by his law, and directed to his glory as their end; and they are more useful, being a blessing in the midst of the land. Prov. xii. 26.

**EXCELLENCY**; preciousness; surpassing value or glory. Ps. lxxii. 4. Job xl. 10. The *excellency* of God is the bright shining and valuable perfections of his nature, and the glorious displays thereof. Deut. xxxiii. 26. Isa. xxxv. 2. The *excellency* of Christ is the glorious properties of his nature, his offices, righteousness, and fulness. Phil. iii. 8. The *excellency* of saints is their relation to Christ, and fellowship with him in his righteousness, grace, and glory. Ps. xvi. 3. Isa. ix. 15. The *excellency* of men in general is their power, wealth, wisdom, &c. Job iv. 21. Isa. xiii. 19. The *excellency of Jacob* is either God himself, who is the source, sum, and substance of all his people's blessings, in time and eternity. Amos viii. 7. Ps. xlvii. 4; in which last text it perhaps signifies their fat land, their civil and ecclesiastical glory and honour; and hence the temple is called the *excellency of their strength*, a magnificent building, and distinguished means of their protection. Ezek. xxiv. 21. Their *excellency* which he abhorred was their public form of worship hypocritically used, their fortified cities, their wealth, and whatever else they were proud of. Amos vi. 8. God's *turning away*, or avenging the *excellency* of Jacob and Israel, signifies his avenging on the Assyrians what injury they had done to the kings of Israel and Judah. Nah. ii. 2.

**EXCEPT**; to leave out. 1 Cor. xv. 27.

**EXCESS**; what is beyond due bounds. Matt. xxiii. 25. It is especially used to signify eating or drinking too much. Eph. v. 18. 1 Pet. iv. 3, 4.

**EXCHANGE**; either the act of giving one thing for another, Gen. xlvii. 17; or the thing given for another. Lev. xxvii. 10.

**EXCHANGERS** were such as took people's money to make profit by it, and give them a share thereof; the same as our bankers. Matt. xxv. 27.

**EXCLUDE**; to shut out. The gospel, or law of faith, shuts out boasting, as it deals with men and gives blessings to them, as altogether sinful, and unworthy of themselves. Rom. iii. 22. The false apostles laboured to *shut out* the Galatians from all connexion with Paul, and from the true gospel and church, and from the liberty which Christ had given his people from the ceremonial law, and the law as a covenant. Gal. iv. 17.

**EXCOMMUNICATE**. See CUT.

**EXCUSE**; to give a reason why we forbear doing a thing, or do another. 2 Cor. xii. 19. To *have one excused* is to sustain his reason for not doing, or for doing a thing, as good and sufficient. Luke xiv. 8, 19.

**EXECRATION**. See CURSE.

**EXECUTE**; to perform. Num. v. 30. To *execute judgment* is to pass righteous sentences and to inflict just punishments for the destruction of the guilty, and the deliverance of the righteous. Deut. x. 18. Mic. vii. 9. An **EXECUTIONER** is one that puts criminals to death; one that executes the sentence of the judge. Mark vi. 27.

**EXEMPTED**; freed by privilege. 1 Kings xv. 22.

**EXERCISE**; habitually and earnestly to make use of; employ; exert. Rev. xiii. 12. To *exercise one's self* to have a conscience void of offence, is to be at all thought, care, and pains to act up to the rule of God's law. Acts xxiv. 16. To *exercise one's self unto godliness*, is, with the utmost earnestness and activity, to live by faith on Christ as our righteousness and strength; and, in so doing, habitually to exert all our powers, and improve our time, opportunities, and advantages to seek after and promote our fellowship with God, and conformity to him in thoughts, words, and actions. 1 Tim. iv. 7. To be *exercised* by trouble is to be much afflicted therewith, and led out to a proper improvement of it. Heb. xii. 11. Having the senses *exercised* to discern good and evil is to have the powers of the soul carefully and frequently employed till they become skillful in distinguishing the difference between good and evil. Heb. v. 14. A heart *exercised* to covetous practices is one exceedingly bent on, much employed, and skillful in promoting covetous courses. 2 Pet. ii. 14. *Bodily exercise*, which profiteth little, is outward austerity in watchings, fastings; or a mere outward attendance on religious worship. 1 Tim. iv. 8.

**EXHORT**; kindly and earnestly to call men to their duty and happiness. Heb. iii. 13.

**EXHORTATION** is a great branch of the preaching of the gospel, as we are thereby called and stirred up to receive the blessings necessary for our happiness, and to attend to our proper work of holiness. Luke iii. 18. Acts xiii. 15. 1 Thess. ii. 3.

**EXILE**; one carried, banished, or driven from his country. 2 Sam. xv. 19. Perhaps it means one in prison. Isa. li. 14.

**EXODUS**; the second book of Moses: so called because it relates the history of the Israelites' departure from Egypt. It is a narrative of the transactions of about a hundred and forty-five years, from the death of Joseph, A. M. 2369, to the erection of the tabernacle in 2514; particularly of the tyranny of Pharaoh; the bondage and marvellous increase of the Israelites in Egypt; the Lord's sending Moses and Aaron to deliver them; the ten plagues inflicted on the Egyptians for refusing to let them go; and the destruction of their king and army in the Red Sea; the Israelites' departure from Egypt; safe passage through the Red Sea; their wonderful sustenance by sweetened water, or water from a dry rock, and with bread from heaven; God's publishing and giving them his law at Sinai, and their idolatrous making and worship of the golden calf; the directions concerning the tabernacle, and consecration of priests; the oblations for and actual erection of the tabernacle.

Boivin and other learned men have stated that the Hebrews sojourned four hundred and thirty years in Egypt; that from the death of Joseph, and beginning of the history of Exodus, there is an interval of about two hundred and fifty years, in which the Israelites made themselves masters of Lower Egypt, and formed Menetho's dynasty of Hyosos, or shepherd kings,

**Ephraim and his descendants** being their sovereigns ; at last, falling into idolatry, God gave them up into the hands of the native Egyptians, who, having reduced them, terribly oppressed them. The history of these transactions, they say, was contained in the book of the *Wars of the Lord*, the book of *Jasher*, and other books now lost. But we suppose no one who believes that Moses was the grandchild of Levi, who entered Egypt when between forty and fifty years of age, and was but eighty when he brought Israel out of Egypt, Exod. vi. 20, will credit the statement of these critics.

**EXORCIST** ; one who, in the name of God, adjures evil spirits, to dislodge them from persons possessed. As Christ gave his twelve apostles and seventy disciples a power of dislodging evil spirits, and which, it is said, in some degree continued in the church about two hundred years, the sons of Sceva, and others, chiefly of the papists, have wickedly attempted to counterfeit the same ; but if at any time real effects followed the endeavours of such, it must have been owing to their magical collusion with Satan, or his with them. Acts xix. 13.

**EXPECT.** See **HOPE**.

**EXPEDIENT** ; fit ; profitable. John xi. 50.

**EXPUL** ; to drive out of a place. Josh. xxiii. 5.

**EXPERIENCE** ; long proof and trial by seeing, feeling, or the like. Gen. xxx. 27. Patience works *experience*, and *experience* hope ; by bearing tribulation in a patient and resigned manner, we observe and feel much of the goodness of God to us, and of the working of his grace in us ; and are thereby encouraged to hope for further support, deliverance, grace, and glory, and every good thing. Rom. v. 4. An *experiment* is a practical trial. 2<sup>d</sup> Cor. ix. 13.

**EXPERT** ; well skilled ; much experienced. Skilful warriors are *expert* men, that is, in their own business. 1 Chron. xii. 33. Jer. i. 9. Gospel ministers are *expert* in war ; they are well skilled, and able to resist sin, Satan, and the world, particularly erroneous and deceitful men, and qualified to teach others to do so. Sol. Song iii. 8.

**EXPIRE** ; to come to an end. 1 Sam. xviii. 26.

**EXPLOITS.** Those done by Antiochus Epiphanes in his return from Egypt were fearful outrages against the Jews, murder of many thousands of them, overturning their temple worship, and appointing the idolatry of the Greeks in its room : and those done by the pious Jews on that occasion were their bold resistance of temptations, their patient and cheerful enduring of tortures and death, and, at last, their gallant defeating of his armies. Dan. xi. 28, 32.

**EXPOUND.** (1.) To explain. Acts xviii. 26. (2.) To rehearse. Acts vi. 4.

**EXPRESS** ; exact ; lively. Heb. i. 3. **EXPRESSED** ; particularly marked, numbered, mentioned. Num. i. 17.

**EXPRESSLY** ; most plainly and particularly. Ezek. i. 3.

**EXTEND** ; to reach out ; to bestow. God *extends* mercy, kindness, and peace to men when, in a condescending, sovereign, and powerful manner, he bestows it abundantly on them. Ezra vii. 28. Isa. lxi. 12. The goodness of Christ and his people *extends* not unto God ; does not render him more gracious or happy than before ; but it *extends* to the saints to promote the increase of their holiness and happiness. Ps. xvi. 2, 3.

**EXTINCT** ; quenched ; as the light and flame of a candle put out. *My days are extinct, the graves are ready for me ;* my season of prosperity is past, my life ends, and I can hope for nothing in this world but death and the grave. Job xvii. 1.

**EXTOL** ; to praise to the highest, Ps. xxx. 1 ; to exalt highly. Isa. liii. 13. Ps. xxxiv. 3.

**EXTORTION** is an unjust wresting from any one, by fraudulent bargains, lawsuits, or violence of hand, what belongs to him. Ezek. xlii. 12. An *extortioner* is one who, by violence or deceit, wrests from men their substance. Ps. cix. 11

**EXTREME** ; very painful and grievous. Deut. xxviii. 22.

**EXTREMITY** denotes the most heavy, painful, and extensive afflictions. Job xxxv. 15.

**EYE** ; the organ of sight. It is of most marvelous construction ; and consists of six different coats, between which are placed a watery crystalline and glassy humour. Its vessels are nerves, glands, arteries, and veins. The whole is disposed, that the rays

of light, and objects represented thereby, may be collected at the bottom of the eye. The eyes of animals are placed in such a manner as is most proper. The eyes of hares, and other creatures much exposed to danger, are placed standing out, that they may take in almost the whole horizon, both before and behind. The eyes of moles are very small, and placed deep and covered over with hair, that they may not be hurt by their digging in the earth. In old age, men's eyes grow stiff, and shrink in their sockets. 1 Kings xiv. 4. As the eye is very useful, not only to receive rays of light, and present objects, but also to express love, pity, or wrath, &c., they are much used in metaphoric language. *Eyes and eyelids*, when ascribed to God, signify his wisdom and knowledge, which are displayed in every place ; and by which he observes and tries all his creatures. Prov. xv. 3. Ps. xi. 4. His being of *pure eyes* than to behold iniquity imports, that he cannot think evil good, or good evil, or give the least mark of indifference or regard towards sin. Heb. i. 13. His *setting of his eyes* on the temple, denotes his delight therein, care for it as typical of Christ, and his respect to the worship there performed. 1 Kings viii. 29. The *setting of his eyes* on his people imports his delight in, love to, and bestowing blessings on them. Jer. xxiv. 6. Ps. xxxiv. 15. He guides with *his eye set upon them* ; with the utmost care and exactness, he directs them in the paths of duty and happiness. Ps. xxxii. 8. He has not *eyes of flesh*, that see outward things only, and may be full of envy and malice. Job x. 4. His *hiding his eyes* from men, denotes hatred and abhorrence of them and their works. Isa. i. 15. *His eyes are set against men*, and do not spare them, when, observant of all their sins, he manifests his wrath and indignation, in his just judgments against them. Amos ix. 8. Ezek. v. 11. He *sharpeneth his eyes upon one*, when he strictly marks and severely punishes his sins. Job xvi. 9. The words may relate to Eliphaz, and then they mean that he looked on Job with an evil and malicious eye, ready to spy his faults, and expressive of a wish for his destruction. Christ's eyes as a *flame of fire* denote how pure, penetrating, and terrible to his enemies his knowledge and wrath are. Rev. i. 14. His eyes as *doves' eyes* by the rivers of water, denote the pleasantness and constancy of his knowledge, and of his love to his people, Song v. 12 ; and his having *seven eyes* denotes the perfection of his knowledge and wisdom. Rev. v. 6. *Seven eyes upon him*, either denote this, or rather that he is the object of observation and delight to his Father and blessed Spirit, and to holy angels and saints ; and is, or shall be, the object of terror to devils and wicked men. Zech. iii. 9.

**EYES**, metaphorically ascribed to men, signify their mind, understanding, or judgment, which is *opened* when they are made to observe what they did not before, Gen. xxi. 9 ; when their conscience clearly discerns their sin and misery, Gen. iii. 7 ; or when their mind is savingly instructed in the knowledge of Christ and spiritual things. Acts xxvi. 18. *The eyes are blinded, closed, or darkened*, when the mind is destitute of spiritual knowledge ; and so ignorant, obstinate, or biased that it cannot discern between good and evil. Acts xxviii. 27. Rom. xi. 10. Deut. xvi. 19. *The church's eyes* are her discerning and directing ministers ; and *the eyes of the saints* are their spiritual knowledge, faith, hope, desire, and affection : which, like *doves' eyes*, are very comely, clear, quick, discerning, beautiful, humble, mild, and affectionately fixed on Jesus their husband, and are a great pleasure and delight to him ; and are as *fish-pools*, pure, self-discovering, and given to godly sorrow, Song i. 15, iv. 1, 9, and vii. 4 ; and they are *towards the Lord*, as the eyes of servants to their masters, to observe what he is, and does, or requires ; and to look for and expect necessary blessings from him, Ps. xxv. 15, and cxlii. 2 ; and they *fail* for God's word, salvation, and presence when by long exercise they are nearly wearied out. Ps. cxix. 82, 123, and lxxix. 3. Isa. xxxviii. 14. Angels are *full of eyes* within, before, and behind, or on the back ; they have an extensive knowledge of their own heart and way, and of the truths of Christ, and providence of God, and watchfully inspect and care for the souls of men. Rev. iv. 6, 8. Ezek. i. 10. *The eyes of wise men are in their head*, their knowledge is useful, and properly applied, Eccl. ii. 14 : but *the eyes of fools are in the ends of the earth* ; their thoughts and cares unsettledly go out after what they

have no concern with. Prov. xvii. 24. *Kings scatter away evil with their eyes*; restrain it, and reform it, by a careful inspection of affairs, and by frowning on evil doers. Prov. xx. 8. *Job was eyes to the blind and feet to the lame*; he was a helpful director, assistant, and comforter of the distressed; a teacher of the ignorant, and reliever of the weak. Job xxix. 15. *To have a single eye* is to have the mind divinely and clearly instructed, and unremittently set upon knowing the mind and will of God, in order to glorify him. Where this is, the whole body is full of light, the person is rightly directed. Matt. vi. 22. *To have an evil eye* is to be of a churlish and envious disposition and behaviour. Prov. xxiii. 6. Matt. xx. 15. *To have a bountiful eye* is to show kindness, and seek opportunities of doing or bestowing favours. Prov. xxii. 9. *Lofty eyes* import pride and self-conceit. Prov. xxx. 13. *To be wise or pure in one's own eyes* is to be so in his own opinion, without being really so. Prov. iii. 7, and xxx. 12. *Wanton and adulterous eyes* are such as express wanton and lascivious looks. Isa. iii. 16. 2 Pet. ii. 14. *Open eyes* import full capacity and readiness to observe and regard. Num. xxiv. 3. 1 Kings viii. 29; or readiness to punish. Job xiv. 3. Sometimes the *opening of the eyes* denotes giving to persons who were blind their sight, or making them to observe what they did not before. John ix. 32. Gen. xxi. 9. *To fix the eyes* on one imports delight in, and care of him, Ps. ci. 6; to look favourably towards him, Gen. xlii. 21; or expectation of some direction from him. 1 Kings i. 20. *To have eyes that see not*, and ears that hear not, is to have natural faculties to discern, and even a natural knowledge of, divine things, without any spiritual understanding thereof. Isa. vi. 10. Rom. xi. 8. As the eye is very useful and tender, and right hands and feet very useful, any earthly enjoyment, or lust, or whatever is very useful and dearly beloved by one is compared to *right eyes*, hands, and feet. Matt. v. 29, 30, and xviii. 8, 9. *To pluck out the eyes*, and give them to one, is to love him so dearly as to be ready to part with the dearest things for his sake. Gal. iv. 19. Hence God's people are compared to the *apple of his eye*, to denote how dear they are to him, and how tenderly he sympathizes with them, and keeps them. Ps. xvii. 8. Zech. ii. 8. Sins, more or less scandalous, as they obstruct our clear views of God, and ought to be painful to our conscience, are likened to *motes and beams in the eye*. Matt. vii. 3. Sore troubles, or troubles, are likened to *pricks and thorns in the eyes*. Num. xxxiii. 55. Josh. xxiii. 13. *In one's eyes* is in his sight, or in his view and opinion. Jer. vii. 11. 2 Sam. xix. 27. *Before one's eyes is publicly*. Gen. xlii. 24; or impudently. Isa. lxx. 12. *The eye is not satisfied with riches*; the covetous mind is not satisfied with them. Eccl. iv. 8, and i. 8. *Men have the sword on their right eye*, and it is *utterly darkened* when their natural knowledge and sagacity is taken from them, as it was from the Jews before the taking of Jerusalem by Titus; or they were bereaved of their temples, and whatever else is dear to them. Zech. xi. 17.

**EYESALVE**; Christ's word and Spirit are likened to it, as thereby our judgment is rectified, and we are enabled to discern the things of God. Rev. iii. 18.

**EYESERVICE**; what is done only when masters are present, while no care is taken to act for his advantage when absent. Eph. vi. 6.

**EYEWITNESS**; one that attends what he saw with his eyes. Luke i. 2. *To eye* one, is carefully, and with evil intent, to observe whatever he doth. 1 Sam. xviii. 9.

**EZE'KIEL**, the son of Buzi, a prophet and a priest, who was carried captive to Babylon with Jehoiachin king of Judah. In A. M. 3409, in the fifth year of his captivity, and thirtieth of his age, or from the eighteenth of Josiah, when the great passover was kept, as he was among the captives, by the river Chebar in Chaldea, the Lord appeared to him, on a throne, supported by cherubim and wheels, signifying angels and changing providences, or ministers and churches, and directed him to go and declare his mind to the captive Jews. There appeared to him about the same time a roll or book, filled with mournful threatenings of heavy judgments, which he was commanded to eat, that is, solidly to consider, and thoroughly understand. After he had continued other seven days with his fellow-captives, the Lord constituted him a watchman or prophet to the house of Israel; assuring him, that they would

not regard what he said; and that he should be seized and bound as a madman. Ezek. i. ii, and iii.

When he by the direction of God shut himself up in his house, God commanded him to describe or figure the city of Jerusalem upon a brick or tile, and to put a pan, as a wall of iron, between him and this figure of the city; then lie before it, on his left side, three hundred and ninety days, for the three hundred and ninety years' sin of the ten tribes; and forty days on his right, for the forty years' provocation of Judah. This imported that the Chaldeans' furious and determined siege of Jerusalem, and taking of it, the sins of Israel, from the setting up of the calves at Bethel and Dan, to that day, and the sins of Judah, during the wicked part of Manasseh's reign, with that of the years elapsed since Josiah's death, should be avenged. Or might it not also signify, that after the Chaldeans had besieged it three hundred and ninety days they should again lay siege to it, and after forty days render themselves masters of it? While he thus lay on his side, he was ordered to make himself bread of wheat, barley, beans, lentiles, millet, and fitches; and either fire it, or rub it over with human excrements; but on his expressing the greatest reluctance at the last point, he was allowed to use cows' dung for that purpose. By this bread, and his manner of eating it, was prefigured the Jews being reduced to live on base and unclean victuals, in small quantities, and amid terrible apprehensions of danger. Chap. iv.

He was next directed to cut off his hair, and divide it into three parts; to burn one, cut another into pieces with a sword or knife, and scatter the rest in the wind, except a few hairs which he was to keep and burn with fire. This imported, that the Jews should partly be destroyed with the famine and pestilence, partly by the sword of the Chaldeans, and another part be carried into captivity, and scattered among the heathen; only a few of the survivors should be left in the land, and by their folly become a firebrand, a means of kindling the Chaldean resentment against the whole nation of the Jews. Soon after he was employed to predict a variety of particular judgments against them. Next year, he was carried in spirit to Jerusalem, and had a vision of the abominable idolatries that there prevailed; and of five men, under the direction of Jesus Christ, appointed to slay the inhabitants, except such as were given to mourning and grief for the prevailing sins of the land. He also, in his vision, saw the Lord Jesus cast the fire of his vengeance from between the cherubim on the wicked city. He at the same time was inspired to utter a variety of fearful threatenings of their destruction, and some promises of their merciful restoration. Chap. v-xi.

After the Spirit had transported him back to Chaldea, he was ordered of God to dig through the wall of his house, and by the hole, carry forth his furniture at eventide, when it was dark; and to eat his meat with trembling. This prefigured Zedekiah's shameful flight from Jerusalem, and the calamities that were coming on the Jewish nation. After this, he declaimed against the false prophets, and the hypocritical elders, that were his fellow-captives; and assured them, that God's purpose of overturning the Jewish state was irrevocable, and the time of it at hand. Chap. xii-xiv. By the metaphor of a *barren vine*, and a *wife lawfully espoused turning whore*, he shadowed forth the wickedness of the Jews, and the equity of their approaching ruin; to which he subjoins some promises of mercy. Chap. xv. and xvi. By the *parable of two eagles*, and their interference with the twigs of a cedar-tree, he exhibits how justly the Chaldeans should punish Zedekiah and his subjects for their treacherous revolt to the king of Egypt; and, after a prediction of the Messiah's incarnation and power, he vindicates the justness of all the calamities that were to come upon them. Chap. xvii. and xviii. By the taking of *young lions*, he figures out the unhappy end of the four kings who succeeded Josiah. Chap. xix. He rehearses the crimes of the nation in former ages, and their abuse of the favours which God had heaped on them; he foretells the siege of Jerusalem as near at hand; rehearses the horrid crimes of its inhabitants; and represents, that their sins, which had provoked God against them, were more heinous than those of Sodom and Israel. Chap. xx-xxiii.

In A. M. 3414, though about six hundred miles distant, he declared to his fellow-captives, that that very day Nebuchadnezzar had laid siege to Jerusalem, and that

the wicked inhabitants should be consumed in it, as flesh is boiled in a cauldron, and the city itself be melted as copper that is destroyed. That night his wife died, and he was forbidden to weep for her. This imported, that the Jews should quickly be deprived of their temple, their civil and ecclesiastic constitution, and every thing dear to them, without being so much as allowed to bewail the same. Chap. xlv.

After he had predicted the overthrow of the kingdoms of Ammon, Moab, Edom, Philistines, Tyrians, and Egyptians by the hand of the Chaldeans, he was again solemnly admonished of his duty as a spiritual watchman to the Jews; and hearing of the destruction of Jerusalem, his mouth was opened. He, in a most delightful manner, foretold the coming of the Messiah, as their spiritual king and shepherd; their deliverance from Babylon, and from their present dispersion; the harmonious junction of their tribes; the purity of their worship; the destruction of their enemies, particularly Gog and Magog, or the Turks; and their happy and holy establishment in their country in the latter days: and through the symbolic account of them, their land, temple, and tribes, he deciphers the state of the gospel church in the apostolic, but chiefly in the millennial age. Chap. xxv-xlvi. Ezekiel began to prophesy six years before the destruction of Jerusalem by Nebuchadnezzar, and continued at least sixteen years after it. Compare chap. i. 1, with xl. 1, and xxxiv. 17. In reproving sin he is often abundantly plain; but abounds more in enigmatical visions than the rest of the prophets. Those in the first, and in the nine last chapters, are reckoned so obscure by the Jews that they forbear reading them till they be thirty years of age. The history of his death and burial, with a multitude of things reported of him by the Jews, Christian fathers, and Mahometan writers, are too uncertain and fabulous to have a place in this work. Perhaps Zoroaster or Zerdusht, the great reformer of the Magian religion among the Persians, might be one of his disciples, who apostatized to heathenism.

**EZEL;** the place where David met with Jonathan to receive information of the designs of Saul. It is said to have been nineteen miles eastward of Jerusalem, and seven and a half west of Jordan; but I can hardly believe it was so far distant from Gibeah, where Saul dwelt. 1 Sam. xx. 19.

**EZIONGABER**, or **EZIONG'BER**; a city of the land of Edom, on the eastern gulf of the Red Sea. According to Dr. Shaw, it stood on the west side of the gulf, about sixty miles north of Sinai, and thirty or more south of Elath, which seems more than the Scripture will allow of, when it says, it was *beside* it. Thus far back the rebellious Hebrews retreated, after they had touched the south borders of the promised land. Num. xxxiii. 35. Here Solomon equipped his navy that traded to Ophir for gold; on which account the Arabs still call it the Golden Harbour. 1 Kings ix. 26. On the ridge of rocks, which resemble a man's backbone, before its harbour, the combined fleets of Jehoshaphat and Abaziah were dashed to pieces by a storm. 1 Kings xxii. 48.

**EZ'RA**, the son of Seraiah, who was probably the high-priest slain at the burning of the temple, a priest and ready scribe in the law of his God. Whether he came to Judea with Zerubbabel, and afterward returned to Babylon, we are not certain, though we scarce believe it. It is evident Artaxerxes Longimanus, king of Persia, sent him to Judea, in the seventh year of his reign, with a royal warrant to rectify the church and state of the Jews, according to the law of God. A great number attended him. At the river Ahava he made a stop, and sent back for priests and Levites. After two hundred and fifty-eight had come up, they there observed a solemn fast, to implore the guidance and protection of God, as Ezra did not choose to ask the king an escort of troops. Here he delivered into the hands of his principal attendants an account of the gold and silver which the king had granted for the service of the temple, to the value of about 800,000*l.* sterling. In about the space of four months, they to the number of 1775 arrived at Jerusalem. Ezra vii. and viii.

There he found that vast numbers of the Jews had married heathen women of the devoted nations, or others. After a solemn confession of sin, and a deprecation of wrath, he issued a proclamation, charging all the Jews in the country, under pain of excommunication and confiscation of goods, to assemble and rectify this matter. After they had assembled, he made them sensible of their sin, and engaged them by covenant to forsake it; but on account of the great rain, commissioners were appointed to see the matter finished. In three months, they made thorough inquiry, and about 113 priests, Levites, and other Jews dismissed their strange wives, though by some of them they had children. It does not appear that they put away their children, but carefully educated them in the Jewish religion. Ezra ix. and x. For thirteen years Ezra continued director of the Jewish church and state. After Nehemiah had come and got the walls of Jerusalem rebuilt, Ezra, assisted by twenty-six Levites, read and expounded the law of the people, as they assembled during the eight days of the feast of tabernacles, from morning to night; which was succeeded with solemn confession of sin, and renovation of their covenant with God. Neh. viii-x. It is probable that Ezra wrote the book called by his name; which, together with most of the facts related in this article, gives an account of the Jews' return from Babylon; their founding and finishing the second temple, notwithstanding the obstructions which the Samaritans and others gave to the work. Chap. i-vi. As from chap. iv. 8, to vii. 27, it mostly relates to the affairs of the empire, the language is Chaldee; the rest is in Hebrew. It is generally supposed that he wrote also the two Books of Chronicles, and those of Nehemiah and Esther. He received into the canon of Scripture what books he found deserved the honour, and sometimes changed the ancient names, and added expressions, to render some places more intelligible. But whether he exchanged the Samaritan character for the Chaldaic, now used in our Hebrew Bibles; and whether he added the vowel-points, is not so easily determined.

## F

**FABLE**, an idle and groundless story. The heathens had *fables* innumerable concerning the rise and exploits of their gods, &c. Nor were the Jews in the apostolic age much behind them in contemptible stories concerning their oral laws, the traditions of the elders, &c. These and things of a similar nature ought to be rejected by every minister and Christian. 1 Tim. iv. 1, 7, and i. 11. 2 Pet. i. 16.

**FACE; VISAGE.** The face especially distinguishes one person from another. It is truly surprising, that when so few parts compose it, when it has so small a compass and is always in the same place, that there should be such an infinite variation and diversity of faces in the world; and indeed without this there could be no order, no certainty. One might impose himself for another; nor could a testimony from sight be given concerning persons. In the face, love, hatred, desire,

dislike, joy, grief, confidence, despair, courage, cowardice, wonder, contempt, pride, modesty, cruelty, compassion, and other passions and affections of the mind, are not a little discovered. Whatever of a thing is most exposed to view is called its *FACE*: hence we read of the *face* of the country, field, gate, house, ground, porch, wilderness, waters, sky, &c. Sometimes *face* is put for the person himself; as when Jacob said to Joseph, I had not thought to see thy *face*; and to have respect of persons is, in the original, to *regard faces*. Gen. xlviii. 11. 'To accept one's *face* is to show him a favour, and grant his request. Gen. xix. 21. To spit in the *face* implied the highest contempt. Deut. xxv. 9. To fall upon one's *face* imports great grief and deep abasement. Matt. xxvi. 39. Josh. vii. 7, or humble adoration. Rev. vii. 11. To testify to men's *face* is to bear witness sufficiently to convince them, however

shameless and impudent. Hos. v. 5. *To withstand one to the face* is to reprove him boldly. Gal. ii. 11. *Before one's face* is in his sight and presence; and sometimes it is expressive of boldness. Num. xix. 3. *Covering of the face* often implied shame, blushing. Ezek. xii. 6. Isa. vi. 2. Ps. lxi. 7; or condemnation and insult. Mark xiv. 65; or grief. 2 Sam. xix. 4. *Face to face* implies familiarity, plainness, clearness. 2 John xii. 3. John xiv. God talked with and was seen *face to face* by the Israelites in the wilderness, in a clear, evident, and familiar manner. Num. xiv. 14. Deut. v. 4, and xxxiv. 10. God pleads with men *face to face* when, by his judgments or otherwise, he plainly testifies to them of their wickedness. Ezek. xx. 35. The saints shall see him *face to face* in heaven; they shall have the most clear and immediate discovery of God in Christ. 1 Cor. xiii. 12.

**FACE**, when applied to God, denotes, (1.) His omniscience, 1 Sam. xxvi. 20; and to *provoke him to the face* is to do it very openly and impudently. Isa. lvi. 3. (2.) The brighter displays of his glory which cannot be enjoyed in this world. Exod. xxxiii. 20. Gen. vi. 13. (3.) His favour and love, and the gracious displays thereof: this is always meant when his *face* is said to *shine*; or when it is represented as a mercy to behold and enjoy it, or a misery for it to be hidden. Ps. xxxi. 16, and lxxxv. 7. Dan. ix. 7. 2 Chron. xxx. 9. (4.) His wrath, and the providential displays thereof. Ps. xxxiv. 16. Christ's *face* denotes, (1.) His person and office, as the image of the invisible God. 2 Cor. iv. 6. (2.) His gracious, glorious, or terrible appearances. Rev. i. 11, vi. 16, and xx. 11. But his *visage more marred* than the sons of men denotes his humble appearance, all marred with blood, spitting, and grief. Isa. lii. 14.

The *four faces* of a man, lion, ox, and eagle, pertaining to the cherubim and the living creatures, denote the affection and wisdom, the boldness, courage, and strength, the patience and labour, the piercing knowledge and activity of the angels and gospel ministers. Ezek. i. 10, x. 14, and xii. 19. Rev. iv. 7. The anti-christian priests, and the Arabian troops, under Mahomet and his followers, have *faces like men*; they are courageous and bold, and pretend much kindness and humanity. Rev. ix. 7. Men's *faces being like flame* denotes their excessive grief, perplexity, and terror. Isa. xiii. 8. Their having *faces or a visage black as a coal* imports great hunger, mourning, and sadness. Lam. iv. 8. Nah. ii. 10. Those who *saw the king's face* were his intimate companions, his privy counselors. 2 Kings xxv. 19. The *lifting up of the face* imports joy and boldness. Job xxii. 26, and the *falling of it*, sadness and malice. Gen. iv. 6. *To turn away the face of one* is to withstand him; put him to flight. 2 Kings xviii. 24; or to detest, abhor, and disregard. Ps. cxxxii. 10. *Hiding of the face* denotes hatred, contempt. Isa. liii. 3.

**FADE**; to wither; decay, as leaves and flowers. Isa. i. 30. Rich men *fade away in their ways*: they often grow poor and despicable, amid all their pains to procure wealth and honour; and are cut off by death amid all their bustling and gay appearances. 'Jam. i. 11.

**FAIL**; to grow insufficient and weak; to fall short; to cease; to perish. Gen. xlvii. 16. Ps. cxlii. 4. God doth not *fail*, nor forsake his people; he always directs, supports, and protects them. Josh. i. 6. Promises would *fail* if they were not accomplished to the full extent. Josh. xxi. 45. Men's hearts or spirits *fail* when they are exceedingly grieved, discouraged, and filled with fear. Ps. xl. 12, and lxxiii. 26. *My soul failed* when he spake; my soul was languidly affected when he spake to me, and is now like to die of grief for slighting him. Sol. Song v. 6. Men's *eyes fail* when their desires or expectations are long delayed, and like to be disappointed. Job. xi. 20. Ps. cxix. 82, 123.

**FAINT**; (1.) To lose vigour, courage, activity, and hope, by reason of hunger, thirst, toil, distress. Ps. xlviii. 13. Gal. vi. 9. (2.) To long with such earnestness, that one is upon the point of dying of his desire. Ps. lxxxiv. 2. *My soul fainteth* for thy salvation; I earnestly desire it, and am sad and heavy with the delay of it. Ps. cxix. 81.

**FAIR**; comely; BEAUTIFUL. Christ is *fairer* than the children of men; in his divine nature he is infinitely comely; in his human he is transcendently so, it being that *holy thing*; and in his whole office, relations,

appearances, and works, he is unspeakably *glorious*, and in him the perfections of God shine with unmatched lustre and brightness; the Hebrew word is of a double form, to mark the astonishing degree of his comeliness. Ps. xlv. 2. The church and her true members are *fair, fairest* among women, and *fair* without spot; by the pure ordinances and offices God has established in her, and by the order and holiness of her customs and members, the church far outvies any other society. In the imputed righteousness of Jesus Christ, the saints are rendered absolutely perfect and unspotted before God as a judge. In respect of their implanted grace, they are a holy people, and cannot commit sin; and, in their practice, their aim and endeavour is after perfection, as their Father which is in heaven is perfect. Sol. Song i. 8, 15, ii. 14, and iv. 1, 7. 1 John iii. 9. Prov. iv. 18.

**FAIRS**; stated assemblies of people for merchandise. Ezek. xxvii.

**FAITH**, 1. Properly signifies a persuasion and assent to truth upon the authority of another, and is opposed to *doubting*. Matt. xiv. 31. That faith which respects divine things is either, (1.) *Historical*, by which we assent to the truths of revelation, as a certain and infallible record; this, when without works, is *dead*. Jam. ii. 17; of this kind is the faith of devils. Jam. ii. 19. (2.) *A temporary faith*, whereby, with some degree of affection, we receive divine truths as both certain and good; but soon after lose the whole impression, as they were never rooted in the heart; such is the faith of the gospel hearers who are compared to stony ground. Matt. xiii. 4. (3.) The faith of *miracles*, whereby, by means of a divine impression, a man is persuaded that God will work such a particular miracle by his means, or upon his person; a faith to *remove mountains* is of the first kind; and faith to be *healed* is of the last. 1 Cor. xiii. 2. Acts xiv. 9. (4.) *Saving faith* is that gracious quality, principle, or habit wrought in the heart by the Spirit of God taking the things of Christ, and showing them to us, whereby we receive and rest on Christ alone for salvation, as he is offered to us in the gospel. By this we, on the testimony of God's law, believe ourselves utterly sinful, lost, and undone without Jesus Christ; on the testimony of his gospel, believe that Christ is every way sufficient and suited to save us; that he is candidly offered to us, as lost and sinful men; and that, by the appointment of his Father, and his own offer of himself, we have a divine right to take and use him for all the purposes of our salvation; and so trust and depend on him and his righteousness, as the ground of salvation to us in particular. By this faith we are united to his person as our spiritual head and husband, and he dwells in our heart; are interested in his righteousness and fulness; and, by improvement thereof, become *bold* before God, and active in his service. Eph. iii. 17. Gal. ii. 20. By this faith we are *justified and saved*, as it receives, in the gospel promise Christ and his righteousness for justification and salvation. Rom. v. 1. Eph. ii. 8. It *purifies the heart*, by receiving and applying Jesus' blood, Spirit, and grace, presented in the promise, Acts xv. 9; it *worketh by love*; exciting to, and drawing virtue from Jesus Christ, for the performance of every good word and work. Gal. v. 6. This is the *faith of God's elect*, as none but they are made sharers of it, Tit. i. 1; and they alone are in the *faith*, 2 Cor. xiii. 5, and *of the faith*, that is, possessed of, and act according to, the principles of it. Gal. iii. 7. Faith, as a habit or principle, is implanted in every regenerated infant, even though the word of God can neither be the means of their regeneration, nor can they act faith on it, as it is unknown to them; and as a habit or principle, it is said to be *obtained* by us and kept, 2 Pet. i. 1. 2 Tim. iv. 7; *to abide and dwell* in us, 1 Cor. xiii. 13. 1 Tim. i. 5. 2 Tim. i. 5. Eph. iii. 17; *to increase*, Luke xvii. 5. 2 Cor. x. 15; and *to work*, Gal. v. 6, James ii. 22.

2. **FAITH** is taken for the object which faith believes; whether the doctrines of the gospel in general; this faith Paul once *destroyed*, or persecuted, and afterward *preached*, Gal. i. 23. Acts xxiv. 24; or the promises of God concerning the Messiah and his grace, and in which his faithfulness was pledged for performance; this the unbelief of men cannot make void, or of none effect, Rom. iii. 3; or Christ the subject-matter of the gospel and promises. It was his coming and fulfilling all righteousness that introduced freedom from the

ceremonial law; and his coming into the heart frees from bondage to the law as a covenant, Gal. iii. 23, 25; and it is his righteousness *believed on* that is imputed to us, to constitute our persons righteous before God as a Judge; for it is a righteousness without works, and hence not our habit, or act of believing. Rom. iv. 3, 5, 6.

3. **FAITH** signifies an open profession of gospel truths, springing from a firm persuasion and belief of them. In this sense, the *faith* of the Roman Christians was spoken of through the whole world. Rom. i. 8. (4.) A particular persuasion of the lawfulness or unlawfulness of something in itself indifferent. This a man is to keep to himself, not troubling the church with it; and without such persuasion of the lawfulness of indifferent things, the man sins in using them. Rom. xiv. 22, 23. (5.) It signifies fidelity in performing promises, or executing a trust. The Hebrews were a people in whom was *no faith*; they neither believed God's word to them, nor were careful to fulfil their vows, and engagements to him. Deut. xxxii. 20. The righteousness of God is revealed *from faith to faith*; from the faithful promise of God to the grace of faith in our heart, to be received thereby: from the faith of Old Testament saints to that of those under the New; from one degree and act of faith to another; or the words might be rendered, *The righteousness of God by faith is revealed to faith*. Rom. i. 17.

**FAITHFUL**. A faithful person may sometimes denote one filled with the saving grace of faith; but ordinarily denotes one who may be depended on to speak truth, perform promises, answer his good character, or execute his trust. 1 Tim. vi. 2. 2 Tim. ii. 2. *A faithful saying* is that which may be certainly believed, and cannot prove false. 2 Tim. ii. 11. 1 Tim. i. 15.

**FAITHFULNESS** is a sincere and firm attachment to truth, and to performance of promises and engagements. Ps. cxliii. 1, and v. 9. God's *faithfulness reacheth unto*, and is *established in the heavens*; his inviolable regard to his covenant-promise and relation is displayed in the most marvellous and exalted manner in his providences here, though they are sometimes dark and cloudy; and in the heavenly state, how much more abundantly shall it be displayed! Ps. xxxvi. 5, and lxxxix. 2. He afflicts his people in *faithfulness*: in conformity with his relation of Father, Shepherd, Saviour, and in performance of his promise to their souls, and his threatenings against their sins. Ps. cxix. 75.

**FALL**, metaphorically taken, imports to become guilty of sin, or to be subjected to misery: in this way, persons, nations, or cities lose their height of glory and happiness. 1 Cor. x. 12. Ps. xxxvii. 24. The first man's disobedience to his Maker, and so losing his favour and image, and becoming sinful and miserable, is called his *fall*, or the *fall*, by way of eminence. To *fall* most frequently signifies to be destroyed by death and ruin. 2 Kings xiv. 10. Dan. xi. 19. Hos. iv. 5, 14. The righteous *fall before the wicked* when they are seduced into sin by their means, and when they are oppressed and persecuted by them. Prov. xxv. 26. To *fall on persons* often signifies to attack them. 1 Sam. xxii. 17, 18. *The tongue of the wicked falls on themselves*, when they are hurt by and punished for their wicked, reproachful, and malicious talk. Ps. lxxv. 8. The people *fall under Christ* when by his grace they are made subject to his government; or when they are weakened and destroyed, that they cannot oppose his designs. Ps. xlv. 6. Apostacy from the profession or practice of gospel truth to open profaneness, or anti-christian abomination, is called a *falling away*. Heb. vi. 6. 2 Thess. ii. 3. Such as practised circumcision, and the observance of the ceremonial law, in opposition to the doctrine of free justification through a Redeemer's righteousness alone, had *fallen from grace*; had abandoned the whole truth of the gospel, and were in a fair way never to share of the free favour of God, which they once had hopes of. Gal. v. 4.

**FALLOW**. See **DEER**; **GROUND**.

**FALSE**; untrue; deceiving. 2 Kings ix. 12. *False Christs* were such Jews, or others, as falsely pretended to be the true Messiah. Matt. xxiv. 24. *False prophets* were such as, under pretence of a commission from God, published error, foretold untruth, or excited to wickedness. Matt. vii. 15. 2 Cor. xi. 13. *False witnesses* are such as, for gain, revenge, or other carnal motives, insinuate or assert falsehood. Matt. xxvi. 59.

*False ways* are sinful courses, which agree not with the standard of God's truth, and deceive the transgressor into everlasting ruin. Ps. cxix. 28.

**FALSEHOOD**; untruth; deceit. Idols are called *falsehood*; they are not what is pretended; have no divinity in them; and are the means of seducing men to a vain and wicked worship, tending to their ruin. Jer. x. 14. The Jews thought to *hide themselves under falsehood* when they trusted for their protection to idol gods, sinful alliances with heathen neighbours, treacherous compliance with the enemy, crafty devices, and to the power and wealth which they had procured by fraudulent methods. Isa. xxviii. 15.

**FAME** sometimes signifies common talk; public report, Gen. xlv. 16; but ordinarily it means a widely spread report of one's excellence and glorious deeds. Zeph. iii. 19. To be **FAMOUS** is to have a widely spread renown. Ruth iv. 11.

**FAMILY** not only denominates, (1.) Such as dwell together in one household, Gen. xlvii. 12. Esth. ix. 28; but also, (2.) A whole kindred. Lev. xxv. 49. (3.) A large division of one of the Hebrew tribes; all the descendants of a particular son of the twelve patriarchs. Num. xxvi. 5. Jer. iii. 14. (4.) A whole nation. Jer. viii. 3. Amos iii. 1. Zech. xiv. 18. (5.) All the creatures of God in general, which proceed from and are governed by him. Eph. iii. 15. (6.) A particular sort of beasts. Gen. viii. 19.

**FAMILIAR**; an intimate companion that, as it were, lives in the same family with us, and to whom we readily impart our secrets, and consult him in time of need. Job xix. 14.

**FAMILIAR SPIRITS**. Those who practised magic, or divination, were supposed to be instructed by *familiar spirits*; and to perform their wonderful exploits by the aid of Satan. Acts xvi. 16. Lev. xix. 31. Saul, when abandoned by God, had recourse to a woman of Endor who dealt with *familiar spirits*, and requested her to call up Samuel, 1 Sam. xxviii. 7-15; for this, and other heinous sins, God delivered him to death by the hands of the Philistines. 1 Chron. x. 13. Those who consulted diviners were threatened with death. Lev. xix. 5.

**FAMINE**; **DEARTH**; such scarcity of provisions as renders the price of them extremely dear. To punish men for their contempt and neglect of spiritual provision, and for their abuse of temporal favours; God has often afflicted men with famine, partly occasioned by drought, excessive rains, or the ravages of vermin; by which the fruits of the ground were destroyed; partly by the march and spoil of armies, and their besieging of cities. 1 Kings xvii. Joel i. and ii. Jer. xiv. 2 Kings vi. Deut. xxviii. Multitudes have perished by famines. In their extremity they have sometimes lived on human flesh, and even killed their own children for food. A famine happened in Canaan in the days of Abraham; another in the days of Isaac, Gen. xii. 10, and xxvi. 1; another in the days of Boaz, Ruth i. 1; one of three years' continuance in the days of David, 2 Sam. xxi; another of three or four years was occasioned by the drought in the reign of Ahab, 1 Kings xvii. and xviii; another of seven years in the reign of Jehoram his son, 2 Kings viii. 1; another, by means of vermin, &c. in the days of Joel, chap. i. and ii.; and another in the time of Jeremiah, chap. xiv. There were also famines in the time of Haggai and Nehemiah. Hag. i. 7-11. Neh. v. 3. Even in Egypt, where the crops were ordinarily most large and certain, they had seven years of famine in the days of Jacob. Gen. xli. 27. When Benhadad and Shalmaneser besieged Samaria, and when the Chaldeans and Romans besieged Jerusalem, the famines were so terrible that even mothers murdered their sucking children and ate them. Deut. xxviii. 57. 2 Kings vi. 24-29, and xxv. 3.

According to our Saviour's prediction, grievous famines happened before the siege of Jerusalem; particularly one predicted by Agabus, that extended over the whole Roman empire, and during which the gentile Christians generously raised a contribution for the relief of the distressed Christians in Judea. Matt. xxiv. 7. Acts xi. 27-30. Under the third and fourth seals there were terrible famines between A. D. 190 and 250, which distressed the Roman empire. Rev. vi. 6-9. Scarcity of gospel ordinances is called a *famine*; it tends to starve and ruin the souls of men through want of spiritual provisions. Amos viii. 11. The *mighty famine* that urged the prodigal son to return to God, &c.

the perplexity of soul occasioned by distress and conviction, which entirely deprives men of pleasure and comfort, notwithstanding all they can do to obtain it in sinful and worldly things. Luke xv. 14.

**FAMISH.** Egypt was *famished* when the people were likely to be starved to death for want of food. Gen. xii. 55. God will not suffer the righteous to *famish*: i. e. to continue destitute of subsistence, help, or comfort. Prov. x. 3. The honourable Hebrews were *famished* when they were reduced to poverty and contempt, and made few in number. Isa. v. 13. God *famishes the gods of the earth* when he renders every thing besides himself evidently worthless, contemptible, and incapable to help, save, or comfort men. Zeph. ii. 11.

**FAN;** an instrument for winnowing corn. In the East they had two kinds of them: one with teeth, with which they turned up the corn to the wind, that the chaff might be blown away; another that produced wind if the air was calm. Isa. xxx. 24. God's judgments are compared to a *fan*: by these he turns up persons and nations to the blasts of his vengeance, and scatters and disperses them for their naughtiness; and his thus scattering and overturning them is called his *fanning* of them. Jer. xv. 7. The Medes, Persians, and others, by whose means he executed his scattering and overturning judgments, are called *fanners*. Jer. li. 2. Christ's *fan* is *in his hand*, with which he will *thoroughly purge his floor*: by the gospel dispensation and spiritual influence which he introduced, men were or shall be put to the trial, and the elect separated from the reprobate. His fearful judgments were at hand, whereby he tried the Jewish church and nation, and destroyed and scattered as chaff the wicked among them. In every age, by temptations and trouble, he tries professed members of his church; and especially by death and judgment will separate the righteous from the wicked; and, by the blast of his wrath, hurl them into unquenchable fire. Matt. iii. 12.

**FAR.** (1.) Very much. Heb. vii. 15. Rom. xiii. 12. (2.) At a great distance. Isa. x. 3. God is *far* from the wicked; he has no friendship with them, is perpetually angry with, and is averse to deliver them. Prov. xv. 29. He is *far from their reins*; he is not seriously and affectionately thought of, esteemed, loved, or desired by them. Jer. xli. 2. He seems *far* from his own people when he appears angry with them, hides the comforting views of his countenance, and continues to deny them assistance or relief. Ps. xxii. 1, and x. 1. He removes our transgressions *far* from us when he fully and finally forgives them, that they can never come into judgment against us. Ps. ciii. 12. He set the Jewish temple *far* from them when he permitted the Chaldeans to carry them captives into Babylon, a place about six hundred miles eastward of Jerusalem. Ezek. vii. 20.

**FARE;** the price of one's passage in a ship. Jon. i. 3. *Look how thy brethren fare*: how they live, how they prosper; what they meet with. 1 Sam. xvii. 18. The rich man *fares sumptuously* every day: he enjoyed in an abundant degree whatever food, raiment, honour, pleasure, &c. was delightful to him, however costly. Luke xvi. 19.

**FAREWELL;** a word used by friends at parting, and imports a wish of all joy and happiness to soul or body. Acts xv. 29. Luke ix. 61.

**FARM;** a piece of ground in the country let out to one at a certain rate. Men's going to their *farm* and *merchandise* when called to the gospel feast, imports that they preferred their earthly business to the care of their salvation; and their carnal gain to Jesus Christ, and all his inestimable blessings. Matt. xxii. 5.

**FARTHING;** a piece of brass money used by the Romans. Our translators give this English to both *ASSARIUM* and *QUADRANS*; but these were different; the *assarium* was the tenth part of a Roman penny, or about three farthings sterling. Matt. x. 29. The *quadrans* was equal to two mites, and so is about a fifth part of our farthing. Mark xii. 42.

**FASHION;** (1.) A pattern or form. Exod. xxvi. 30. (2.) Outward appearance. 1 Kings vi. 33. Phil. ii. 8. 1 Cor. vii. 31. To *fashion* a thing is to give it being or form. Job x. 8. Exod. xxxii. 4. To *fashion* one's self according to former lusts is to live under their power, and to act according to their sinful inclinations and motions. 1 Pet. i. 14.

**FAS'T.** relating to motion, signifies *speedily*. Ezra

v. 8. Jer. xlviii. 16. In other cases it signifies *firmly*, closely. Gen. xxx. 18. Acts xxvii. 41.

**FAST;** (1.) To eat little or no food. Acts xxvii. 33. Matt. xv. 32. (2.) To abstain voluntarily from food, in order to be employed in penitential mourning for sin, and supplication for mercies. Judg. xx. 26. The Jews had every year a stated and solemn *FAST* on the tenth day of the month Tisri, which answered to about the end of our September. Whether the time of this fast had any relation to the fall of Adam, the Hebrews' worshiping of the golden calf or the death of Aaron's two sons, we are uncertain; but the great design of the solemnity was to make ceremonial atonement for the sins of the whole Hebrew nation during the past year; and to prefigure the Messiah's perfect atonement for the sins of all his people, in the day of his humiliation and death; at the end of which he entered into the holy place not made with hands, having obtained eternal redemption for us. This solemnity was a day of strict rest and fasting to the Israelites. Many of them spent the day before in prayer and penitential exercises. On the day itself, at least in latter times, they made a tenfold confession of their sins, and were careful to terminate all their mutual differences.

The high-priest had the chief work of this solemnity on his hands. For seven days before, he separated himself from his wife, and on the preceding night he supped sparingly. On the day of the fast, after the daily morning sacrifice, and the festival-offering of one young bullock, one ram, and seven lambs, for a burnt-offering, and a kid of the goats for a sin-offering, were slain and presented on the altar, he laid aside his golden robes, washed his flesh in holy water, and put on his linen garments, similar to those of the ordinary priests. He then offered a bullock for a sin-offering, and a ram for a burnt-offering, as an atonement for himself and the other priests. He then received from the people a ram for a burnt-offering, and two goats for a sin-offering, to be offered for them. By casting of lots, it was determined which of the goats should be slain, and which should be sent into the wilderness. This done, he took fire in a censer from off the brazen altar, put incense on, and placed it thus burning in the holy of holies, just before the ark, in order to perfume it. He then brought in part of the blood of the bullock of his own sin-offering, and sprinkled it once towards the top, and seven times between the veil and the fore side of the ark. He next came forth to the court, and having killed the people's goat of sin offering destined for slaughter, he returned for the third time to the holy of holies, and sprinkled part of the blood once towards the top, and seven times towards the front of the mercy-seat, to make atonement for the holy of holies, and the tabernacle defiled by all the iniquities of the children of Israel who assembled around it. He then returned to the sanctuary, and having mingled the rest of the blood of the goat which he had along with him with that part of the blood of the bullock which he had formerly left in a basin in the sanctuary, he sprinkled part of it towards both sides of the sanctuary; he touched the four horns of the golden altar with it, and sprinkled it seven times on it; and it seems did the same to the horns of the brazen altar in the court.

The high-priest next laid his hands on the head of the scape-goat, and confessed over it all the known crimes of the Hebrew nation, particularly those of the past year, and then sent off the goat ceremonially loaded with these crimes into the wilderness by a proper hand; but whether it was left to wander, or was thrown over a precipice, we know not. The high-priest then returned to the sanctuary, put off his linen robes, washed himself in water, and put on his golden vestments; returned to the court; offered his own and the people's ram for a burnt-offering; and the fat of the bullock and goat for a sin-offering, the carcasses of which were burnt without the camp. After blessing the people, and probably attending the evening sacrifice, he went home rejoicing. Num. xxix. 7-12. Lev. xvi. and xxiii. 23-32.

The modern Jews having no opportunity of sacrificing, the men take a cock, which, in their language, has the same name as a *man*, and dashing its head three times against the wall, or any thing else, wish it may be an atonement for them. They then lay the entrails on the top of the house, that the ravenous fowls may carry them away, and their sins along with them, into the land of forgetfulness.



We read of many occasional *fasts* in Scripture ; some of them were private, others public. Moses appears to have thrice fasted for the space of forty days before he received the first tables of the law ; forty for the sin of Israel's making the golden calf ; and forty when he received the last tables of the law. Deut. ix. 9, 18, and x. 10. Exod. xxxiv. 28. Elijah fasted forty days in the wilderness of Arabia. 1 Kings xix. 8. In another wilderness our Saviour fasted forty days. Matt. iv. 2. Of this last the popish observation of Lent is a fanciful and unauthorized imitation. The light of nature and word of God directs us, that whenever we have fallen into grievous sins ; when we feel or fear the infliction of God's judgments ; or when we have distinguished need of some special mercy and assistance, we ought, by fasting and prayer, solemnly to bewail our sins, supplicate forgiveness thereof, implore the averting or removal of judgments, and request the bestowal of necessary favours and help. Thus David *fasted* during the sickness of his child of adultery. 2 Sam. xii. 21. Ahab *fasted* when he and his family were threatened with ruin, 1 Kings xxi. 27 ; Daniel, when he understood that the Jewish captivity drew to an end, Dan. ix. and x ; Nehemiah, when he heard of the ruinous condition of Jerusalem, Neh. i. 4 ; Joshua and the elders of Israel *fasted* when part of their army was defeated before Ai. Josh. vii. 6. About forty-five years after, the armies of the eleven tribes *fasted* near Gibeon, on account of the repulses which they had sustained from the Benjamites. Judg. xx. 23, 26. Samuel and the Hebrews observed a solemn *fast* at Mizpeh, to supplicate deliverance from the oppression of the Philistines. 1 Sam. vii. 6. Informed that a prodigious army of Moabites, Edomites, and others, had invaded his kingdom, and were within thirty-eight miles of his capital, Jehoshaphat and his subjects observed a solemn *fast*. 2 Chron. xx. 3. The Ninevites, alarmed by the warnings of Jonah, *fasted* three days, and cried to God for his prevention of the threatened ruin ; and denied even the beasts their ordinary provision. Jon. iii. When locusts and other vermin had occasioned a terrible famine, Joel called the Hebrews to solemn *fasting*, and even infants to be deprived of the breasts. Joel i. 14, and ii. 15, 16. When Jehoiaikim and his subjects were alarmed by an invasion of the Chaldeans, Syrians, Moabites, and Ammonites, they observed a *fast* in the ninth month. Jer. xxxi. 6. When Haman obtained a ruinous decree against the Jewish nation, Esther, Mordecai, and the other Jews at Shushan, and in other places, observed a solemn *fast* of three days. Esth. iv. 3, 16. At the river Abava, Ezra and near 2000 other Jews observed a solemn *fast*, to obtain the direction and protection of God. Ezra viii. 21. Some time after, he and the Jews in Canaan observed another *fast*, to afflict their souls for the people's marriage with strange wives. Ezra ix. and x. Nehemiah and the Jews observed another solemn *fast*, and renewed their covenant with God. Neh. ix. and x.

Jezebel's *fast* to promote the murder of Naboth was abominably wicked. Perhaps it was rather a civil meeting of the rulers in Jezreel. 1 Kings xxi. 9-12. During their captivity in Chaldaea, the Jews superstitiously agreed on and observed two *annual fasts* ; the first in the fifth month, for the burning of the temple ; the other in the seventh month, on account of the murder of Gedaliah. Zech. vii. 3-5, and viii. 19. In our Saviour's time the Pharisees and disciples of John *fasted* very often. Matt. ix. 14. Some Pharisees *fasted* twice every week, with a great deal of solemn grimace in their external behaviour. Luke xviii. 12. Matt. vi. 16. The modern Jews observed about twenty-three *annual fasts* ; and, besides, some of them fast twice a week ; on Monday, because on that day Moses came down from mount Sinai ; and on Thursday, because on that day he went up to it ; nay, some *fast* four days every week. Affectionate children observe the day of their father's death as an *annual fast*. Whenever they are afflicted, or only dream an unpropitious dream, they observe *occasional fasts*. They observe their *fasts* with great austerity ; abstaining from all manner of food except sometimes a little butter and herbs ; they wear sackcloth, and other coarse apparel ; they lie on hard beds ; they rend their clothes ; go barefooted, and with a dejected countenance ; they read the book of Lamentations, sitting on the ground. From seven years old and upward, children, according to their ability, join in their *fasts*. At eleven the females, and at

thirteen the males, begin to observe their *fasts*, in all the rigour thereof.

According to the Christian law, *fasting* is altogether occasional ; and is to be used at the ordination of ministers, Acts xiii. 2, and xiv. 23, and on other public or private occasions, as the dispensations of Providence call for it. Matt. ix. 15. Luke v. 33-35, 1 Cor. vii. 5. In private *fasts*, persons should beware of making any public show. Matt. vi. 16. It is impossible to reconcile the liberties which most in modern times indulge themselves in, as to their eating and drinking on *fast-days*, with the word of God.

**FAT.** God prohibited the Hebrews to eat of the *fat* of beasts. Lev. iii. 17. Some think that this prohibition comprehended all kinds of *fat* ; others think, only the *fat* of such animals as might be sacrificed, as of oxen, sheep, and goats, was prohibited. Lev. vii. 24. Others, that only the *fat* of beasts actually sacrificed was forbidden, and no more of it than was easily separated from the flesh, and which we call *tallow*. This notion seems to be favoured by Lev. vii. 25. The *burning of the fat* to the Lord typified the inexpressible trouble of Christ's soul amid the flames of his Father's wrath ; and that we ought to devote ourselves to God's service with a heart all inflamed with holy love : and ought to have our most inward and beloved lusts destroyed by the Spirit of judgment and burning. Lev. iii. 9, 11. The Hebrews used the word which we render *fat* to signify the best of any thing : hence we read of the *fat* of wheat ; the *fat* of the land ; the *fat* of the flock. Ps. lxxxi. 16, and cxlvii. 14. Gen. xlviii. 6. Gen. iv. 4. Wicked men are represented as *fat* ; as *fatlings* ; as *enclosed in their own fat* : when they abound in honour, power, and wealth. Deut. xxxii. 14, 15. Ezek. xxxix. 18. Ps. xvii. 10. Their heart is *fat*, or *gross*, when men are self-conceited, stupid, careless, and unteachable. Ps. cxix. 70. Isa. vi. 10. They perish as the *fat of lambs* when they are easily and quickly wasted and destroyed. Ps. xxxvii. 20. Great men are represented as *fat ones*, because of their large possessions, joy, and pleasure. Isa. v. 17, and x. 26. Ezek. xxxiv. 16, 20. Ps. xxii. 29. Saints are *fat* when they abound much in spiritual graces and comfort. Ps. xcii. 14. Prov. xi. 25, xiii. 4, xv. 30, and xxviii. 25. The sword of the Lord is *fat with fatness* when his judgments cut off multitudes of men great and wealthy. Isa. xxxiv. 6.

**FATLING** ; an ox or calf, fatted for slaughter. Christ is likened to a *fatling* or *fatted calf* ; and his blessings to *fat things full of marrow* ; he and they are most plentiful, sweet, and nourishing provisions to our souls. Luke xv. 23. Matt. xxii. 4. Isa. xxv. 6. Prov. ix. 2. The saints are called *fatlings*, because of their innocence, spiritual beauty, cheerfulness, fulness of grace. Isa. xi. 6. See BULL.

**FATNESS** denotes plenty ; greatness. The *fatness of the earth* is a rich soil, or the fruits of a rich soil. Gen. xxvii. 28, 29. The *fatness of the olive tree*, of which the gentiles partake, is the soul-nourishing and comforting word, ordinances, and influences of Christ communicated to his church. Rom. xi. 17. The *fatness of God's house*, wherewith he satisfies the souls of his ministers and people, is the rich and abundant blessings of his goodness, grace, and comfort. Ps. xxxvii. 8, and lxiii. 5, and lxx. 4. Jer. xxxiii. 14. That which was set on Job's table was *full of fatness* ; when his trouble was removed, his riches abounded, and his soul was filled with the grace and consolations of the Holy Ghost. Job xxxvi. 16.

**FATHER.** (1.) The male parent of a child. Gen. ix. 18. It is sometimes put for both parents, as Prov. x. 1. (2.) The grandfather, or any other progenitor, however remote, especially if any covenant was made with them, or grant of blessings given them for their posterity : so Abraham, Isaac, and Jacob, and others, were the *fathers* of the Jews in the time of Christ. John iv. 20, and viii. 53. Heb. i. 1. Gen. xvii. 4. (3.) An inventor of an art and method of living ; an instructor of others in any science. Judg. xvii. 10. 1 Sam. x. 12. Thus Jabel was the *father* of such as dwell in tents, and Jubal the *father* of musicians. Gen. iv. 20, 21. Hiram the founder was a *father*, or chief director of the artificers belonging to Hiram king of Tyre and Solomon. 2 Chron. ii. 13. Elijah was a *father* to Elisha and the young prophets of Jericho. 2 Kings ii. 12. Founders of cities, and progenitors of the inhabitants, are called *fathers* of these cities : so Salma was the *father* of Bethlehem ;

**Hareph**, of Bethgader; Joab, of the valley of Charasnim; Jehiel the father of Gibeon. 1 Chron. ii. 51, v. 14, and ix. 35. (4.) *Father* is a title of respect: Naaman's servants called him their father. 2 Kings v. 13. Jehoram and Joash called Elisha their father. 2 Kings vi. 21, and xiii. 14. (5.) One who affectionately counsels, cares, and provides for one: so God is the *Father of the fatherless*. Ps. lxxviii. 5. Joseph was a father to Pharaoh. Gen. xiv. 8. Job a father to the poor. Job xxxix. 16.

God is called the *Father* of Christ. In the first person of the Godhead he from eternity begat him. Eph. i. 3. John i. 14. He is the *Father of spirits, of lights, of glory, of mercies*, of all things; he created angels and the souls of men, and preserves them in their nature and work; he is the origin and bestower of all light, glory, and merciful favours; he is the former and preserver of all things. Heb. xii. 9. Jam. i. 17. Eph. i. 17, and iv. 6. 2 Cor. i. 3. He is the *father of the rain, dew, ice, and hoar-frost*, as he forms and produces the same, and sends it on the earth. Job xxxviii. 28, 29. He was the *father of the Jews*, and is of all professors of the true religion, as he marvellously raises them up, establishes them in their national and church condition, and is their peculiar governor. Deut. xxxii. 6. Gen. vi. 2. He is the *father of the saints*; he begets them again into his image by his word and Spirit, adopts them into his family; renders them familiar with him, kindly cares, provides for, and protects them, and renders them joint-heirs with Christ of his heavenly inheritance. Rom. viii. 15, 16. He is the *father of all men* by creation, and providential preservation and government. Mal. ii. 10. Christ is the *everlasting Father*; from eternity the elect were chosen in him; by his obedience and suffering, by his word and Spirit, he confers their new state and nature, and gives them his kingdom, and every thing necessary. Isa. ix. 6, and liii. 10. The Old Testament saints are called the *fathers*; the apostles and other New Testament believers are called *children*. Ps. lxxv. 16. Satan is called a *father*; he introduced sin into the world; he makes men like himself, and directs and counsels them in their evil ways. John viii. 44. Abraham was the *father* of them who believe; he was an eminent pattern of their faith and obedience; and into his bosom they are gathered in the eternal state. Rom. iv. 11. Natural parents are called the *fathers of our flesh*. Heb. xii. 9. We are to *call no man father*; we are to acknowledge none but Christ, and God in him, head of the church, author of our religion, or Lord of our conscience. Matt. xxiii. 9. To call corruption our *father*, and the worm our *mother and sister*, is humbly to acknowledge that we sprang from dust; and shall by putrefaction return to it: and so may, for our meanness, claim kindred with vermin. Job xvii. 14. John Baptist turned the hearts of the *fathers to the children* when he excited the Jews in his time to believe the principles, receive the same endowments, and follow the practice of their godly ancestors. Mal. iv. 6. To *sleep with our fathers*, go to them, or be gathered to them, is to die like our ancestors, and go with them to the grave, or separate state of souls. 1 Kings ii. 10. Judg. ii. 10. Sometimes the father-in-law, or father of one's wife, is represented as his *father*; so Heli, who was the father-in-law of Joseph the carpenter, is represented as his *father*. Luke iii. 23.

**MOTHER**; (1.) A woman who has brought forth a child. Exod. iii. 8. (2.) The dam of a beast. Exod. xxiii. 19. The character of mother is applied, (1.) To the true church; she is Christ's *mother*; as he assumed our nature therein, and was a member thereof. Sol. Song iii. 11, and viii. 5. She is the *mother of believers*; in her, and in her ordinances, they are spiritually born, nourished, protected, and directed. Sol. Song iv. 4, and i. 6. She is *free*, now delivered from the bondage of ceremonies; and her true members are freed from the broken law, and the slavery of sin and Satan. She is *from above*; is of a heavenly original, frame, and tendency; and her true members have their conversation in heaven. Gal. iv. 26. Phil. iii. 20. (2.) To the kingdom of Judah, or family of David, which produced those wicked oppressors, Jehoahaz, Jehoikim, Jehoiachin, and Zedekiah. Ezek. xix. (3.) To a metropolis, or capital city of a country or tribe; and then the inhabitants, villages, or lesser cities are called *daughters*. Jer. i. 12. 2 Sam. xx. 19. (4.) To any female, superior in age, station, gifts, or race, or who deals tenderly with one.

Deborah was a *mother in Israel*; with tenderness and valour she judged, instructed, and governed that people. Judg. v. 7. The mother of Rufus was a mother to Paul; she kindly cared and provided for him. Rom. xvi. 13. (5.) The saints are Christ's *mother, sisters, and brethren*; he is formed in their hearts, by their spiritual union to him, and their receiving out of his fullness; and there is a dearer intimacy and relation between him and them than between the nearest relatives on earth. Matt. xii. 49, 50. (6.) Rome is the *mother of harlots and abominations of the earth*; the antichristian papacy there established produces multitudes of idolaters, whoredoms, and every other impiety. Rev. xvii. 5.

All superiors are called *fathers*, and *mothers*, or *parents*; intimating that we are to behave with a tender affection towards inferiors; and to teach inferiors, whether children, wives, servants, people, subjects, pupils, &c. to behave with a respectful and affectionate regard to them and their commands. Exod. xx. 12. Deut. v. 16. Kings are *nursing-fathers*, and queens *nursing-mothers* to the church, when civil rulers exert themselves to promote the true religion, and attend to the establishment and right government and prosperity of the church. Isa. xlix. 23, and lx. 16. To rebuke offenders as *fathers, mothers, brethren, or sisters*, is to do it in a respectful, tender, and affectionate manner. 1 Tim. v. 1-3.

**FATHOM**; a measure of six feet length. Our sailors have three kinds of *fathoms*: that of war-ships is six feet; that of merchant-ships is five and a half; and that of fly-boats and fishing vessels, it is said, is five feet. Acts xxvii. 28.

**FAULT**. (1.) Crime; offence. Gen. xli. 9. (2.) Defect. 1 Cor. vi. 7. The first covenant was *faulty*; the covenant of works could not secure man against falling from his holiness and happiness, nor recover him if he did fall. The ceremonial dispensation of the covenant of grace was carnal and burdensome, incapable to purify or quiet the consciences of sinful men. Heb. viii. 7. The zealous opposers of antichrist are *without fault*, are clear from popery, and free of legal guilt. Rev. xiv. 5. The saints are at last presented *faultless* before God, free from guilt, pollution, or infirmity. Jude 24.

**FAVOUR**. See GRACE.

**FEAR** is, (1.) A passion naturally inherent in animal and rational creatures, disposing them to avoid evil, real or imaginary. Men's fear of God is either *filial* or *slavish*. *Filial* fear is that holy affection wrought in men's souls by the Holy Ghost, as a Spirit of adoption, whereby it is inclined, and disposed kindly to regard God's authority, obey his commandments, and hate and avoid whatever is sinful. Jer. xxxii. 40. Gen. xxi. 12. Eccl. xii. 13. Neh. v. 15. Prov. viii. 13, and xv. 6. Heb. v. 7. And because this holy awe influences the whole of practical religion, it in general is called the *fear of God*. Deut. vi. 13. Ps. xxxiv. 9, 11, cxii. 1, and cxxviii. 1. *Slavish* fear is a dread of danger and punishment, arising from an inward sense of guilt. So Felix feared when he heard Paul preach. Acts xxiv. 25. This slavish dread of God's wrath, though not good of itself, is often by the Holy Ghost made useful towards the ushering in of conversion and deliverance of men's souls. Acts ii. 37, and xvi. 30, 31. *Fear of men* is either a reverential awe and regard of them, as of masters and magistrates, 1 Pet. ii. 18. Rom. xiii. 7; or a slavish dread of them, and what they can do, Isa. vii. 12. Prov. xxix. 25; or a holy jealousy and care, lest they should be ruined by sin. 1 Cor. ii. 3. Col. ii. 1. 2 Cor. xi. 3. 'True love to God, so far as it prevails, casteth out the slavish fear of God and men, but not the filial fear of proper awe and care; for so far as we discern an object amiable, we shall not slavishly dread but with due reverence desire it. 1 John iv. 18. Men are said to *fear the Lord*, not only when they sincerely believe on and obey him, but also when they have a resemblance of true religion, and regard to God. 2 Kings iv. 1, and xvii. 41. Isa. xxix. 13. (2.) *Fear* is put for the object or ground of fear; so God is called the *fear of Isaac*, Gen. xxxi. 42, 53; and *their fear*, that is, the thing that terrifies them, comes upon the wicked. Prov. i. 26, 27, x. 24, and iii. 25. God sent his *fear* before the Hebrews when they entered into Canaan; by terrible providences, or by impressing the minds of the Canaanites with the dread of the Hebrews, he rendered them spiritless, and void of courage to withstand them. Exod. xxiii. 27. *Is not thy fear, and thy confidence*

*thy hope, and the uprightness of thy ways?* where is now thy so much pretended fear of God, thy trust and hope in him, and the uprightness of thy ways? hast thou not plainly been a mercenary hypocrite, religious only for the sake of carnal gain? Job iv. 6.

**FEARFUL.** (1.) Terrible; awful; a proper object of revenge or dread; so God and his judgments are *fearful*. Deut. xxviii. 58. Luke xxi. 11. Heb. x. 31. (2.) Timorous; filled with dread of approaching evil. Deut. xx. 8. Matt. viii. 26. Isa. xxxv. 4. *Fearfulness* imports great dread seizing upon any one. Isa. xxi. 4, and xxxiii. 14. The *fearful*, who shall have their portion in hell, are such as, being destitute of a holy awe of God, have such a slavish fear of him, as they will not dare to come boldly to his throne of grace, and receive his Son and the blessings of the new covenant in him. Rev. xxi. 8.

**FEAST.** To perpetuate the memory of God's mighty works, to attach the Hebrews to the true religion by the frequent use of divinely instituted ceremonies; to allow them frequent seasons of instruction in his laws, of rest, pleasure, and cultivation of acquaintance with their brethren; but chiefly to prefigure good things to come, with respect to Jesus Christ and his fulness, God appointed a variety of sacred seasons or festivals. Besides the morning and evening hours of prayer, and daily sacrifice, and the weekly **Sabbath**, they had the monthly *feasts of the new-moon*; the annual *feasts of Passover and unleavened bread*; of **Pentecost**; of **Trumpets**; the *fast of expiation*, and *feast of tabernacles*; the *Sabbatical year of release*; the *year of jubilee*. They had also, in latter times, the *feast of Purim*, and of the *dedication*, but neither of these was by divine appointment.

1. The daily festival of the Hebrew nation was the hours of their morning and evening sacrifice; the first about nine o'clock in the morning, and the last about three o'clock in the afternoon. At each of these hours, a lamb, bought at the public expense, and which had the guilt of the whole nation ceremonially transferred on it by the stationary men, or representatives of the people, laying their hands on its head, was offered as a burnt-offering for them; a homer of fine flour, mingled with frankincense and beaten oil, for a meat-offering, and the fourth part of a hin of strong wine, for a drink-offering, attended it. Meanwhile, the people worshipped in the court, and the priests burned incense in the sanctuary. Did this prefigure Jesus the unspotted Lamb of God, having all the iniquities of an elect world laid on him, set up from everlasting, early promised and typified; and in the end of the world, in his early and latter sufferings, finished at the time of the evening sacrifice, offered for us as the foundation of our constant happiness, consolation, and worship? And is not his intercession founded on his atonement for us? Does not this daily festival teach us solemnly to worship God in secret, and in our families, at least twice every day? and that all our life long, particularly in youth and old age, we ought to live devoutly and joyfully, by faith on the Son of God crucified for us? Exod. xxix. 38-45. Lev. vi. 9-12. Num. xxviii. 1-8.

2. The weekly Sabbath had a ceremonial signification added to the original and moral one: it is called a sign between the Lord and the Hebrew nation. It was a memorial of their deliverance from Egypt, and of their feeding on manna in the desert. It was a symbol of our spiritual rest in Christ, a figure of our evangelic rest in the New Testament church, and of our Sabbath eternal in the heavens. On it was appointed a total, a holy cessation from all labour, whether servile or not. No fire was to be kindled for preparing utensils for the tabernacle, or for dressing the manna; the daily sacrifices were doubled, and the whole day spent in the spiritual worship of God; and if any profaned it, he was put to death. Under the gospel, how glorious our liberty and rest from ancient ceremonies, from sin and Satan, and our works of self-righteousness! how improper fiery contentions! how frequent and clear our views of Christ and his atonement! how spiritual our worship! and how great the danger of papists and others who corrupt it. How much more glorious the rest of heaven, where, with endless and redoubled devotion, we, ceasing from every sinful, contentious, and legal work, shall behold, rejoice, and glory in the Lamb once slain, and now in the midst of the throne! In the view hereof, let us with pleasure remember the Sabbath-day, to keep it holy; let Jesus, the atonement

and the soul-nourishing provision and joy that attend him, be our all, and in all. Exod. xxxi. 12-17, and xxxv. 2, 3. Num. xxix. 9, 10, and xv. 32-35.

3. The design of the *feast of new-moons* was to acknowledge God as the giver of the moon to rule by night, and as the gracious Governor of the world, who has the times and seasons in his own power; and to expiate the sins, and acknowledge the mercies of the finished month, and lay an evangelic foundation for the duties of the commencing one. It was observed on the first day of the appearance of the new moon; and, to prevent mistakes, the Jews often observed two days. They rested from their servile labour; met for instruction in the law of their God, in their synagogues, &c.; and offered two bullocks, one ram, and seven lambs for a burnt-offering, with their respective meat-offering and drink-offering, and a kid for a sin-offering; over which, as they lay burning on the altar, the priests blew their silver trumpets; the people too had generally feasts in their own houses. Did not this typify the renovation of all things by Jesus Christ? our nature being united to his, again shone forth *fair as the moon*: and the moon-ruled ceremonies of the Jewish church were abolished, that the gospel-church might shine forth *fair as the moon*. Quickly shall this moon-like world vanish away, and be succeeded by endless brightness, never to withdraw its shining. Under the gospel, what large views have we of Jesus' full atonement! what a joyful sound of salvation preached through him! what rest from legal ceremonies and spiritual slavery! what instruction in the knowledge, and feasting on the fulness of our God! When the last trumpet shall be blown at the coming of our once crucified Redeemer, what full deliverance from sin, from servitude! what views of and rest in God shall we for ever enjoy! Num. x. 10, and xxviii. 11-15. Ames viii. 5. 2 Kings vi. 24. Ps. lxxxi. 1, 2. 1 Sam. xx. 5, 18.

4. The **PASSOVER** was observed at the time we call Easter. The design of it was to commemorate the Israelites' deliverance from Egypt; to seal the new covenant with the believers among them; to prefigure our redemption by Christ, and represent our spiritual fellowship with him and his people. It was first observed on that night on which the Hebrews went forth out of Egypt. On the tenth day of the month Abib, each man, for his family, or, if his family was small, he for his and his neighbour's family, took a male lamb, or kid, of a year old, and quite unblemished. It was kept in the house alive till the fourteenth day of the month; on the evening of which, after a careful search for, and destruction of all leavened bread in their houses, it was slain; and with the blood thereof received into basins, they, with a bunch of hyssop, sprinkled the upper lintel and posts of their doors, that the destroying angel might not enter their houses. The flesh of the lamb was then roasted whole on a spit, and eaten by the circumcised Hebrews, and such circumcised servants as they had bought with their money, or such gentiles as, being proselytes, had been circumcised, along with the unleavened bread and bitter herbs, and amid pious conference with their children; but no bone of it was to be broken in the killing, roasting, or eating of it. What remained of the flesh over night was burned with fire. At first they did eat it with their loins girded, their shoes on their feet, and their staff in their hand, and in great haste, to signify their immediate departure from Egypt. In after-ages, they used to drink a cup of wine, and sing a sacred hymn, probably, Ps. cxlii-cxviii. While they ate the passover, the first-born of Egypt was slain: Pharaoh was forced to allow their departure, and judgments were executed on the gods of Egypt. Before the passover, they used to busy themselves in finishing their ceremonial purifications, if possible. Such as were on a journey, or under sickness, or ceremonial uncleanness, at the proper time, were obliged to observe the feast on the fourteenth day of the second month: and some of their rabbins say, that if the greater part of the congregation was at any time unclean, the whole observation was delayed till the second month. He that wilfully neglected the *passover* was condemned to death. Did these rites prefigure that Jesus, the precious, mighty, and unspotted Son of God, who was set up from everlasting, and promised and typified since the fall, should, in the fulness of time, assume our nature, and in the fourth year of his public ministry, and on the fourth day from his solemn entrance into Jerusalem, should endure bitter sufferings,

and be roasted in the fire of his Father's wrath, but not a bone of him broken, that he might be our complete protection from the wrath of God, and the means of destroying sin, Satan, and death; and he, with unfeigned faith, sincere candour, and bitter grief for sin, fed upon, as the heart-supporting and cheering food of our soul, enabling us to go up from the world towards our everlasting inheritance in the Canaan above.—Blessed be the Lord, that we gentiles are taken in among his people to eat thereof; and that though of old we were far off, and in our uncleanness, yet now under the gospel, we have a second opportunity to feed on Christ, our *passover sacrificed for us*; Satan has been forced to yield to our escape; idolatry has been overturned; and a people consecrated to the Lord. Exod. xii. Num. ix. and xxviii. 16. Deut. xvi.

The Hebrews twice observed the passover in the wilderness. Joshua caused them to observe it a third time, when he had just passed the Jordan, in his entrance into Canaan. It was solemnly observed in the times of David and Solomon, and in the time of Hezekiah and Josiah, 2 Chron. xxx. xxxv.; but there is too much reason to believe, that, before the captivity, the Jews were oft negligent as to a punctual observance thereof. After the captivity, particularly in the time of Christ, they seem to have attended more exactly to the rites thereof. At it, and the two other more general feasts, it is said, such as came from a distance had free lodging at Jerusalem.

5. The feast of UNLEAVENED BREAD was an appendage to the passover, and immediately succeeded it. It continued seven days, on none of which any *leavened* bread was to be eaten, but *unleavened*, to commemorate the Hebrews' hasty departure from Egypt before their dough was leavened. To commemorate the beginning of their march on the *first*, and perhaps their passage through the Red Sea on the *seventh*, the first and last days of this feast were to be holy convocations, no servile work was to be done thereon. On every day of it, two bullocks, one ram, and seven lambs of the first year, were offered for a burnt-offering, and a kid for a sin-offering, with their respective meat-offerings and drink-offerings; and the silver trumpets were blown over the burnt-offering, as it lay on the altar. On the second day a sheaf of barley publicly reaped was given to the priest: and it being thrashed, winnowed, and dried by the fire, and ground in the mill, a homer of the meal was taken, heaved, and waved with oil and frankincense; part of it was burned on the altar, together with a lamb of the first year for a burnt-offering, with two tenth deals of fine flour for a meat-offering, and a fourth part of a hin of wine for a drink-offering; and after this they might begin their harvest. Before this feast began, not only was leaven put from all their dwellings, but their houses were often whitened. Did this feast represent Jesus' state of debasement? his week of life fulfilled in sanctity, sorrow, and suffering? and our constant living on him as the uncorrupted nourishment of our souls; carefully avoiding the leaven of malice, hypocrisy, error, and corrupt practices? Was not the first period of the gospel-church a time of solemn convocation to Christ? and shall not the millennial period be more so? Did not Jesus, the *corn of wheat*, once die for our offences, and, on the second day of unleavened bread, rise for our justification, as the *first-fruits*, that he might sanctify his people, and introduce the harvest period of the gathering of multitudes to himself, by means of the gospel? Exod. xii. and xiii. Lev. xxiii. 6-14. Num. ix. 9-14, and xxviii. 17-25. Deut. xvi. 1-7. Josh. v. 2 Chron. xxx. and xxxv.

6. To render thanks to God for the quiet possession of Canaan, and for the mercies of the finished harvest, to commemorate the giving of the law from Sinai; and to prefigure the descent of the Holy Ghost on the apostles, the Jews observed the FEAST of PENTECOST, on the 50th day after the second of the feast of unleavened bread, which being a week of weeks, or forty-nine days, occasioned its being called the FEAST of WEEKS. No servile work was done thereon, but they offered one he-lamb for a burnt-offering, with a double meat-offering; next, two bullocks, one ram, and seven lambs for a burnt-offering, with their respective meat-offering and drink-offering, and a kid of the goats for a sin-offering; next, one bullock, two rams, and seven lambs for a burnt-offering, and a kid of the goats for a sin-offering; finally, two lambs for a peace-offering, the flesh of which was wholly sacred to the priests; along

with which, two loaves of leavened bread of fine flour were presented at the altar. At this time, also, they presented their first-fruits in a solemn manner, and the silver trumpets were blown over the burnt and peace-offerings. By the threefold burnt-offering, they acknowledged God their sovereign, and the proprietor of their country, in whose sight their sins needed much atonement. By the two sin-offerings, they confessed their guilt, and implored his pardon; by their peace-offering, loaves, and first-fruits, they confessed their goodness, and begged his blessing on their increase. Did this prefigure the plentiful effusion of the Holy Ghost at Pentecost, and the marvellous spread of the gospel, and the discovery of the nature and virtue of Christ's death that should follow thereon? Did it portend how plentifully the first-fruits of the gentiles should then, with great humility and thankfulness, give themselves and all they had to the service of Christ? Is it not observable, that as, on the day of Pentecost, God gave the law from Sinai; so, on that very day, the gospel-law began remarkably to come out of Zion? Lev. xxiii. 9-21. Num. xxviii. 26-31. Deut. xxvi. 1-11. Acts ii.

7. When the Hebrews had ended their vintage, they observed the feast of TRUMPETS on the same day with that of the new moon of the seventh sacred month, and which was the first day of their civil year. It seems to have happened in our September. The design of it was to commemorate the creation of all things: to give thanks for the mercies of the finished year; to sanctify the commencing civil year; to prepare the people for the great day of expiation. On it there was a holy convocation of the people to hear the law of God, and an entire cessation from labour; besides the daily and new moon offering, one bullock, one ram, and seven lambs were offered for a burnt-offering, with their respective meat-offering and drink-offering, and a kid of the goats for a sin-offering; and from morning to night were the silver trumpets, if not also other trumpets of horn, blown over the burnt-offerings. Did this prefigure the beginning or whole of the gospel-period, wherein Jesus, as the great atonement, is preached and constantly exhibited; men rest from Jewish ceremonies, and heathenish and other wicked courses, and are blessed with the distinguished knowledge of God? Num. xxix. 1-6, and x. 10.

8. Passing the FAST of expiation on the tenth day of this seventh month, as it has been already noticed, the feast of tabernacles began on the 15th day, and continued eight days; and on the first and eighth there was a solemn convocation, on which no servile work was allowed. On the first they cut down branches of palm-trees, willows, and such others as had plenty of leaves, and with these erected booths for themselves to dwell in during the feast. They also carried small bundles of beautiful branches to the temple or synagogue, waving them towards the four winds, and crying, HOSANNA. On this day they offered thirteen bullocks, two rams, and fourteen lambs for a burnt-offering, with their respective meat-offering and drink-offering, and one kid for a sin-offering. This oblation was repeated during the first seven days, except that the number of the bullocks was daily diminished by one. On the eighth day, which they reckoned the principal, they offered one bullock, one ram, and seven lambs for a burnt-offering, with their respective meat-offering and drink-offering, and one kid for a sin-offering. With singing, *Ye shall with joy draw water out of the wells of salvation*, the people drew water out of the pool of Siloam, and the priests poured it forth, mingled with wine, at the bottom of the brazen altar. It was the design of this solemnity to commemorate the Hebrews' dwelling in tents in the wilderness; to represent the fertility of Canaan, and to praise the Lord for it. And did it prefigure Jesus tabernacled in our nature, and gradually putting away sin by the sacrifice of himself, and then rising again on the eighth or third day, and ascending to everlasting rest and gladness? Did it prefigure the happy though unfixed state of the gospel-church, in consequence of his expiation of our sins? How the nations were gathered to Shiloh, received the Holy Ghost, rested from ancient ceremonies and sinful and legal labours, and with joy received instruction in the knowledge of God; and after the opening of seven seals, of the manifold purposes of God, shall, by virtue of Christ's resurrection on the eighth day, at last enter into the complete joy of the heavenly

state? The gospel solemnities of hearing the word, and of administration of sacraments, are called the *feast of tabernacles*, as they suit the unfixed state of the church, and are proper seasons of much spiritual gladness. Lev. xlii. 33-43. Num. xxix. 12-28. Deut. xvi. 13-15. Zech. xiv. 16-19.

9. The seventh year, or year of RELEASE, was a continued festival; a season of spiritual instruction; a relief to poor debtors; a monitor to teach the Hebrews that their land was the Lord's property, and his providence, not its fruitful soil, their security for provision. It began with the seventh sacred month. The land lay untilld; the spontaneous growth was the property of the poor, the fatherless, and widow; the people spent their time in reading and hearing the law of the Lord; every debt owing by a Hebrew was forborne, if not forgiven. On any seventh year, a Hebrew bond-servant who had served six years was dismissed free, if he pleased, with a variety of compliments from his master. Did this typify our acceptable year of gospel release? Jesus, having finished his course of bond-service, is dismissed from under the law, and has received gifts for men. What spiritual rest and instruction! what forgiveness of sin! what blessings spontaneously flowing from the love of God, are exhibited and given to us poor sinners of the gentiles! And when we have finished our course of hard service on earth, with what solemnity shall we be dismissed into the everlasting joy of our Lord! Lev. xxv. 2-7. Deut. xv. 1-18. Isa. lxi. 1-3, and lxiii. 4.

10. The JUBILEE was every forty-ninth or fiftieth year. It commenced on the very day of the *fast of expiation*. It was proclaimed with the sound of rams' horns. No servile work was done on it; the land lay untilld; what grew of itself belonged to the poor and needy; whatever debts the Hebrews owed to one another were wholly remitted; hired as well as bond servants of the Hebrew race obtained their liberty; inheritances referred to their original proprietors; and so, as the jubilee approached, the Hebrew lands bore the less price. By this means their possessions were kept fixed to particular families, and their genealogies kept clear; and sinful hasting to be rich was discouraged. And did it not prefigure the happy period of the gospel dispensation, founded on the death and resurrection of Christ; when, on the preaching of the gospel by weak instruments, the sinners of mankind, especially of the gentiles, had their sins forgiven, shared of freedom, and rested from legal ceremonies and the slavery of sin; and the heathen returned to the church, from which they had been almost excluded! Was it not an emblem of our spiritual rest, freedom, forgiveness, and wealth in our new covenant state? Was it not a figure of our eternal felicity, when the times of rest and refreshment shall come from the presence of the Lord, and we shall obtain the heavenly bliss long forfeited by sin! Lev. xxv. 8-55.

At three of these feasts, viz. the passover, pentecost, and the feast of the tabernacles, all the Hebrew males capable of travelling were to attend with gifts to their God; nor did ever the enemy then invade their land till the wickedness of the Jews was great, or the feasts no longer binding; as when Titus laid siege to Jerusalem. Many of these feasts were in the beginning of the month, or in the beginning of their sacred or civil year: does this not teach us that all our holiness and happiness must be founded on our feasting by faith on Jesus' atonement and fulness? About A. M. 3840, Judas Maccabeus instituted the *FEAST of dedication*, to commemorate the recovery of the temple from the Syrians, the purging of it of idols and other abominations, and the careful reparation and dedication of it to the service of God. It was in winter, beginning on the 25th day of Chisleu, which answers to part of our December, and lasted eight days. These were spent in civil joy and gladness. To commemorate their restored property, lamps were lighted in every family; sometimes one for every man, sometimes one for every person, man or woman, and some added a lamp every day for every person in their house: thus, if the family consisted of ten persons, ten lamps were lighted the first day, twenty the second, and so on to eighty on the eighth day. This feast was observed in other places as well as at Jerusalem. John x. 22. Esther and Mordecai appointed the *FEAST of PURIM, or lots*, to commemorate the Jews' deliverance from the universal massacre which Haman had by lot determined against

them. On the 13th day of the month Adar, which partly answers to our February, the Jews observed a strict fast, eating nothing for twenty-four hours; and every one above eighteen years of age is obliged to observe it, in remembrance of Esther's fast; but if it fall on a day improper for fasting, viz. on Friday or Saturday, they fast on the preceding Thursday. The fast being ended, on the evening of the 13th day, they assemble at their synagogues; and after thanking God for the rise of the joyful occasion, they, from a written roll of parchment, read the whole book of Esther. At five different places the reader roars loud with a terrible howling. He mentions the ten sons of Haman with one breath, to intimate that they were all cut off in a moment. Whenever the name of Haman is mentioned, the children, with horrible outcries, strike the pavement with mallets and stones. Anciently it seems they broke to pieces a great stone, which they carried in and called *Haman*. After the reading is concluded with terrible curses against Haman, and Zerish his wife, and his ten sons, they return home, and sup on milk-meat rather than flesh, and send liberal presents to their poor brethren that they may have somewhat to feast on. Early next morning they return to their synagogue; and after reading the passage in Exod. xvii. relative to the Amalekites, of whom Haman was one, they again read the whole book of Esther in the manner above mentioned. Returning home they spend the rest of the day in feasting, sports, and dissolute mirth; each sex dressing themselves in the clothes of the other. The rich send a part of their provision to feast their poor brethren. Pretending that Esther, by intoxicating Ahasuerus, obtained the deliverance, their Rabbins allow them to drink till they are intoxicated. On this day they give a multitude of presents—scholars to masters, heads of families to their domestics, and the rich to the poor; but only to such as are of the same sex with themselves. Anciently they were wont to erect a gibbet, and hang a man of straw called *Haman*, but as this was suspected for an intended insult of our crucified Redeemer, and it was alleged they sometimes hung up Christians, Justinian the emperor prohibited it under the penalty of their losing all their privileges. This was followed by no small insurrection and bloodshed. This feast is continued also on the 15th day, but it is remarkable for nothing but feasting on what they had left the day before, and some mad ivolics. When their year has thirteen months, i. e. every third year, they observe the festival in both months. But such is the disagreement of authors, that we can hardly say on which of the two months they observe it with lesser or greater solemnity. Esth. iii. 7-13, and ix. Under the gospel we have no divine warrant for any religious festival, except the observance of the Lord's day and supper dispensed thereon be so called; and indeed this last, if not rather the whole Christian life, is called a *FEAST*; it is to be spent in a careful desire after and joyful receiving of Christ and his fulness, in fellowship with him and his people. 1 Cor. v. 8. Some primitive Christians, to testify their unity and mutual affection, and to assist the poor, observed *feasts of charity*, just before or after the celebration of the Lord's supper; but drunkenness and other enormities being committed thereat by some naughty persons, they were laid aside. 1 Cor. xi. 21, 22, 34. Jude 12.

Civil feasts are well-known entertainments, at which assembled friends, for promoting mutual affection, do with gladness feed plentifully on delicate provision. Such feasts were kept at weaning of children, Gen. xxi. 8; at making of covenants, Gen. xxiv. 30; at marriages Gen. xxix. 22; at shearing of sheep, 1 Sam. xxv. 26, and 2 Sam. xiii. 23, 24; and on other amicable occasions, Job i. 4. Luke xv. 23. Kings frequently made feasts. Pharaoh feasted his servants on his birthday, Gen. xl. 20; Solomon his, 1 Kings iii. 15; Belshazzar and Herod their lords, Dan. v. 21. Mark vi. 21; Vasshi, the women of Shushan; but that of Ahasuerus exceeded any other recorded in history, sacred or profane: it being made for all his subjects that pleased to attend, and lasted half a year. Esth. i. In allusion to such an entertainment, the dispensation of the gospel is called a *feast of fat things, of wines on the lees, made for all people*, in a mountain; and as a *dinner or supper*, to which every one is welcome; therein God, Father, Son, and Holy Ghost, to show their infinite riches, liberality, and love, exhibit and offer the whole unbounded fulness of the new covenant, that multitudes of sinners, Jews or gen-

files may, with desire, affection, and joy, assemble and feed their souls thereon. Isa. xxv. 6. Matt. xxi. 1-14. Luke xiv. 15-24. He that hath a merry heart or good conscience hath a *continual feast*; hath constant peace and comfort. Prov. xv. 15. But carnal feasting, in times of public danger or calamity, is very criminal before God. Isa. xxiii. 12. Amos iv. 4-6.

FEATHER. See WING.

FEEDLE. See WEAK.

FEED is a metaphor taken from flocks, and is expressive both of the eating of the flock and of the care of the shepherd to provide them food. To *feed* one's self is to take meat for the body, Jude 12. Isa. xxvii. 10; or with desire and delight, to take, use, and depend on persons or things. Idolaters *feed* on ashes when with desire and delight they worship and depend on idols that can do them no good, but hurt. Isa. xlv. 20. Ephraim *fed* on the east wind when, with desire and delight, they trusted to the Assyrians or Egyptians for help and relief. Hos. xii. 1. The Chaldeans *fed*, every one in his place, when their armies, like flocks, took up their quarters, and spoiled the places assigned them. Jer. vi. 3. Israel *fed* on Carmel and Sharon when, after the Chaldean captivity, and their present dispersion, they returned to a safe and prosperous condition in their own land, Jer. i. 19. Gospel hearers, once more or less outrageous in wickedness, *feed together*; *feed* in the ways, in high places, in mountains, and in a good pasture, when, in kind fellowship, they have a safe and public attendance on divine ordinances, and have their souls nourished with the abundant fullness of God in Christ, communicated to and received by faith. Isa. xi. 7, lxxv. 25, and xlix. 9. Ezek. xxxiv. 13-15. Jer. xxxi. 10-14. Zech. ix. 16, 17. Death, as a hungry wolf, *feeds* on the wicked; their bodies are wrathfully corrupted, and their souls terribly tormented. Ps. xlix. 14.

God *feeds* his people by ruling, defending, supporting, strengthening, and comforting them, inwardly with gracious favours and influences; or outwardly, by exerting his power and providence in their behalf. Ps. xxvii. 4. Gen. xlviii. 15. He *feeds* them with bread of tears, and wine of astonishment, when he lays heavy and confounding troubles on them. Ps. lxxx. 5. He graciously *feeds* them with his rod when he uses their afflictions to purge away their sin, and work for them an exceeding and eternal weight of glory. Mic. vii. 14. He *feeds* all creatures, giving them what is necessary for their support. Ps. cxlv. 15. Matt. vi. 26. He *feeds* his enemies with judgment; with their own blood; with wormwood; when he inflicts fearful, distressing, and ruinous judgments upon them. Ezek. xxiv. 16. Isa. xlix. 26. Jer. ix. 15. He *fed* the ten tribes, as a lamb in a large place, when he scattered them in Assyria, Media, &c. Hos. iv. 16. Christ *feeds* his people; he wisely and kindly applies to their souls his supporting, strengthening, and comforting word, blood, and Spirit; he rules and protects them, and will for ever render them happy in the enjoyment of himself and his fullness. Isa. xl. 1. Rev. vii. 17. He *feeds* in the name and strength of the Lord; as authorized and assisted by his Father and the Holy Spirit. Mic. v. 4. Ministers *feed* their people when they preach to them the nourishing truths and fullness of Christ; rule them according to his word; and show themselves patterns of holiness. Acts xx. 28. Jer. iii. 15. The lips of the righteous *feed* many; their edifying instructions, advices and encouragements, do good to the souls of many. Prov. xvi. 21. Magistrates *feed* their subjects by wisely governing them, and providing for them what is calculated for their real welfare, as gospel ordinances, &c. 2 Sam. v. 2. Wicked ministers or magistrates *feed* themselves, not their flock; they seek their own ease, honour, or wealth, not the real advantage of their hearers or subjects. Ezek. xxxiv. 2, 3. Sinners hire themselves to Satan to *feed swine* when they abandon themselves to the basest lusts and most abominable practices. Luke xv. 15.

FEEL; to discern by handling. Gen. xxvii. 12. Christ has a *feeling* of our infirmities; having endured the like, he tenderly sympathizes with us in our troubles. Heb. iv. 15. Such as keep God's commandments *feel* no evil; meet with nothing that really tends to their hurt. Eccl. viii. 3. The heathen *feel after* God when, amid great ignorance and mistake, they search out and perceive his existence, and some of his perfections. Acts xvii. 27. Wicked men *feel* no quietness in their bellies when that which they have sinfully got-

ten occasions tormenting challenges of conscience. Job xx. 20. Before pots can *feel* the heat of kindled thorns (i. e. very suddenly) shall they be destroyed with the blast of God's judgments. Ps. lviii. 9. They are past *feeling* when their conscience is so seared that they can commit the most horrid crimes without the least conviction or remorse. Eph. iv. 19.

FEIGN; deceitfully to forge, Neh. vi. 8; to put on an appearance of what is not real. *Feigned lips* are such as utter what the heart thinks not. Ps. xvii. 1. *Feigned obedience* is what proceeds not from a sincere and good will. Ps. lxxxv. 14. *Feigned words* are such as represent persons or things otherwise than they really are. 2 Pet. ii. 3. *Unfeigned* is that which is sincere, true, and candid; so *faith unfeigned* is that whereby the heart, with sincerity and candour, receives Christ and all his fullness, as offered in the gospel. 1 Tim. i. 5.

To FELL trees or beams, is to cut them down. 2 Kings iii. and v. 6. The king of Babylon is represented as a *feller*, because he destroyed the nations, and caused a vast many trees in Lebanon to be cut down for his sieges. Isa. xiv. 8.

FELIX (CLAUDIUS) succeeded Cumanus, as deputy for the Romans in the government of Judea; he enticed Drusilla to divorce Azizus king of Emesa, and marry himself: he sent prisoner to Rome, Eleazar, a noted robber, who had committed great ravages in the country: he procured the death of Jonathan the high-priest for his taking the liberty to admonish him of his duty; he defeated about 4000 assassins, headed by an Egyptian impostor, who had posted themselves in the mount of Olives, Acts xxi. 38. Paul was brought before Felix at Caesarea, where he resided; and, notwithstanding all that Tertullus and his assistants could say, was treated by him with no small humanity. He refused to regard their accusations, till Lysias, the chief captain, who sent him under a guard, came down: he permitted his friends to see him in the prison, and do him what service they could. Hoping that they would have purchased his release, he often sent for Paul and communed with him. Upon one of these occasions, Paul entertained Felix and Drusilla his wife, a hardened Jewish professor, with a discourse concerning temperance, righteousness, and the last judgment, till Felix's awakened conscience made him to tremble; but to avoid further conviction, he desired Paul to desist, and he would call for him at a more convenient season. A. D. 60, he was recalled to Rome, and Festus was sent in his room. To do the Jews a pleasure, he left Paul bound; this, however, did him no service; numbers of them followed him to Rome, and complained of his extortion and violence. He had been punished with death, had not his brother Pallas, by his credit at court, preserved his life. Acts xxiii. and xxiv.

FELLOES. See WHEEL.

FELLOW, when used by itself, is a term of reproach or contempt; and signifies an insignificant or wicked person. Gen. xix. 9. Luke xxiii. 2. Acts xxii. 22. In other cases it signifies an equal; a companion; a partner: so we read of *fellow-servants*; *fellow-soldiers*; *fellow-labourers*; *fellow-citizens*; *fellow-helpers*. Matt. xviii. 28. Col. iv. 11. Phil. iv. 3. Rom. xvi. 7. Eph. ii. 19. 3 John 8. Christ is called God's *fellow*; he is equal to the Father in power and glory. Zech. xiii. 7. Ministers and saints are called Christ's *fellows*; they imitate him in his work, carry on the same design, and share with him in his honours; but his fullness of the Spirit, and dignity of office, is far superior to theirs. Ps. xlv. 7. The gentiles are made *fellow-heirs* of the same body when they are admitted into the gospel-church, and share the spiritual privileges of it equally with the Jews. Eph. iii. 6.

FELLOWSHIP, or COMMUNION; (1.) Joint interest; partnership. Phil. iii. 10. and ii. 1. (2.) Familiar intercourse. Ps. xciv. 20. The saints have *fellowship* with God; they are interested in whatever he is and has, and are allowed intimate familiarity with him. 1 John i. 7. Eph. ii. 18. They have *fellowship* with Christ in his sufferings; he suffered in their room; these sufferings are imputed to them, and the virtue thereof experienced by their hearts. Phil. iii. 10. The *fellowship of the gospel* is the mutual interest and intercourse of saints and ministers, in the profession of the truths, experience of the blessings, and observance of the rules and ordinances of the gospel. Phil. i. 5. There is no *communion or fellowship* between Christ and Belial, *ala*

and holiness; i. e. neither mutual interest nor friendly intercourse. 2 Cor. vi. 14, 15. The bread and wine in the Lord's Supper are the *communion* of the body and blood of Christ; they signify, seal, and apply the same; and are means of our partaking of Christ's person, righteousness, and fulness for the nourishment of our souls. 1 Cor. x. 16.

**FENCE**; what tends to protect a thing, as walls do cities. The wicked are as a *tottering fence* and *bowing wall*; their ruin comes on them very suddenly. Ps. lxxii. 3. **FENCED**; walled round about; and so made strong and difficult to be taken or hurt. 2 Chron. xi. 10. Job x. 11.

**FENS**; miry places. Job xl. 21.

**FERRET**; a four-footed animal, of a middle size, between a polecat and a weasel. It was originally a native of Africa; but is now common with us. Its upper teeth are straight, distinct, and sharp; the lower are obtuse and clustered; two of them stand inward. Its feet are formed for climbing. Our people use this animal for taking rabbits. They plant nets at the mouth of the burrows, and then turn in the ferret to chase them out from their retreats. Bochart will have the *ANAKAH* to be a lizard or newt. The Septuagint and Vulgate versions make it the weasel-mouse. It is plain that it has its name from its whining noise; and that it was unclean under the law. This animal might represent wicked men, murmurers, mischievous, and earthly. Lev. xi. 30.

**FERRY**; a place where passengers are carried over a river or arm of the sea in boats; and a *ferry-boat* is that which is used for that purpose. 2 Sam. xix. 18.

**FERVENT**; warm, burning. *Fervent in spirit*, very zealous and active. Rom. xii. 11. *A fervent mind* denotes great concern, love, and affection. 2 Cor. vii. 7. *Fervent charity*, or love, is that passion which fills one with the utmost regard for one, and the strongest inclination to do him good. 1 Pet. iv. 8, and i. 22. *Effectual fervent prayer* is that which is very earnest, proceeding from the strongest inward desire of heart. Col. iv. 12. Jam. v. 16.

**FESTUS** (PORTIUS) succeeded Felix in the government of Judea. When he came first to Jerusalem some of the principal Jews solicited him to condemn PAUL, whom Felix had left in prison; or, at least, to give orders for conveying him to Jerusalem. Festus, perhaps ignorant of their intention to murder him by the way, rejected their request, and told them that the Romans condemned nobody before they heard his defence. He bid them come down to Cæsarea, and he should consider their charge. They went down in a few days; and after they had laid the charge against Paul, he was allowed to make his defence. Festus, perhaps influenced by a bribe, inclined to rerat Paul to Jerusalem; but this was prevented by Paul's appeal to Cæsar. Some time after, at the desire of Agrippa, Festus allowed Paul to make a further defence, that he might write the more distinctly to the emperor concerning his case. When Paul gave an account of his conversion and call to the apostleship, Festus, ignorant of these affairs, pronounced that his much learning had made him mad; and soon after sent him to Rome. Acts xxv. and xxvi. Festus was extremely active in suppressing the numerous bands of robbers and assassins that then infested Judea. He also suppressed a magician that drew multitudes after him into the desert. After he had enjoyed that office about two years he died, and was succeeded by Nero Albinus.

**FETCH**; brought; to bring. 2 Sam. ix. 5. Gen. xxvii. 14.

**FETTERS**; shackles or chains, for binding prisoners and madmen. With such were Joseph's feet hurt in the prison. Ps. cv. 18. With such was Samson bound by the Philistines. Judg. xvi. 21. With such were Manasseh, Jehoiakim, and Zedekiah bound, when they were led captive to Babylon. 2 Chron. xxxiii. 11. 2 Kings xxiv. and xxv. 7. The saints bind nobles with *fetters of iron*, when, by prayer and the exercise of the power that God gives them, they restrain them from accomplishing their wicked designs. Ps. cxlix. 8.

**FEVER**; a disease consisting in a fermentation of the blood, accompanied with a quick pulse and excessive heat. It is often found in the most healthy bodies, where there was no morbid apparatus. In the beginning of this distemper vomits are very useful. The more acute the fever is the thinner should the diet be, and no matter if the patient fast several days

successively, as meat tends to increase the disease. Whenever the urine forms a considerable sediment the principal danger is over. A frequent blowing of the nose, without the discharge of matter, and a quick, but weak and faltering pulse, are almost infallible presages of an approaching death. The kinds of fevers are exceeding numerous; as essential, symptomatic, continual, intermitting, &c. Deut. xxviii. 22.

**FEW**. The saved persons are *few* in comparison of the damned multitudes; the believers of the gospel are *few* in comparison of unbelievers. Matt. vii. 14, xx. 16, and xxii. 14.

**FIDELITY**; strict adherence to one's promise or trust. Tit. ii. 10.

**FIELD**; a piece of ground in the country. Gen. iv. 8. The world is called a *field*; its boundaries are extensive; into it God sends his labourers to work; and in it he sows the good seed of his word. Matt. xiii. 38. *Let us go forth into the field, and lodge in the villages*: let the gentile world be brought to the faith, fellowship, and obedience of Christ; or let us retire from the noise and hurry of the world, and hold intimate fellowship with one another. Sol. Song vii. 11. The Scripture is a *field*, in which treasures of gospel truth, and of Jesus and his fulness lie concealed from multitudes. As a *field*, it is open to all, is of great extent, and is diversified with numerous histories, predictions, promises, threatenings, doctrines, and laws. Matt. xiii. 44.

**FIERCE**; bold and threatening; cruel; appearing furious, and disposed to destroy. Gen. xlvii. 7, and Deut. xxviii. 50.

**FIG-TREE**. It belongs to that class of plants of which the figure is more perfect, but its parts of fructification indistinct and concealed. It produces flowers both male and female, separated, and in different parts of the fruit; the outer part of which is the common calyx; the fruit is of a figure somewhat oval, and is hollow and close; the stamina are three bristly filaments of the length of the cup; there is no pericarpium, but the cup contains the seed, which is single and roundish. The fig-tree contains a milky or oily substance, the deficiency or redundancy of which renders it barren. When this juice is deficient, the overseer cures it with dung and sweet water; when it is redundant, he takes care to make part of it evaporate. Fig-trees have large leaves, and are large themselves; some in the East Indies are capable of sheltering fifty or, as others, four hundred horsemen; with the leaves of such fig-trees, possibly, our first parents covered their nakedness. Gen. iii. 7.

The saints are likened to *fig-trees*. They have an agreeable profession and a useful practice that keep pace with each other; they are the protection of nations; and their good fruits are delightful to God and to good men. Sol. Song ii. 13. The Jewish nation is likened to a *barren fig-tree*, spared another year at the request of the dresser. When our Saviour came into the world, and for more than three years exercised his public ministry among them, how barren were they, and how ripe for destruction! But by his intercession, and the prayers of his apostles, they were spared till it was seen that the preaching of the gospel had no good effect on the greater part of them; and were afterward cut off with terrible destruction. Luke xiii. 6-9. They were also shadowed forth by the *fig-tree* with fair leaves, but no fruit, which Jesus cursed into barrenness and withering; they had many showy pretences to holiness and zeal, but were destitute of good works, and refused to believe in, and receive the promised Messiah. Matt. xxi. 19. The evangelist Mark says, with respect to this tree, *that the time of figs was not yet*; why then did our Saviour curse it for its barrenness? To solve this difficulty, some render the phrase, *for it was not a year of figs*; but this rather increases the difficulty, for why then should our Saviour curse the tree for its want of figs? Others, therefore, render the words for *it was the season of figs where he was*; but, to establish this reading, both points and accents must be changed, which is, perhaps, to take too much liberty with the sacred original. But why may we not understand it, so that it was *not yet the season of gathering figs*: and so there might be some expected on this tree. Or, though it was not the common season of figs, being in the month of March, yet as the fruit of fig-trees is rather more forward than their leaves, it might have been expected that this tree, which



had so many and large leaves, should have had ripe fruit; that it was one of those which bear the first ripe figs; or one of those trees which, according to Pliny, are always green, and have part of their fruit ripe, when the rest is budding. Mark xi. 13.

**FIGS**; a well known and very agreeable fruit, and are of considerable use in medicine. When full of moisture, they are excellent for ripening imposthumes, and healing ulcers, quinsies, &c. But that the healing virtue might appear supernatural, Hezekiah was ordered to lay a lump, not of moist, but of dried figs, to his boil, that he might recover from it. 2 Kings xx. 7. The glory of Samaria is likened to *early figs*, that a man eats whenever he sees them, to denote how quickly it would be destroyed. Isa. xxviii. 4. The godly Jews are likened to *first ripe and good figs* to mark their usefulness, and the delight of God in them. Hos. ix. 16. Jer. xxiv. 2. Mic. vii. 1. Others are likened to *bad figs* to denote their wickedness, unprofitableness, and disagreeableness. Jer. xxiv. 1. To signify how easily the Chaldeans and Medes would take and destroy the Assyrian cities and forts, they are likened to *figs falling*, for ripeness, into the mouth of the eater. Nah. iii. 12. *Green figs* denote the beginnings and first motions of grace in men's souls. Sol. Song ii. 13.

**FIGHT**; to contend and strive as in battle; God fights with men when he exerts his power and wisdom to protect and deliver his people, and to destroy their enemies. Exod. xiv. 14. Ps. xxxv. 1, 2. Christ fights in righteousness, and with the sword of his mouth, when he justly and powerfully executes the threatenings of his word upon his enemies. Rev. ii. 19, and xix. 11. He fights in love when he effectually conquers the hearts of his chosen people by his word and Spirit. Ps. xlv. 2-5. Rev. vi. 2. The saints fight spiritually when they resist and endeavour to overcome sin, Satan, and the world. 1 Tim. vi. 12. Satan and his agents fight, they eagerly strive against Christ and his church, and oppose the work of God on earth, and resist the influence of his word and Spirit. Rev. xi. 7, xii. 7, xvii. 14, and Acts v. 39.

**FIGHT**; **FIGHTING**; **WAR**; **WARFARE**; contention and striving, even unto danger and death, between nations, tribes, or parties. 1 Kings xiv. 30. Luke xiv. 31. Sin has not only occasioned a variance between God and men, but it instigates persons and nations to ravage and murder one another. It is shocking to think what multitudes have been cut off in war. On one side, war must always be unlawful and groundless, and frequently is so on both. When war is begun on slight grounds, without the use of every proper method to obtain just satisfaction in a peaceable manner, or when the ravage and bloodshed of it are committed in any manner or degree not tending to the establishment of peace and the proper security of the nation highly injured, it must be sinful and murderous. Nor can right to a territory merely acquired by conquest be any better in itself than that which a robber has to the money or goods which he violently seizes on the highway, by means of his superior strength or boldness.

The wars that make the greatest figure in history are those of the Jews, Assyrians, Chaldeans, Persians, Greeks, Romans, Goths, Saracens, Tartars, and Turks. No nation can boast of greater heroes in war than the Jewish. God singularly qualified them for their work. Some of their wars, as those with the Canaanites and Amalekites, were divinely enjoined: others were voluntary, to assist an ally, or revenge an insult. In their voluntary wars with the nations around, they were, before they besieged a city, to offer the inhabitants terms of peace, on condition of an easy servitude; if these were obstinately refused, all the males were to be killed when the city was taken; but the women and children were to be saved alive. Deut. xx. 1-14. Their success was often astonishing. Without the loss of a man, they terribly smote the Midianites. With the loss of but few men, before Ai, Joshua subdued thirty-one kingdoms. With a very limited number of men, and with scarcely any loss, their judges routed prodigious armies. With small loss, David reduced the Philistines, Moabites, Ammonites, Edomites, and Syrians. When they had grievously provoked the Lord, as in their wars with the Romans, their troops, however desperate, were cut off in vast numbers. Even in profane history, we find great bloodshed on one side, and scarcely any on the other.

Without the loss of a man, the Spartans killed 10,000 of the Arcadians, and Stilicho the Roman killed above 100,000 of the Goths under Rhadagastus. At Issus, the Greeks killed 110,000 Persians, with the loss of about two hundred. With the loss of fifty, Julius Caesar killed 10,000 in the camps of Juba, Scipio, and Labienus. See **ARMY**.

The war in heaven between Michael and his angels, and the dragon and his angels, is the struggle in the Christian church, by the opposition made to Jesus Christ and his agents, whether Constantine or faithful ministers, by Satan and heathen persecutors. Ministers carry on this warfare, not by carnal weapons, as swords, &c. but by the faithful and diligent preaching of the gospel, and earnest prayer for the success of it. Rev. xii. 7. 2 Cor. x. 4. 1 Tim. i. 18. The violent and irreconcilable struggle between the saints' inward grace and corruption, and their striving against the temptations of Satan, are called a war, or warfare. Rom. vii. 23. 1 Pet. ii. 11. Eph. vi. 11, 12. Both are the good fight of faith, carried on by the exercise of the grace of faith on Christ's word and power; and in maintenance of the doctrines of faith: and it is good in respect of their cause, Captain, and the manner and end of their conflict. 1 Tim. vi. 12. 2 Tim. iv. 7. Outward opposition, trouble, and distress are likened to a fight, or warfare. 2 Cor. vii. 5. Isa. xl. 2. Carnal contention and strife are represented as wars and fighting: men therein act from natural hatred, and seek to destroy one another. Jam. iv. 1.

**FIGURE**; shape, resemblance. Idols are called figures because they are made after the likeness of some original form, or in order to represent it. Acts vii. 43. Adam, Isaac, and others, and the ancient ceremonies were figures or types, as they shadowed forth Jesus Christ, and his office and work. Rom. v. 14. Heb. xi. 19, and ix. 9. Baptism is called a figure; its washing of water shadows forth the washing of our souls in the blood of Christ; and in its nature, use, and ends it resembles circumcision. 1 Pet. iii. 21.

**FILL**; to put into a thing a great deal, or as much as it can hold. Job xx. 23. Ezra ix. 11. To fill up is to accomplish; make full and complete. To fill up what is behind of the sufferings of Christ is to bear the troubles assigned by him to his followers, and which are borne for his sake. Col. i. 24. To fill up the measure of sin is to add one iniquity to another, till the patience of God can no longer suffer them to escape unpunished. Matt. xxiii. 32. 1 Thess. ii. 16. Satan fills the heart when he strongly inclines and imbolsens it to sin. Acts v. 3. Sinners are filled with their own devices, with their own ways, with drunkenness, and have their faces filled with shame, when God, to punish their wicked acts and designs, brings dreadful and confounding calamities upon them. Prov. i. 31, xiv. 14, xii. 21. Ezek. xxiii. 33. Ps. lxxxiii. 16. Christ filleth all in all: he is everywhere present; is in all the churches, and their true members; he is the great substance of all the blessings of the new covenant, and of all the graces and duties of his people. Eph. i. 23.

**FILLET**. (1.) A riband to tie about one's head. (2.) A kind of small ring fastened about any thing. Perhaps the fillets of the pillars of the tabernacle were not merely for ornament, but for fastening the hangings to the pillars. Exod. xxvii. 10.

**FILTH**; excrements. Lev. i. 16. The apostles were made as the filth of the world; were by wicked men accounted and used as if most base and contemptible. 1 Cor. iv. 13. Sinful pollutions of the heart or practice are often called filth and filthiness; they render men, corrupt and abominable to God and to good men. Isa. iv. 4. Ezek. vi. 21. Men are represented as filthy, and filthiness, on account of their being infected and defiled with sin. Rev. xxii. 11. Ezek. xxii. 15. Filthy lucre is gain basely and sinfully gotten; as when ministers make their benefice their great aim in their work. Tit. i. 7, 11. 1 Pet. v. 2.

**FINALLY**. (1.) Lastly. 2 Cor. xiii. 11. (2.) Moreover. Phil. iii. 1. (3.) Briefly; in a word. 1 Pet. iii. 8. **FIND**; (1.) To obtain what one had not. Matt. vii. 7. (2.) To discover what was unknown. 2 Chron. ii. 14. (3.) To recover what was lost. Luke xv. 5, 9. (4.) To experience; enjoy. Isa. lviii. 3, 13. (5.) To come to; meet with; light on. Job iii. 22. Luke iv. 47. Gen. xxxvii. 15. (6.) To discover and observe with certainty, as upon trial. Rev. ii. 2. Matt. viii. 10. (7.)



To choose ; appoint ; set apart. Acts xiii. 22. Ps. lxxxix. 19. (8.) To attack ; seize upon. Judg. i. 5. 1 Sam. xxxi. 3. See ANAB.

FINE ; precious ; pure. Ezra viii. 27. To *fine* metal is to purify it from dross by melting it, &c. Job xxviii. 1. Prov. xxv. 4.

FINGER. As the fingers are very pliant, active, and dexterous at work, *fingers*, ascribed to God, signify his power, and the operation thereof : by this the world was created, Ps. viii. 3 ; the miracles of Egypt were performed, Exod. viii. 19 ; and the ten commandments written on tables of stone, Exod. xxxi. 18 ; by this were Christ's casting out of devils and other miracles performed. Luke xi. 20. Men's powers for working, and their practices issuing therefrom, are called their fingers. Isa. lix. 3. The saints' *fingers* dropping with sweet smelling myrrh on the handles of the lock of their heart are their faith and love refreshed by the spiritual influence of Jesus in their essaying to open their heart for his return. Sol. Song v. 3. To *put out the finger* to one implied insult and banter. Isa. lviii. 9. To *teach with the fingers* imported a concealed and indirect method of exciting others to iniquity. Prov. vi. 23. To bind God's law on the *fingers* is to have it constantly in our eye, as the rule and reason of our whole practice. Prov. vii. 3. Rehoboam's little *finger* being *thicker* than his father's loins implied that the smallest exertion of his power and authority should be more rigid and grievous than any servitude or hardship they had suffered under his father. 1 Kings xii. 10. 2 Chron. x. 10.

FINISH ; to bring to an end, or to complete a saying or work. Matt. xiii. 53. Zech. iv. 9. *Christ finished transgression and made an end of sin* ; he completely atoned for all the sins of his people, and laid sufficient foundation for the utter destruction of it, and all its effects, in their persons. Dan. ix. 24. In his entrance on his last suffering, he had *finished* his Father's work ; he had finished the work of his public ministry ; and was just about to finish his work of humiliation by suffering unto death. John xvii. 4. Just before he expired on the cross, he cried, with a loud voice, *It is finished* ; that is, my soul's sufferings are ended ; my death is at hand ; and so the righteousness necessary to fulfil the condition of the new covenant, and redemption of lost sinners of mankind, is completely performed ; the demands of the broken law are completely answered ; the ceremonial rites have had their signification fulfilled ; and now their obligation ceases, and the Jewish covenant of peculiarity is for ever at an end. John xix. 30.

FINS, those thin membranes whereby many kinds of fishes, as with wings, poise themselves, and move in the water. The *fins and scales* that marked out clean fishes under the law might denote the faith of the saints, that actuates and directs their motions, and the righteousness of Christ imputed to them, and his grace implanted in them, and their holy conversation flowing from both, by which they are covered, protected, and beautified. Lev. xi. 9-12. Deut. xiv. 9, 10.

The FIR-TREE grows to a great height ; it is very straight and plain below, and abounds with a gum called resin ; and is green both in summer and winter. Its fruit resembles the pineapple, but is useless for food. The wood of the fir-tree was anciently used for musical instruments, building, furniture of houses, and for materials for ships. Ps. civ. 17. Jesus Christ resembles a *green fir-tree* : how comely and glorious his person, God-man ! how astonishing his height and dominion ! how unfading his beautiful appearance and office ! and what a root of fruitifying influence to his people. Hos. xiv. 8. His saints are like unto *fir-trees* for their high towering profession, and heavenly affections and practice ; and for their spiritual moisture and constant perseverance in grace. Isa. xli. 19, lv. 13, and lx. 13. His ordinances are likened to beams, galleries, or watering troughs of *fir* ; how straight, supporting, pleasant, and refreshing to the saints. Sol. Song i. 17. Mean persons or houses are called *fir-trees*, while the great are called *cedars and oaks*. Zech. xi. 2. The *fir-trees*, terribly shaken, are the spears or beams of houses. Nah. ii. 3.

FIRE ; that well-known element which affords heat and light, consumes fuel, and refines and tries metal. 2 Kings xvi. 3. By fire and brimstone from heaven were Sodom and three other cities consumed. Gen. xix. 24, 25. By the *fire of God*, i. e. thunder and lightning,

Job's flocks were destroyed. Job i. 16. With *fire from heaven* were NADAB, ABIHU, and KORAH, and his company of two hundred and fifty men, and the two troops of king AHAZIAH cut off. Lev. x. Num. xvi. 2 Kings i. With *fire from heaven* were the animals presented before God by Abraham, the sacrifice of Elijah, the sacrifice at the dedication of the tabernacle and temple, and probably also that of Abel, consumed. Gen. xv. 17. 1 Kings xviii. 33. Lev. ix. 24. 2 Chron. vii. 1. With *fire* issuing out of the rock was Gideon's sacrifice, it not also Manoah's, consumed. Judg. vi. 21, and xiii. 19, 20. This sacred fire might typify Christ's burning zeal, and ardent love to us ; but chiefly his Father's wrath, which preyed upon his soul and body. The sacred fire which descended at the dedication of the tabernacle was preserved by the priests, being fed with daily fuel on the brazen altar ; and from it was taken all the fire necessary to burn sacrifices, light the lamps, and burn incense. Possibly the sacred fire might be lost when the tabernacle was removed from Shiloh. It is certain, it was renewed from heaven at the dedication of Solomon's temple, and preserved until about the beginning of the captivity in Babylon. After their return, they never seem to have had it renewed, but were obliged to use common fire in its stead.

There is also a vast quantity of *fire* in the bowels of the earth, arising, no doubt, from the number of pyrites, or *fire-stone*, in it ; hence there are so many volcanoes, or places of the earth, particularly in hills, which at times with great noise send forth fire and smoke, stones, and sometimes burning rivers of melted ore. In Europe, there are five noted ones : one in *Ætna* in Sicily ; another in *Vesuvius* in Naples ; a third in *Strongylis* ; a fourth in *Hecla* in Iceland ; a fifth in *Chimera* in Greece. In Asia, particularly in the mountains of Persia, and of the islands Ormuz, Ternate, Java, Sumatra, and of the Molucca and Philippine Isles, but especially of Japan, there are a great many of them ; nay, even in North Tartary and Greenland there are not a few. In the Andes, those long mountains of South America, there are above twenty-eight volcanoes. In New Spain there are three, very remarkable for the fierceness of their burning ; and in Terra del Fuego there are several. What volcanoes are in Africa we do not yet know. According as coals partake much of the nature of these pyrites, and less of brimstone, they burn the longer in the fire : accordingly those of Newcastle, Sunderland, and especially some in Ireland burn much longer than ours in Scotland.

To display his sovereign majesty and awful dread, God anciently manifested his presence in flames of *fire* ; as to Moses and the Hebrews at Sinai ; to Ezekiel, to Daniel, &c. Exod. iii. 2, and xix. 18. Ezek. i. 4. Dan. vii. 10 ; and at the last day Christ will appear in flaming *fire*. 2 Thess. i. 8. Whether any such appearance of God in *flaming fire*, or merely the sun, was the occasion of the Chaldeans and Persians adoring fire we know not.

God is compared to *fire* because of his purity, majesty, terribleness, and readiness to destroy such as oppose him. Deut. iv. 24. Heb. xii. 29. Isa. x. 17. *Christ is compared to fire* ; he tries the children of men, purifies and comforts his people, and destroys his enemies. Mal. iii. 2. Ezek. viii. 2, and i. 27. The Holy Ghost is likened to *fire* to denote his enlightening, purifying, and sin-destroying, and holy love-enkindling influences. Matt. iii. 11. Acts ii. 3. Isa. iv. 4. Angels are compared to *fire* ; they are pure in their nature, and their execution of God's command is irresistible, awful, and speedy. Ps. civ. 4. The church of God is likened to *fire* : she is often full of troubles ; but, eventually, she shall prevail over and consume her opposers. Obad. 18. The wicked, particularly lustful and proud hypocrites, are like *fire* : they are very dangerous and destructive to others, and hateful to God, Prov. vi. 27. Isa. lxxv. 5 ; and God makes them like a *fiery oven*, when he inflicts his tormenting judgments on them, and they cannot escape. Ps. xxi. 9. Holy zeal and love to God, and desire after him, are compared to *fire* : they exhilarate the heart, surmount the most determined opposition, consume internal corruptions, and are sometimes sweetly painful. Sol. Song vii. 6, 7. Ps. cxix. 139. God's word is like *fire* ; it tries the states and conditions of men ; and it warms, melts, and purifies the hearts of the elect ; and in the destruction of the wicked are its threatenings fulfilled. Jer. v. 14, and xxiii. 29. It was like a *fire* in the prophet's bowels ;

his faithful conscience smote him; his love to God, and zeal for the Jews' welfare, distressed him, while he concealed his inspirations in his own breast. Jer. xx. 9, and vi. 11. While I was musing, the *fire burned*; while I meditated upon God's word, my heart burned with love to and desire after him; or rather, while I meditated on my afflicted condition, my impatience and fretful passions prevailed. Ps. xxxix. 3. The wrath of God and the torments of hell are likened to *fire*; how terrible, irresistible, tormenting, and destructive! Lam. ii. 3, 4. Isa. xxxiii. 14, and lxvi. 24. Matt. xxv. 41; and it is a *fire not blown* by men, but by almighty power and justice. Job xx. 6. The *fire* cast by Christ from the altar on the earth, and attended with voices, thunderings, lightnings, and earthquakes, is numerous and terrible judgments inflicted on men for despising the gospel; particularly the ravages of the Goths, Huns, Vandals, &c.; and the violent contentions and persecutions in the Christian church, from A. D. 338 to 1896, or 2046. This, together with the ruin of the Jewish nation, and the persecution and contention in the primitive church, was the terrible and consuming *fire* which Christ came to send. Luke xii. 49. All trouble is called *fire*; it tries and refines the saints; and torments and destroys the wicked. Isa. xliii. 2. 1 Pet. i. 7. Wickedness, in particular lies, slander, and passionate speeches, is like *fire*, very hurtful, spreading, and destructive. Isa. ix. 18, and i. 11. Prov. xvi. 27.

**FIERY**; full of fire. Whatever is terrible, or destructive, or burning, is called *fiery*; so God's indignation, Satan's temptations, and the trials of the saints are called *fiery*. Heb. x. 27. Eph. vi. 16. 1 Pet. iv. 12. The divine law is called *fiery*; it was published from amid flames of fire; it is alarming and trying to awakened consciences; and it condemns transgressors to *fiery* punishments in hell. Deut. xxiii. 2. Serpents are called *fiery*, either because of their fiery colour or the burning nature of their bites and stings. Num. xxi. 6.

**FIREBRANDS**; burning sticks. Such Gideon put into his earthen pitchers. Judg. vii. 16. The Jews were *firebrands* plucked out of the burning: God repeatedly delivered them when they were on the brink of ruin. Amos iv. 11. Pekah and Rezin were like *tails of smoking firebrands*; their utter ruin and extinction were near at hand. Isa. vii. 4. See **BRAND**.

**FIRKIN**; a measure of capacity, containing perhaps a BATH, or about a fourth part of one. John ii. 6.

**FIRM**. (1.) Strong; well fixed. Job xii. 23. (2.) Certain; stable; unshaken; constant. Dan. vi. 7. Heb. iii. 6. (3.) Strong and hard. Job xli. 24.

**FIRMAMENT**. In Hebrew RAKIAH. It signifies what is spread out; as silver is spread into plates, or as a curtain. **FIRMAMENT** denotes that which is solid and fixed; including not only the atmosphere or region of air in which we breathe, fowls fly, and clouds move, but also that ether, or sky, in which the sun, moon, and stars are placed. The lower region of the firmament serves to separate the water of the clouds above it from the water in the sea below it. Gen. i. 6, 7, 14, 20. The firmament is spread out like a molten looking-glass; its colour is bluish to our sight; through it are the rays of light transmitted; and by it are the perfections of God discovered. Job xxxviii. 18. The *firmament over the head* of the cherubim and under the throne of God, was an appearance resembling the sky, and might signify the church as subject to Christ, and as the great care and end of the work of ministers. Ezek. i. 22-26, and x. 2. It may be called the *firmament of his power*; as therein his power is signally displayed, and in it his ministers and people, like sun, moon, and stars, shine and illuminate others. Ps. c. 1.

**FIRST**. (1.) What is before others in time or order: so Peter was first called to be an apostle, and is first named. Matt. x. 2. Adam is called the *first* man, because first in time and order of all mankind; and his representation of men is supposed as prior to Christ's, who is the second Adam. 1 Cor. xv. 45. (2.) That which exceeds others in degree of badness or excellence; so Paul was the *first* or *chief* sinner, 1 Tim. i. 15, 16; and Christ's righteousness is the *first* or *best* robe. Luke xv. 22. Among all nations the *first-born* males in families, as they keep up the honour of the family, had special privileges allowed them. The first-born Hebrews had a double portion of the inheritance, and a pre-eminence and rule over their brethren. Deut. xxi. 17. 2 Chron. xxi. 3. It is said they had the office of priesthood in the family till the family of Aaron

and the Levites were chosen to officiate in their stead Lev. viii. ix. and Num. viii. But perhaps they only officiated for their fathers on some occasions. When God by his angel cut off the first-born of the Egyptians in one night, he, to commemorate that event, required that all the *first-born* males of the Hebrews should be his; that all the *firstlings* of their cattle, and all the *first-fruits* of their ground should be his. This donation to God tended to sanctify and bring his blessings on the rest. The first-born, amounting to 22,273, were divinely exchanged for 22,000 Levites; and the 273 odd ones were redeemed at five shekels a head. Num. iii. If the *firstlings* of their beasts were proper for sacrifice, they were sacrificed, but never until they were seven days old; if they were improper for sacrifice, they were redeemed with money, or exchanged for a lamb; or if not redeemed or exchanged, they were to be killed to the honour of God, but not offered up, nor their blood sprinkled on the altar. Exod. xiii. 12, 13. Num. xviii. 17, 18, 19. It seems that they were not allowed to work the second firstlings of their cattle, nor shear those of their sheep, nor to eat their flesh at home, but to bring them up and feast on them before the Lord at the solemn feasts. Deut. xii. 17, and xv. 19. Did not these first-born and firstlings typify Christ, the *first-born* of every creature, and the *first-begotten* from the dead, who, as he was begotten from eternity, is dignified above all creatures, has a double portion of power, authority, and fulness; is the great High-priest consecrated for evermore; and is the first, the only person who ever did or will rise from the dead by his own power? He is the head of all his chosen, the preserver of his Father's name, and the sanctifier of his people. Col. i. 15, 18. Rev. i. 5. Did they represent the saints, who are divinely set apart to the service of God, and, though filthy in themselves, are redeemed by the obedience and death of Christ, the Lamb of God; and being made kings and priests unto God, even the Father, have great influence and happiness above others, and are a means of their preservation on earth? Heb. xii. 23. Isa. vi. 13. The *first-born of the poor* are those who are exceedingly wretched, having a double share of poverty. Isa. xiv. 30. The *first-born of death* is an accursed and most wretched and tormenting death. Job xviii. 13.

To acknowledge God's authority over them, and his being the peculiar proprietor of their land, and to sanctify the rest of their increase, the Jews offered *FIRST-FRUIT*s unto the Lord. On the second day of the feast of unleavened bread, before they began their harvest, they reaped a sheaf of barley, and thrashed it out in the court of the tabernacle or temple. When it was winnowed, they roasted a homerful of it and pounded it in a mortar, then, after adding oil and frankincense to it, the priest waved it before the Lord towards the four winds, and burned a handful of it on the brazen altar; the rest was his own. With this was offered a lamb for a burnt-offering, with a double meat-offering and drink-offering. After this general oblation of first-fruits of barley for the whole nation, every man was at liberty to begin his harvest. At the end of wheat harvest, on the day of Pentecost they offered two leavened loaves of fine flour for an oblation of first-fruits, attended with seven lambs, one bullock, two rams for a burnt-offering, one kid for a sin-offering, with two lambs for a peace-offering, with their meat-offerings and drink-offerings. Besides these oblations of first-fruits for the whole congregation, private persons brought their first-fruits to the house of God, but the law determines not the proportion. These were with great solemnity brought up at the feast of Pentecost. Such as were in one place or near it went up in a body; their guide or watchman wakened them in the morning with crying, *Let us go up to Zion, the mountain of the Lord our God*. Jer. xxxi. 6. A bullock, with his horns gilt, and his head crowned with olive-branches, was driven before them for sacrifice. When they came near Jerusalem, they sent one before them to notify their approach, and they adorned their baskets with flowers and their finest fruits. Some of the principal priests met them as they entered the city. As they went through it they sang, *Our feet shall stand within thy gates, O Jerusalem!* The inhabitants of Jerusalem, by way of response, sang Ps. cxxii. When they came to the court of the Lord, every man, great or small, took his basket in his own arms and carried it, singing the 115th and 30th Psalms till they came near

the foot of the altar, where they acknowledged that a Syrian, ready to perish, was their father; and that God, in sovereign mercy, had given them the land of Canaan. Moreover, the first of their dough and of their wool was given to the Levites that dwelt near them; and it is said if none lived near them, the dough was burned in the fire. Lev. xxiii. 10-21. Exod. xxii. 29, and xxiii. 19. Num. xv. 19, 20. Did not these four kinds of first-fruits typify Jesus, the principal first-fruits, who was before all things, has in all things the pre-eminence, and by his consecration, oblation, and resurrection on the second day of unleavened bread, are his people sanctified to God, and their resurrection and eternal happiness secured, 1 Cor. xv. 20; and whose Spirit, descending at Pentecost, began to gather the nations to Christ? Acts ii. Did they represent the saints, who as first-fruits to God, were from eternity chosen to his service; in the day of power devote themselves to him; are by grace rendered more excellent than their neighbours; and are a means of preserving and converting the nations to Christ? Those who are first converted to Christ in a country are represented as the first-fruits of it. Rev. xiv. 4. Jam. i. 18. 1 Cor. xvi. 5. The ancient patriarchs were the first-fruits of the Jewish nation, by whose means their posterity were blessed and set apart to God. Rom. xi. 16. The Hebrews were the first-fruits of God's increase: were long his peculiar people before the gentiles were gathered to Shiloh. Jer. ii. 3. The first-fruits of the Spirit are such communications of his grace on earth as fully ensure the full enjoyment of God hereafter. Rom. viii. 23.

**FISH**; a kind of animal living in the water, though some of them can occasionally quit it and exist on land; and some of them, by their large fins on their breast, can fly a short way. Fishes have generally a surprising increase; sometimes millions of seed are found in one; hence, notwithstanding the mutual havoc they make of one another, multitudes remain. The numerous kinds of fishes are almost infinite; but Willoughby has classed them into eleven sorts, and Arted into five, according to some obvious and invariable characteristics. It is not probable that the fishes came before Adam to receive their names. It is obvious that as ravenous beasts generally incline to dwell in deserts, so fishes, less useful and more mischievous, reside in distant and deep seas, while such as are useful for the sustenance of men generally haunt the shores. The Mediterranean and Galilean Seas supplied the Hebrews with great quantities of fish; but, under the law, none were clean but such as had both fins and scales.

With respect to the fish that swallowed the prophet Jonah, the learned men are not agreed; nor does this affect the credit of revelation: the word rendered *whale* signifies any large fish. Jon. i. and ii. Matt. xii. 40. We know of no fish larger than the whale, except Bishop Pontoppidan's *kraken*, which he represents as similar to a small island, do really exist. Pliny mentions whales six hundred feet long, and three hundred and sixty broad; and mentions the bones of one brought from Joppa to Rome, which were forty feet long. Some whales are said to lodge their young in the belly in time of danger. Whales feed on sea-weeds, small fish, and other light provision; and so Jonah might remain undigested in the belly of one. Many whales have no teeth, and so might swallow him without hurting him. But some assert that the throat of a whale, being but about a foot and a half wide, could not swallow the prophet; and that it must rather have been a *dog-fish*, in the belly of which whole carcases have often been found; and of one of which, caught on the coast of Spain, Nieremberg relates, that a man on horseback might have entered its mouth, and seven men have lain in the cavity of its brain; that its jaws were seventeen feet long; and it had two carcases in its belly. Or it must have been a *shark*, in whose belly human carcases, and sometimes clad in armour, have been found.

Men are compared to *fishes*, and *fishes* of the great sea: they are very numerous; their tempers and courses are very different; they often live in a very confused and disorderly manner; they prey on one another; they are frequently taken in the net of temptation and trouble; and sometimes in the net of the gospel. At last, by the providence of God, they are drawn to the shore of the eternal state; and the good fishes with

fins and scales, or saints with faith, righteousness, and grace, are carried into the heavenly mansions, and the bad are thrown away into everlasting fire. Hab. i. 14-17. Ezek. xlvii. 9, 10. Eccl. ix. 12. Matt. xiii. 47-50. Ministers are *fishers of men*: by casting the net of the gospel among them, with great labour and care they draw them to Christ and his church. Matt. iv. 16. Ezek. xlvii. 10. The Chaldeans are called *fishers*; they ensnared, apprehended, and carried out of their country multitudes of men. Jer. xvi. 16. Hab. i. 15. See **HOOK**; **POOR**.

**FIST**; the hand closed either to smite one or to hold something. Exod. xxi. 18. The *fist of wickedness* is the sinful means by which men oppress and injure others. Isa. lviii. 4. God gathers the wind in his fist: he at pleasure easily restrains and excites it. Prov. xxxi. 4. **FTT**; becoming; proper; useful. Col. iii. 18. 1 Chron. vii. 11. Luke xiv. 35.

**FIX**. The heart is *fixed* when it is powerfully captivated by the love of Christ; firmly depends on God's promises, perfections, and new-covenant relations, and has its thoughts and desires firmly settled on him. Ps. lxxi. 5, and cxlii. 7.

**FLAG**; a kind of sedge or rush that grows by the Red Sea, and the river Nile; of these Jochebed made an ark to hold Moses her infant. Exod. ii. 3, 5. The word is translated a meadow, Gen. xli. 2, 18. See **REED**; **RUSH**.

**FLAGON**; a vessel for carrying wine at feasts, to pour it into cups. A *flagon of wine* imported as much as one could safely drink. 2 Sam. vi. 19. To love *flagons of wine* denotes a lust towards excessive drinking. Hos. iii. 1. The most abundant, supporting, and comforting influences of the Holy Ghost, through his word and ordinances, are likened to *flagons of wine*. Song ii. 5. See **VESSEL**.

**FLAKES** of flesh; the loose hanging parts, or the veins of it. Job xli. 23.

**FLAME** of FIRE. God is likened to it. How resplendent his glory! how terrible and destructive to his enemies his power and wrath. Isa. x. 17. Angels are *as flames*; their motions are quick; their appearance awful; and they consume God's enemies. Ps. civ. 4. The saints' strong and purifying love to Jesus; drought, which blasts and consumes grass, corn, and other vegetables; the judgments of God, which terribly trouble and consume persons, families, and nations; his terrible and majestic throne; and the torments of hell, which for ever terribly affright and distress the ungodly, are called *flames*. Song viii. 6. Joel i. 19. Dan. vii. 9, 11. Luke xvi. 24. See **EVES**; **FAKES**; **FIRE**.

**FLATTER**; to speak to any one such soft words as encourage his pride, or decoy him into sin. Ps. xii. 2, 3.

**FLAX**; a well-known vegetable of which linen is made. Feeble saints, and their weak graces, are likened to *smoking flax*; perhaps the almost-extinguished wick of a candle; to mark their near approaches to the loss of their grace and comfort, and the unsavouriness of their conversation. Isa. xlii. 3.

**FLAY**; to cut, or draw off the skin. 2 Chron. xxxv. 11.

**FLEA**; a well-known insect, troublesome to a variety of animals; and of which one kind haunts beds that are occupied in the summer season. David likens himself to one; importing that it would cost Saul much pains to apprehend him; and he would obtain small profit by it. 1 Sam. xxiv. 14.

**FLEE**; (1.) To hasten away, as from a pursuing enemy. Matt. viii. 33. (2.) To run quickly from danger to a refuge, or hiding-place. Gen. xxvii. 43. Men flee from fornication, from youthful lusts, worldly-mindedness, and other things sinful, when, under a sense of danger, they avoid every temptation to it, appearance of, or approach towards it. 1 Cor. vi. 11. 2 Tim. ii. 22. 1 Tim. vi. 11. We flee to God, or Christ, when, sensible of guilt, defilement, danger, or distress, we, with shame, fear, haste, or hope of relief, apply to him as our refuge and deliverer. Ps. cxliii. 9. Heb. vi. 18. Shadows and sorrows flee away; remove quickly, easily, and for ever. Song ii. 17. Isa. li. 11. Men flee from a lion, and a bear meets them; or go into the house, and a serpent bites them; flee from the iron weapon, and the bow of steel strikes them through; and flee from the noise of the fear, and are taken in the pit; and he that cometh up out of the pit is taken in the snare; when striving to escape one danger and calamity, they fall into another still worse. Amos v. 19. Job xx 24. Isa. xxiv. 18. Murderers flee to the pit:

run fast to their own ruin; and often by the terrors of their own consciences are hurried into punishment, here and hereafter. Prov. xxviii. 17.

**FLEECE**; the wool one sheep bears at a time. With clothes made of the *fleece*, or wool, of his sheep, Job clothed the poor. Job xxxi. 20. Gideon's *fleece*, on which the dew fell plentifully one night, while the ground about was dry, and next night was quite dry, while the adjacent floor was moistened with dew, might represent the Jewish nation, who enjoyed the soil-fructifying dew of God's word, ordinances, and influences, while the gentile world continued destitute thereof; and are now given up to spiritual withering and hardness, while the gentiles obtain mercy. Judg. vi. 37-39.

**FLESH**. (1.) That part of the animal body which is soft, and which easily putrefies or corrupts. Lev. xiii. 10. Num. xi. 33. (2.) Every animal creature on earth; so the end of all *flesh* came before God when he had purposed and was just going to destroy men and beasts of the earth with a flood. Gen. vi. 13. (3.) Men in general are called *flesh*: they are partly of a *fleshy* substance, and they are ready to be corrupted; or are remarkably obstinate in wickedness. John xvii. 2. Gen. vi. 3. To make *flesh* our arm is to depend on men for help and deliverance. Jer. xvii. 5. (4.) Human nature: so Christ is said to have been made *flesh* when he assumed our nature. John i. 14. Acts ii. 30. (5.) The body of man or woman, and the parts which nature teaches us to cover. Exod. iv. 7. Gen. xvii. 11, 14. Lev. xv. Ezek. xvi. 26, and xxiii. 20. (6.) What is weak and incapable to help. Isa. xxxi. 3. *Flesh* often denotes human nature in an infirm and calamitous state. Gen. vi. 12. Num. xvi. 22. Deut. v. 26. Ps. cxlv. 21. Isa. xlix. 26. Acts ii. 17. 1 Cor. i. 22. (7.) Persons akin to us, or even of the same nature with us, are represented as our *own flesh*. Gen. xxxvii. 27. 2 Sam. ix. 13. Isa. lviii. 7. Persons married together are *one flesh*, they stand nearly connected, and have mutual power of one another's body. Gen. ii. 24. Eph. v. 30, 31. Nay, whoredom renders the two parties *one body*, or *one flesh*. 1 Cor. vi. 15, 16. (8.) This state of mortal life, and the things pertaining to it; thus women have trouble in the *flesh*. 1 Cor. vii. 18. Paul had temptations and afflictions in his *flesh*. Gal. iv. 14. Col. i. 24. The days of Christ's *flesh* are the time of his debasement and mortal life; and the body of his *flesh* is his human nature in its infirm and debased state. Heb. v. 7. Col. i. 22. (9.) Indwelling grace is called a heart of *flesh*, because soft, pliable, and sensible of divine impressions. Ezek. xxxvi. 26. And a renewed heart is represented as *fleshy* tables. 2 Cor. iii. 2. (10.) Legal righteousness and ceremonial services. By this, the apostle says, Abraham did not find justification, Rom. iv. 1; and asks the Galatians if they were become perfect by it. Gal. iii. 3. (11.) The corruption of our nature is very often in the New Testament called *flesh*, to hint its conveyance by natural generation, its weakness and vileness, and its being much excited and exerted by our bodily members. Rom. vii. 24. Men are called *flesh* because it reigns and rages in them. Gen. vi. 3. Christ's *flesh* is his human nature; in this he was put to death, but quickened in the Spirit by his divine nature. 1 Pet. iii. 18, and iv. 1. This was, in his debased state, subject to mortality, and was and is the veil that conceals the glory of his Godhead, and is the means of our access to God. Heb. x. 20. Or his person, as dwelling in our nature; so his *flesh* is *meat indeed*, and his *blood* is *drink indeed*: his person as God-man, and his finished righteousness, afford true, solid and everlasting life, comfort, and nourishment, and strength to our souls. John vi. 55, 56. His saints are his *flesh and bones*, as they are united to him, and members of his mystical body. Eph. v. 30. The *flesh* of kings and captains slain at the downfall of Antichrist is not only the *flesh* of their bodies, but their kingdoms, honour, power, and wealth. Rev. xix. 21. To represent men as madly inclined to uncleanness and idolatry, they are said to have the *flesh* of horses, or asses. Exod. xxvi. 26, and xxiii. 20. *Flesh and blood cannot inherit the kingdom of God*: human nature, in its frail and corrupt condition, is not capable of the immediate enjoyment of God. 1 Cor. xv. 50. We are not born again by the will of *flesh* or blood; i. e. by natural descent from godly parents, or by any, however vigorous and careful, cultivation of our natural powers. John i. 13. *Flesh and blood*, that is means merely human, did not reveal the

Saviour's true character, as the Christ, the son of the living God, to Peter. Matt. xvi. 17. Paul, when converted, conferred not with *flesh and blood*; consulted not carnal friends, inclinations, or views respecting his true interest and duty. Gal. i. 16. In the *flesh* is either in the human nature, Rom. viii. 8; or in the present mortal and imbodied state, Phil. i. 22, 24; or in the human body, Eph. ii. 11, 15. Gal. vi. 12; or, in self-righteousness, power, and wisdom, Phil. iii. 3, 4; or in a sinful and corrupt state. Rom. viii. 8. After the *flesh* is either according to outward appearances, so the Jews judged concerning Christ, according to his outwardly mean appearance, John viii. 15; or according to the common powers of nature: so Ishmael was born after the *flesh*, Gal. iv. 23; but most commonly it signifies according to the inclinations and lusts of indwelling sin; so the saints neither walk nor war after the *flesh*, nor do they sow to the *flesh*. Rom. viii. 1, 4. 2 Cor. x. 3. Gal. vi. 8. All *flesh* denotes either all men, all animals, or all on earth, Gen. ix. 11. Isa. xl. 6, or most men, Gen. vi. 12; or great multitudes, many nations, Jer. xxv. 31. Isa. lxvi. 16; multitudes, both of Jews and Gentiles. Joel ii. 28. Luke iii. 6. Holy *flesh* is the flesh of the sacrifices. Hag. ii. 12. The holy *flesh* is passed from thee; holy men are cut off by death; ye are become profane, as if uncircumcised heathens, and therefore God will quickly stop your offering of sacrifices, by carrying you to Babylon. Jer. xi. 15. To desire a man's *flesh*, or to eat of it, is to be ready to use him in a malicious and barbarous manner. Job xxxi. 31. Ps. xxvii. 2.

**FLESHLY**; pertaining to the flesh, whether natural, corrupt, or gracious. 2 Cor. i. 12. Col. ii. 18. 1 Pet. ii. 11. 2 Cor. iii. 3. See WISDOM; MIND; LUSTS; TABLES.

**FLINT**: a very hard stone, that easily gives fire when struck with steel. Deut. viii. 15. A *face of forehead* like *flint* imports undaunted boldness and courage. Isa. l. 7. Ezek. iii. 9.

**FLOCK**; a drove of sheep, goats, or such like animals that feed together. A *flock* is composed of lesser cattle; also a herd of bullocks, horses, asses, camels, and swine. Gen. xlvii. 4, and xxvii. 9, and xxviii. 7. Deut. xii. 21. Armies, nations, and companies of men are likened to *flocks*: they are numerous, and are inspected, governed, and, as it were, fed and folded by their respective rulers. Jer. xlix. 20, and li. 23. The principal of the *flock* are men distinguished in honour, power, and wealth. Jer. xxv. 34, 35. The Jews are represented as the *Lord's flock*; they were peculiarly chosen, redeemed, and governed by him; and a *beautiful flock* that made a glorious appearance at their solemn feast, Jer. xiii. 17, 20; a *holy flock* as they were separated to the service of God, and not a few of them sanctified by his Holy Spirit, Ezek. xxxvi. 38; and a *flock of slaughter*, as in Christ's time they were condemned to, and ripened for, the destructive vengeance of God. Zech. xi. 4. The Lord himself, and, under him, their magistrates, prophets, priests, and teachers were their shepherds. Ps. lxxxi. Ezek. xxxiv. The church is likened to a *flock* because of the number, the order, and agreeable society of her members; and for their delightful pasture on Jesus and his fulness in the mount of ordinances, and for their usefulness in the world; and they are inspected, governed, protected, and fed by Jesus and his ministers. Isa. xl. 11. Acts xx. 28. The spouse's hair, that is, saints' good works, and the young converts in the church, are as a *flock of goats* browsing on mount Gilead; how numerous, fresh, and beautiful! and all supported and nourished by Jesus, the Rock of ages, and the ordinances of his grace. Song iv. 1, and vi. 5. The church's ministers and the saints' faith and zeal resemble a *flock of sheep*, even shorn, newly washed, and fruitful: how harmonious and social! how effectually washed in Jesus' blood, and fruitful in good works! Song iv. 2, and vi. 6. To go with *flocks and herds* to seek the Lord is to offer multitudes of sacrifices. Hos. v. 6.

**FLOOD**. After the posterity of Seth had intermarried with the descendants of Cain, and the most criminal oppression, luxury, and almost every other vice abounded, God passed a sentence of destruction, by a flood, against men, and the other animals on earth. After warning mankind hereof, for about one hundred and twenty years, by the preaching of Noah, this flood happened within a few days after the death of Methuselah, and on the 17th day of the second month

which is about the end of October, it began. The fountains of the great deep were broken up, and the windows of heaven were opened; that is, the water rushed out from the hidden abyss in the bowels of the earth, and the clouds poured down their rain incessantly, as in spouts, for the space of forty days; nay, for one hundred and fifty days, or five months, the flood still increased till it was risen above twenty-seven feet higher than the top of the highest mountain. Prodigious numbers of land-animals, and of men perhaps about eighty thousand millions, or about eighty times the number of its present inhabitants, perished in the waters. Only Noah and his family and a sample of land animals were preserved in the ark which he had built. About the beginning of April, the waters began to abate, partly returning to the bowels of the earth, whose shell was then much broken and deformed, and partly exhaled into the regions of the air, and, about the end of it, the ark rested on the mountains of Ararat. About the end of June the tops of the mountains were seen. Forty days after, about the beginning of August, Noah sent forth a raven and a dove, to try if the waters were dried off the face of the earth. In about fourteen days after, the dove sent out for the third time returned no more. About the middle of September the dry land appeared in the valleys; and about the beginning of November, in the twenty-seventh day of the second month, Noah, and his family, and the animals went out from the ark, after they had been in it a year and ten days. Gen. vi-viii.

There is no reason to doubt of this flood, nor of its universality. Besides the testimony of God in his word, we have the testimony of Berossus, Hieronimus, Manasseas, Nicolaus, Melo, and Abydenus Plato, and of the fabulists Ovid and Lucian, and of other ancient writers among the heathens concerning it. The Americans of Mexico and Peru had a tradition concerning it. The East Indian Brahmins have a tradition, that at it only eight persons and two of every sort of land animals were preserved by flying to some high hill.

Upon calculation, it will appear probable that the earth was then much more fully peopled than at present; and so a universal flood was necessary to destroy them. God's oracle asserts that the whole earth and even the highest mountains were covered, and that every land animal without the ark perished. If the whole earth had not been overflowed, to what purpose did Noah build his ark for the preservation of a breed of man and beast! How easily might he and his family and the beasts destined for preservation, have gone to some spot not overflowed! Who knows not, that in Italy, France, Switzerland, Germany, England, and other countries far from Eden, and even in the tops of high mountains, far from the sea, there are found whole trees sunk under ground, together with teeth and bones of animals, sea-shells, petrified fishes, and ears of corn? How could these possibly come hither, but by a universal deluge? Nor is there the least difficulty to find a sufficiency of water to cover the earth to the above-mentioned height. Who knows but the waters in the bowels of the earth, and the rains produced by our atmosphere, might be more than sufficient? or if it was not, what hindered the Almighty to create what water was necessary; and to annihilate it, whenever it had served his purpose? That this flood was produced by a comet's passing just before the earth, and with its heat swelling the seas, till their beds could not contain them; and swelling the great abyss till it burst the shell of the earth into a thousand pieces, that the waters might gush out, does not to me appear probable. Such heat would certainly have roasted the antediluvians alive. It is enough to us that earth, winds, and seas obey the Almighty, and do as he pleases. But when we consider that the teeth, bones, shells, and other relics of fishes are found so deep in the earth, and in the hardest strata, or even enclosed in flint and marble, we cannot but think that the whole shell of the earth was then terribly rent in pieces, by earthquakes or otherwise; and that the fishes entered these rents, especially when the waters of the great deep turned to their native abodes; and that the ancient earth, in many places, sunk into the abyss, and became the channel of our visible seas, and new earth rose out of the bottom of the antediluvian seas. Such as would see a variety of curious fancies concerning this flood may find them in the writings of Burnet, Whiston, Woodward, Buffon, &c.

Any large collection or strong stream of water is called a *flood*; as the Red Sea, and the rivers Euphrates and Nile, which, in the summer season being swollen high by the melting of snows, or falling of rains, overflow the adjacent country. Ps. lxxvi. 6. Amos ix. 5. Josh. xxiv. 2. Mighty and especially victorious armies are likened to *floods*. How vast their number and loud their noise; how they threaten and often irresistibly spread ruin and destruction all around them! Isa. xviii. 7, 8. Nah. i. 8. Jer. xli. 7, 8, and xlvii. 2. Ezek. xxvi. 3. Ungodly men are like *floods*. How great their power! how spreading, prevalent, terrible, and destructive their influence! Ps. xviii. 4, and xcii. 34. Persecutions, temptations, heresies, profaneness, trouble, and death are like *floods*: how prevalent, speedy, affrighting, and ruinous their tendency and influence! Rev. xii. xv. Isa. lix. 19. Matt. vii. 25. Ps. xc. 5, and lxxix. 1, 2. Great plenty of temporal or spiritual blessings are called *floods*; how abundant! how satiating to our desires! and how they carry our heart along with them! Job xx. 17. God's judgments and providences are like *floods*; they are very unsearchable. Ps. xxxvi. 6, and lxxvii. 19. See WATER.

FLOOR. (1.) The bottom of a house. 1 Kings vi. 15. The place where corn was thrashed out. Hos. ix. 1. Judg. vi. 37. As thrashing-floors were anciently under the open sky, it is said they were formed of clay and lees of oil, beaten together; which, when once dried, no water could enter it, no weed grows on it, nor any mice, rats, or ants penetrate into it. The church is likened to a *thrashing-floor*; in it are persons good and bad; and here God, by manifold troubles, thrashes them: and thereby, and by the influence of his Spirit, he separates his chosen from others, and purges them from their chaff of sinful corruption, Matt. iii. 11; the place where God's judgments are executed. Isa. xxi. 10. Mic. iii. 12.

FLOATS; flat-bottomed vessels for sailing; or a collection of trees, fastened together by ropes, to be drawn along by sea. 1 Kings v. 9.

FLOUR. See SIN and MEAT-OFFERING.

FLOURISH; to bud; spring forth; appear beautiful as a flower. Sol. Song vii. 12. Christ's crown *flourisheth* when his authority and glory are signally displayed, and many become his faithful, loving, and obedient subjects. Ps. cxxiii. 18. The church *flourisheth* when her ordinances are pure and powerful, her ministers faithful, wise, and diligent, and her members mightily increase, and walk as becomes the gospel. Sol. Song vi. 11. Men in general *flourish* when they appear gay in youth, and prosper and increase in wisdom, honour, wealth, or pleasure. Ps. xc. 6, and xcii. 7. Saints *flourish* when their grace, comforts, and good works more and more abound. Isa. lxvi. 14.

FLOW; (1.) To run as a stream. Ps. cxlvii. 18. (2.) To gather peacefully in multitudes. Isa. ii. 2. Jer. xxxi. 12. (3.) To abound, as water in a stream. Joel iii. 18. (4.) Speedily to melt away, and be removed or consumed. Isa. lxiv. 1, 3. Job xxi. 28. (5.) To bud; increase, and beautifully discover themselves. Sol. Song iv. 16.

FLOWERS. (1.) A running of blood. Lev. xv. 24. (2.) The fragrant and comely buds of some vegetables. ROSES, LILIES, pinks, &c. are flowers well known. The *sun-flower* is one of the largest, and the *passion-flower* one of the most curious in form. Flowers are very delightful, but easily and quickly fade. James i. 10. The figures of flowers on the golden candlesticks, and on the inside of the cedar beams of the temple wall, or on the brim of the brazen sea, were not merely for ornament, but shadowed forth the refreshing and fructifying nature and virtue of Christ, as our light, our means of fellowship with God, and our atonement and purification from sin; and the flourishing prosperity of the church, as the means of light to the world, and of their fellowship with God. Exod. xxix. 31, and xxxvii. 20. 1 Kings vi. 18, 29, vii. 26, 49. 2 Chron. iv. 5. Christ's cheeks, or display of himself, in his debasement, or glory, are, like sweet *flowers*, very comely, refreshing, and reviving to his people. Sol. Song v. 13. The saints and their graces are like *flowers*; how lovely, refreshing, and adorning in the church! Sol. Song ii. 12. Men in general are like *flowers*: in youth and prosperity how blooming, delightful, and glorious! but how quickly does trouble or death mar their beauty, and bereave them of wealth, honour, or life! Job xiv. 2. Isa. xl. 6, and xxviii. 1. Jam. i. 10, 11.

**FLUTE**; a musical instrument, the most simple of the wind kind: it is played with the breath, and the notes formed by stopping or opening the holes. It was used as early as the reign of David, 1 Kings i. 40; and long after, in Nebuchadnezzar's idolatrous concert. Dan. iii. 5, 10, 15.

**FLUTTER**; to sit brooding eggs, or cherishing young birds; so eagles *flutter* over their eggs or young. So God kindly multiplied, protected, and comforted the Hebrews, Deut. xxxii. 11; so his Spirit, in creation, influenced the waters, or mingled chaos with his productive influence. Gen. i. 2.

**FLUX** (Bloody), or dysentery; an inward disease, occasioning frequent stools, mixed with blood, and attended with gripes of the bowels. Sometimes there is an evacuation of laudable blood, arising from the too great plenty thereof, without any inward disorder, as in the hæmorrhoids. Sometimes a watery blood is evacuated, that arises from the hæmorrhoidal vessels. But in the bloody flux, properly so called, blood, attended with purulent matter, is evacuated. This is either benign, when it is attended with no fever, or malignant, when it is attended with a pestilential and infectious fever. In this, the intestines are often excoriated, ulcerated, or even gangrened. In such a case, the place where the sick person lies ought to be kept as clean and void of the infectious smell as possible. In the beginning of the distemper, bleeding and vomiting are useful; in the sequel, it is proper to moderate the purging with opiates, glutinous food, and glysters of anodyne. Repeated doses of ipecacuanha, and of rhubarb with calomel, with opiates in the evening, are also useful. Sometimes a decoction of sloethorn, with milk; or millet seed, is found an efficacious cure. Acts xxviii.

**FLY**; to march with great speed; to move quickly, as a bird in the air. Hab. i. 8. To *fly upon* is to seize a thing greedily, as hungry hawks or eagles do their prey, 1 Sam. xv. 19; or outrageously to fall on and abuse one. 1 Sam. xxv. 14. God's *flying* imports the quick progress of his providence to deliver and comfort his people, or to destroy their enemies. Ps. xviii. 10. Isa. xxxi. 5. Angels' *flying* denotes the alert and speedy manner in which they execute the will of God. Isa. v. 2. Ministers' *flying in the midst of heaven* imports their vigour, boldness, diligence, and openness in their work, under the supernatural influence of the divine Spirit. Rev. iv. 7, viii. 13, and xiv. 6. Saints *fly* as a cloud, as doves, or eagles; when, aided by the Holy Ghost, they, with vigour, care, and speed, by faith and love, apply to Jesus, as their refuge and resting-place, and set their affections on things above. Isa. lx. 8, and xl. 31. In their return from Babylon, and from their present dispersion, the Jews did or shall *fly on the shoulders* of their enemies. Such as once hated them shall assist them, or shall be subdued by them. Isa. xi. 14. Men *fly away* by death; are suddenly and easily cut off before they have well begun to live. Ps. xc. 10.

**FLY**; a small insect, of various kinds, and exceedingly numerous; some have two, and some four wings, some have teeth, and others not. Flies chiefly abound in moist and warm countries, as in Egypt, Chaldea, Palestine, and in the middle regions of Africa, during the moistness of the summer, &c. The *flies* that plagued Egypt seem to have been the dog-flies, which fix their teeth so fast in the flesh of cattle that they sometimes run mad. Exod. viii. 21, 35. In allusion to the *flies* of their country, and because they were very numerous and troublesome to the Jews, the Egyptians are called *flies*. Isa. vii. 18.

**FOL**; a young horse, ass, mule, or camel. Gen. xlix. 11.

**FOAM**; to cast forth froth as a raging sea. *Foaming at the mouth* is expressive of rage, or tormenting inward pain. Mark ix. 16. Seducers *foam out their own shame* when, from a corrupt heart, and with rage against Christ and his ways, they publish their vain and erroneous doctrines, and indulge themselves in shameful practices. Jude 13. The king of Samaria was cut off as the *foam of the water*. Some of their last kings were basely murdered; and Hoshea, the last, was easily and quickly destroyed, or reduced to abject slavery. Hos. x. 7.

**FODDER**; hay, straw, or like provision for feeding cattle. Job vi. 5.

**FOLD**. God *folds* together the visible heavens

when, at the last day, he unhinges their present form. Heb. i. 12. The Assyrians were *folded* together as thorns when gathered into Nineveh to be tormented and consumed by the fiery judgments of God, executed on them by the Medes and Chaldeans. Nah. i. 10. Seven-fold, thirty-fold, sixty-fold, a hundred fold, denote great abundance; plentifully. Ps. lxxix. 12. Matt. xlii. 8.

**FOLD**; a house, or small enclosure for flocks to rest together in, by night or at noon. Isa. xlii. 20. The country which a nation possesseth, and dwelleth together in, is called their *fold*. Jer. xliii. 3. The church and ordinances of Christ are as a *fold*: there his sheep or people are gathered together; they enter by him as the door, and have strict union, and delightful society, and pleasant refreshment and rest together, and are surrounded with his protection and laws; and the present form of church and ordinances will be soon taken down. John x. 1. The Jews and gentiles were once distinct *folds*; but the ceremonial wall of partition is taken away, and both are become one. John x. 16. Ezek. xxxiv. 14.

**FOLLOW**; to come after. 1 Sam. xxv. 27. To *follow* the Lord is to choose him as our portion, observe his laws, imitate his perfections, and cleave to his worship. Jer. xvii. 16. To *follow* Christ the Lamb of God is, under the direction and influence of his word and Spirit, to depend on his righteousness and strength, imitate his example, and cleave close to his truths and ordinances. Rev. xiv. 4; or to die with him. John xlii. 36. To *follow* false gods is idolatrously to honour and worship them. Judg. ii. 12. God's goodness and mercy *follow* the saints: in the exercise thereof he constantly attends, supports, and relieves them; forgives their sins, protects them from danger, and bestows on them grace and glory. Ps. xxiii. 6. We *follow* the churches, the saints, ministers, or others, when we imitate them in their profession and practice. 1 Thess. ii. 14. Heb. vi. 12, and xlii. 7. 1 Cor. iv. 16. Deut. xxii. 2. 2 Pet. ii. 2. To *follow* persons is also to side with them and assist them. 2 Sam. ii. 10. 2 Kings xi. 15. We *follow* our own spirit when, in our principles or practices, we are led and drawn by our own vain and wicked imaginations. Ezek. xlii. 3. We *follow* things when we earnestly endeavour to obtain or practise them. Phil. iii. 12. Rom. xiv. 19. Our good works *follow* us into heaven; though they do not go before, to purchase our entrance, yet we there obtain the pleasant and gracious reward of them. Rev. xlii. 14.

**FOOD**. See MEAT.

A **FOOL**, or foolish person, is one that is the reverse of wise and learned, and acts contrary to, or as if without sense and reason. 1 Sam. xxxvi. 21. 2 Sam. iii. 3. It is very hard to cure foolish people of their folly, even though they should be sore chastised and afflicted on account of it, as if they were brayed in a mortar. Prov. xxvii. 22. Wicked persons are oft called *fools*, or fools; they act contrary to all sound reason; they wish there were not a God; they trust to Satan, to the world, and their own heart, these noted deceivers; they prefer things vile, trifling, and temporal, to such as are important, divine, and eternal; in opposition to the warnings and strivings of heaven, they laboriously promote their own ruin. Ps. xiv. 1, and xlix. 10, and almost everywhere in the book of Proverbs. The saints are called *fools* or *foolish*, because of their remaining sinfulness; and they oft act ignorantly, and contrary to their duty and interest, Luke xxiv. 25. Ps. lxxiii. 22; and they, as well as apostles, are accounted *fools* by wicked and worldly men. 1 Cor. i. 27, and iv. 10. Such as upbraid their neighbours as silly impertinent *fools*, or reprobate miscreants, are in danger of hell. Matt. v. 22. Whatever is without good reason, and answers not the important ends of God's glory, and men's true and eternal advantage, is *foolish*; and hence we read of *foolish* talking, *foolish* lusts, *foolish* questions, &c. Eph. v. 4. 1 Tim. vi. 9. Tit. iii. 9. Answer not a *fool* according to his folly, lest thou be like unto him; answer a *fool* according to his folly, lest he be wise in his own conceit: We ought never to answer a fool in a foolish manner, and sometimes not at all; but it is proper sometimes to answer him in a wise manner, to expose the folly of what he says, that his waxing proud, and the hurt of others, may be prevented. Prov. xxvi. 4, 5.

**FOLLY**; FOOLISHNESS; a behaving, or a readiness to behave, in a foolish or sinful manner. A *very*

little of this may render the reputation of a man famed for wisdom very base and odious. Eccl. x. 1. There are *fools* who are self-conceited, outrageous, and wrathful; talk much, and are ready to enter into contention, and reckon it sport to slander their neighbour, or to do mischief; or who hate reproof and instruction, and are disposed to answer a matter before they have fully heard and considered it; or are much given to laughter and mirth. Prov. i. 7, 22. Eccl. vii. 4, 6, &c. Sin, and particularly scandalous crimes, are called *folly*. By such conduct, contrary to our own reason and interest, we dishonour God, and render ourselves infamous and miserable. Mark vii. 22. Gen. xxxiv. 7. Josh. vii. 15. Judg. xx. 6. Through their ignorance and *folly*, wicked men account Christ crucified, spiritual things, and the preaching of the gospel, to be *foolishness*; mean, impertinent, or unreasonable. 1 Cor. i. 18, 21, 23, and ii. 14. What in God they esteem *foolishness* nas more wisdom in it than all their sagacious schemes; and the wisdom, the sagacity, and carnal schemes of men are reckoned *foolishness* by God. 1 Cor. i. 25, and iii. 19. God charges his angels with *folly*, i. e. with possible *folly*, or readiness to slip, if left to themselves. Job iv. 18.

**FOOT, FEET.** Among the ancients as well as moderna, a *foot* was a measure of about twelve inches; but the Hebrews had no such measure, their *zerith* being but the half of a cubit, or almost eleven inches. When Moses and Joshua drew near to the symbols of the burning bush, or Divine presence, they were directed to approach with their feet bare, as tokens of reverence. Exod. iii. 5. John v. 15. The priests performed their service barefooted, and the people approached the altars with their shoes off. To this day the Jews enter their synagogues barefooted on the *fast* of expiation.—Pythagoras directed men to sacrifice and worship with naked feet; and in this manner the priests of Diana and Hercules sacrificed. The Indian Brahmins take off their shoes whenever they enter their temples, nor do the Ethiopian Christians enter their places of public worship with their shoes on. As the ancients often walked barefoot, or with sandals, it was common to wash their feet, for their refreshment, at their entrance into houses. Gen. xviii. 4, xix. 2, and xxiv. 32. Before his death, Jesus washed his disciples' feet, to teach them humility, and a readiness to perform good offices one towards another; nor was any widow to be entered on the church's charity-roll, unless she had showed her readiness to wash the feet of the saints, and perform other humble services to them. John xiii. 5. 1 Tim. v. 10. Jesus setting his right foot on the sea, and his left on the earth, in the vision, imported his being Lord of all, and able to rule raging seas of persecution and trouble as he pleased. Rev. x. 2. His *foot like fine brass burning in a furnace* may denote his providence, terrible and pure, but destructive to his enemies. Rev. i. 15.

With the inspired writers, *feet* often signify the whole man or beast, Ps. cxxi. 3. Isa. xxxii. 20; or the affections and conversation; hence we read of *keeping the feet*, of *turning the feet* unto God's testimonies; of the feet being shod with the preparation, or knowledge and influence of the gospel of peace, Eccl. v. 1. Ps. cxix. 59. Eph. vi. 15. Sol. Song vii. 1; and *straight feet*, like those of a calf, may denote the integrity and constancy of angels and ministers in executing their work. Ezek. i. 7. To stand or be at another's feet is to be his attendants, servants, or subjects. 1 Sam. xvv. 27. Judg. iv. 10. To fall at one's feet, or lick the dust at the soles of one's feet, is deeply to reverence, worship, or submit to him, as in some eastern countries the people kiss the ground at the feet of their kings. John xi. 32. Isa. xlix. 23. To sit at, or be brought up at one's feet, is to receive instruction from him; for the Jewish scholars sat at the feet of their teachers, Deut. xxxiii. 3. Luke x. 39. Acts xxii. 3; or to follow him, and be at his disposal. Deut. xi. 6. 2 Kings iii. 9. Hab. iii. 5. To be under one's feet is to be subject to him, at his absolute disposal, Ps. viii. 6, and xviii. 38; or be distressed or conquered, Ps. xci. 13; or to be contemned and undervalued. Rev. xii. 1. To wash, or dip the feet in oil or butter, is to enjoy great plenty of oil, butter, and other good things. Job xxix. 6. Deut. xxxiii. 24. To wash the feet in the blood of the wicked is to kill numbers of them, or with pleasure to behold them dreadfully cut off in multitudes. Ps. lvi. 10, and lxviii. 23. Bare feet is also expressive of mourning. Isa. xx.

2, and xlvii. 2. Ezek. xxiv. 17. The Ammonites' stamping with the feet at the destruction of Jerusalem, expressed their joy and gladness, Ezek. xxv. 6; but Ezekiel's stamping with his feet expressed great grief and terror. Ezek. vi. 11. To turn away the foot from the Sabbath is to forbear carnal affections, walk, and work on it. Isa. lviii. 13. To speak with the feet is, by example or concealed signs, to excite to wickedness. Prov. vi. 13. To cover the feet is to ease nature, or compose one's self to sleep, 1 Sam. xxiv. 3. Judg. iii. 24; but the seraphim covering their feet with their wings imports their holy awe and deep humility before God. Isa. vi. To gather up the feet is to die. Gen. xlix. 33. To open the feet imports proneness to spiritual whoredoms, and a ready compliance with and running after the idols of the heathen nations. Ezek. xvi. 25. To withhold the foot from being unshod, and the throat from thirst, is to cease from idolatrous compliance with the nations around. Jer. ii. 25. Feet taken in a snare imports entanglement in temptation or trouble. Ps. ix. 15. Job's feet being in the stocks imports his being in great trouble, from which he knew of no way to escape. Job xlii. 7. Laban was blessed at Jacob's feet; while he was with him, and by his means. Gen. xxx. 30. Egypt was watered with the foot; by human means, or by ditches digged, and wheels driven, by the labour of the foot. Deut. xi. 10.

**FOOTSTEPS;** marks made by the foot. God's footsteps in the sea are his marvellous providences often unobserved, and always unsearchable. Ps. lxxvii. 19. The footsteps of his anointed are Christ's whole mediatorial work, in undertaking for us, assuming our nature, fulfilling all righteousness, rising from the dead, ascending to glory, interceding for us, applying his redemption to us, and at last judging the world, &c. Ps. lxxxix. 51. The footsteps of Christ's flock are either the exemplary practice of former saints, or the ordinances of the gospel attended by them. Sol. Song i. 8.

**FOOTSTOOL;** the earth, the tabernacle, and temple are called God's footstool; there the less glorious displays of his presence were or are made. Isa. lxvi. 1. Ps. cxi. 5. 1 Chron. xxviii. 2. Lam. ii. 1. Christ's enemies are made his footstool when they are completely subdued, and by him crushed down, contemned, and destroyed. Ps. cx. A. Luke xx. 43. 1 Cor. xv. 25.

**FOR,** (1.) Sometimes nearly connects sentences. Gen. xxiv. 10. Josh. ii. 14. (2.) It denotes the cause of what went before: *Wo unto the wicked, it shall be ill with him, for the reward of his hands, or works, shall be given him.* Isa. iii. 9, 10, 11. When it signifies on account of; as, *For bread that man will transgress.* Prov. xxviii. 21. (3.) It denotes the proof and evidence of what went before: *Come, ye blessed of my Father, inherit the kingdom; for I was an hungered, and ye gave me meat:* i. e. your kindness to me and my saints manifests that you were blessed of my Father, and had the kingdom of heaven prepared for you. Matt. xxv. 34, 35. *Her sins, which are many, are forgiven, for she loved much:* i. e. her great love is an evidence that her many and great sins are forgiven her. Luke vii. 47. *With many of them God was not well pleased, for they were overthrown in the wilderness:* i. e. their overthrow was a token that God was displeased with them. 1 Cor. x. 5. (4.) It denotes the end for which a thing is done; so the Lord made all things for himself; i. e. to glorify his own perfections. Prov. xvi. 4. We lay down our lives for the brethren, when we do it for their profit and advantage. 1 John iii. 16. (5.) Instead of; so Christ suffered, was sacrificed, gave himself for us, not merely for our good, but in our stead. 1 Pet. iii. 18. 1 Cor. v. 7. Matt. xx. 28.

**FORBEAR.** (1.) To let alone. 2 Chron. xxv. 16. (2.) To neglect. Num. ix. 13. God's forbearance is the continued exercise of his patience, whereby he lets men alone, at least for a time, without punishing them. Rom. ii. 4, and iii. 25. Christian forbearance, required of us, is a patient letting of others alone, not resenting the injuries which they have done us, nor oppressing their conscience with a rigid imposition of our notions, or pattern as their rule. Eph. iv. 2. Col. iii. 13. *By long forbearing a prince is persuaded:* by mild representations, repeated and submissive remonstrances, and patient waiting, he is persuaded to do that which he would not, had it been haughtily and rashly suggested to him. Prov. xxi. 15.

**FORBID;** to hinder by word or deed. Acts xvi. 6. Luke ix. 49. Matt. xv. 39. Luke vi. 29. The phrase



*God forbid*, or let it never be, expresses detestation of a thing. Rom. vi. 2, 15.

**FORCE.** (1.) Vigour; strength. Deut. xxiv. 7. (2.) Violence; oppression. Ezek. xxiv. 4. (3.) Validity; so a testament is of *force*; is unalterable and valid when the testator is dead. Heb. ix. 17. Violent men take the kingdom of heaven by *force*; by vigorous endeavours to receive Christ, and walk with him, notwithstanding manifold oppositions and temptations. Matt. xi. 12.

**FORCES.** (1.) Armies. 2 Chron. xvii. 2. (2.) Multitudes enlisting themselves under Christ's banner. Isa. ix. 5, 11. To **FORCE**; to make one do a thing contrary to his will. Judg. i. 34. So the men of Gibeah forced the Levite's concubine; Amnon his sister; and the harlot by her flattery, forced the young man to whoredom. Judg. xx. 5. 2 Sam. xiii. 14. Prov. vii. 21. (3.) To apply vigorously. Deut. xx. 19. The *forcing of wrath* is the violent stirring up of hatred, anger, rage. Prov. xxx. 33. How **FORCIBLE** are right words! how effectually convincing are solid arguments! Job vi. 25.

**FORD**; a shallow place of a river. Josh. ii. 7. The daughters of Moab being at the *fords of Arnon* imports their flying or going captives out of their own land. Isa. xvi. 2.

**FORECAST**; to contrive things beforehand. Dan. xi. 24.

**FOREHEAD.** The golden plate inscribed HOLINESS to the LORD, fixed on the high-priest's *forehead*, may signify, that in Jesus, our High-priest, the holiness and glory of God shine in the most bright and open manner. Exod. xxviii. 38. God's making Ezekiel's *forehead* strong and hard against the *forehead* of the Jews, imports his enabling him boldly to withstand and testify against their opposition, and shameless and obstinate wickedness. Ezek. iii. 8. The saints having a mark or seal in their *foreheads* imports their having full direction and protection amid terrible calamities. Ezek. ix. 4. Rev. vii. 3. The saints having God's name in their *foreheads* imports their open and bold profession of his truth, obedience to his law, and conformity to his image. Rev. xiv. 1, and xxii. 4. Antichrist's name written on his *forehead* imports the papists' open avowal of the vilest abominations. Rev. xvii. 5. Men's having the mark of the beast in their *forehead* imports their open profession of the heresies, and their bold attachment to the superstition and idolatry of the Church of Rome. Rev. xiii. 16, and xx. 4. The Jews having a *whore's forehead*, and a stiff *forehead*, imports their shameless obstinacy in idolatry and other wickedness. Jer. iii. 3. Ezek. iii. 7. God's setting a jewel on their *forehead* imports his giving them public and great honour and wealth, and openly placing his tabernacle, temple, and ordinances among them. Ezek. xvi. 12.

**FOREIGNER.** See STRANGER.

**FOREKNOWLEDGE.** (1.) God's foreseeing and foreordaining of things before the world was made. Acts ii. 23. (2.) His foreknowing and choosing of the elect. Rom. viii. 29, and xi. 9. 1 Pet. i. 2. See **DECKEE**.

**FOREORDAIN**; in purpose to appoint or set up. Rom. iii. 25. 1 Pet. i. 20.

**FORERUNNER.** Christ is so called, because, by his obedience and death, he paved the way for us, and left us an example and encouragement to follow him; and in his ascension, he hath entered into heaven to prepare mansions for us. Heb. vi. 20.

**FORESEE.** (1.) To discern things before they happen. Prov. xxii. 3. (2.) To keep one's eye fixed upon. Acts ii. 25. (3.) To provide. Heb. xi. 40. The Scripture is said to *foresee* what God its Author did, and therein foretels. Gal. iii. 8.

**FORESHIP**; the prow or forepart of a ship. Acts xxvii. 30.

**FORESKIN.** This was cut off by the Jews in circumcision; but if the child was born without one, he was circumcised by cutting the inner skin till the blood dropped out. As the Hebrews had none, two hundred *foreskins* sufficiently marked the slaughter of so many Philistines by David. 1 Sam. xviii. 25. It is said, that some Jews after circumcision, to conceal it, have drawn on a kind of foreskin. And it is probable, that many of them in Spain retained the natural one till their last moments, that they might not be known to be Jews. The *foreskin of the heart* is its natural and reigning corruption. Jer. iv. 4.

**FOREST.** See WOOD.

**FORFEIT.** All his substance shall be *forfeited*, taken from him, and given to the use of the temple, the poor, or the civil magistrates. Ezra x. 8.

**FORGET**; to lose the remembrance of a person or thing, or give up all care about them. Deut. iv. 9. God seemingly *forgets* the saints when he ceases to give visible displays of his power and love in their favour; and for a while denies them the sensible tokens of his kindness, Ps. xiii. 1, and lxxvii. 9; but he will not readily *forget* them; will not cease to support and provide what is really necessary for their real good. Isa. xlix. 15. He will not *forget* the works of the wicked; he will certainly punish them, Amos viii. 7; nor the good works of the saints, but will graciously reward them. Heb. vi. 10. God's elect *forget* their father's house and their own people; in embracing Christianity, the Jews quitted their ancient ceremonies and temple; in receiving Christ, every saint quits his natural dispositions, false persuasions, self-righteousness, and sinful customs; and parts with natural relations, so as to prefer Christ to them all. Ps. xlv. 10. Saints *forget* the things behind when they disesteem their works and attainments, and think of, and press after further knowledge of, intimacy with, and conformity to, Christ. Phil. iii. 15. Men *forget* God when they neglect to think of and worship him; when they break his laws, and pour contempt on any thing pertaining to him. Judg. iii. 7. Men *forget* Jerusalem when they are thoughtless of and unconcerned how things go in the church. Ps. cxxxvii. 5. They *forget* misery, poverty, and toil when succeeding comforts, honour, and wealth more than balance the same. Prov. xxxi. 7. Gen. xli. 51.

**FORGIVE; PARDON; REMIT**; to remove the guilt of sin, that the punishment due to it may not be inflicted. God *pardons* iniquity in justification, when, through the imputed righteousness of his Son, he removes the legal charge of sin against men, and frees them from the condemning sentence or curse of the broken law, Ps. ciii. 3; or when, as a Father, he intimates to them, more and more, their forgiveness, and removes their guilt, and frees them from fatherly chastisements. Matt. vi. 12. 2 Sam. xii. 13. Or when he judiciously publishes their pardon at the last day, when all the fruits of sin are for ever removed from them. Acts iii. 19. Or when, as governor of Israel, he removed their outward calamities. 2 Chron. vii. God forgives all sins, even the greatest, except the sin against the Holy Ghost, as to the guilt or charge of it by the law, in order to eternal punishment. Isa. lv. 7. Matt. xii. 31, 32. Sometimes he refuses to pardon other gross sins, as to the temporal correction or punishment thereof. Thus he would not *forgive* the sin of Moses and Aaron, and the other Hebrews, so as to admit them into the promised land. Nor would he forgive the sin of Manasseh so as to forbear inflicting his judgments on Judah. Exod. xxxiii. 21. 2 Kings xxiv. 4. Sometimes he remits it as to part of the temporal judgment, but not as to the whole. Thus David had his adultery and murder so far remitted as have his own life preserved, but not as to have the judgments of God pass from his family. 2 Sam. xii. 9-14. The absolution of penitent offenders from church censure is called a *remission* or *forgiveness* of them, as it is a ministerial declaration of Divine forgiveness, and frees from the discipline incurred by the sin. John xx. 23. 2 Cor. ii. 10. Our *forgiving* of injuries signifies our laying aside every inward grudge towards the injurer, and endeavouring to render him good for evil. Matt. vi. 14, and xviii. 21, 35. Eph. iv. 32. Col. iii. 13. God *alone* *forgives* sins as such. Isa. xliii. 25. Ministers publish his remission in the gospel; and churches absolve from sins considered as scandals. John xx. 23. We *forgive* the faults of our neighbour only as injuries done to us. Eph. v. 32. Repentance hath an inseparable connexion with forgiveness of sin, Prov. xxviii. 13; but is not a proper condition of it. Rom. iii. 24. A legal repentance may, and often does, precede the judicial pardon of sin in justification, Acts ii. 37, 38; but no true gospel repentance can, because, till the curse be removed by pardon, we continue under the dominion of sin, 1 Cor. 15, 56. Rom. vi. xiv; and it is the view of God's pardoning mercy that can influence our heart to godly sorrow for sin. Ezek. xvi. 62, 63, and xxxvi. 25-31. gospel-repentance may and doth precede God's fatherly



forgiveness, and his publishing of forgiveness at the last day, Acts iii. 19; and the Jews' returning from their gross wickedness was necessary to God's removal of these outward calamities. 1 Kings viii. 31-50. Lev. xxvi. 40-46. It may be often prudent to forbear intimating forgiveness to an injurious neighbour till he appear to repent of the injury; but we are in our heart to forgive him, even though he continue to injure us Luke xvii. 4, and xxiii. 34. Our forgiving of injuries done us is not the condition of God's forgiving us; but it is an inseparable attendant and token thereof. Matt. vi. 14. Eph. v. 32. Nor can we, in faith, ask forgiveness of God while we indulge in resentment against our neighbour. Luke xi. 4.

**FORM**; shape; likeness. Job iv. 16. Christ was in the *form* of God, and took on him the *form* of a servant; he was truly God, in nature the same, and in person like unto the Father; and he really became a bond-servant to the broken law in our stead. Phil. ii. 6, 7. He had no *form*, or comeliness; no outward splendour or earthly dignity, as the Jews expected in the Messiah. Isa. liii. 2. In different *forms*, or outward appearances, he appeared to his disciples after his resurrection. Mark xvi. 12. *A form of sound words* is a draught or system of divine truth. 2 Tim. i. 13. *A form of godliness*, without the power of it, is an outward show of true religion, and worship of God, without experience of the saving power and grace of God in our heart. 2 Tim. iii. 5. *To form* is to give a thing being or shape. Gen. ii. 7.

**FORNICATION**. See WHOREDOM.

**FORSAKE**; to depart from. God seemingly *forsakes* his people when he withdraws his sensible presence, and withholds his assistance and comfort, Ps. lxxi. 11, and xxii. 1. Isa. xlix. 14; but he *never forsakes* them as to real love, and such influence as is absolutely necessary for the subsistence of their grace. Heb. xiii. 5. Ps. xxxvii. 28. Men *forsake* God and his law when they disregard and contemn him, and disobey his law, deny his truth, neglect his worship, and depend not on his fulness. Jer. xvii. 3, and ix. 13. Men *forsake* others when they deny them their company, help, or comfort, and leave them to shift for themselves. 2 Tim. iv. 10. *To forsake* persons or things for Christ is to be ready to quit them, or actually to part with them, in order to enjoy and serve him. Matt. xix. 27, 29. There was a *great forsaking* in the land of Israel when most of the inhabitants fled from their dwellings, or were killed or carried captive by the Assyrians and Chaldeans. Isa. vi. 12.

**FORSWEAR**; to break an oath or vow. Matt. v. 33.

**FORT**; **FORTRESS**. (1.) A strong hold; a place of defence and safety. The Lord is the *fortress* or *strong hold* of his people. To him they flee in times of danger; in him they trust, and find preservation from hurt. Ps. xviii. 2. Nah. i. 7. (2.) A kind of mount or tower erected by the besiegers of a city, in order to annoy the defenders, or their wall. Ezek. xxi. 22.

**FORTIFY**; to make strong by erecting towers and walls for defence. Judg. ix. 31.

**FORTY** days the deluging rain fell. Gen. vii. 17. Thrice Moses fasted *forty* days. Deut. ix. 9-25. Exod. xxiv. 18, and xxxiv. 28. In *forty* days the Hebrew spies searched Canaan. Num. xiii. 25. During *forty* days Goliath defied the Hebrew troops. 1 Sam. xvii. 16. *Forty* days Elijah fasted. 1 Kings xvii. 8. *Forty* days was the time allowed for the ruin of Nineveh. Jonah iii. 4. *Forty* days Ezekiel bore the iniquities of the house of Judah, a day for a year. Ezek. iv. 6. *Forty* days Christ was tempted of the devil. Matt. iv. 2. Mark i. 13. *Forty* days he continued on earth after his resurrection. Acts i. 3. *Forty* years the Hebrews tempted God in the wilderness. Ps. xcv. 10; and *forty* years after Christ's death were their city and temple preserved.

**FORWARD**. (1.) Farther on in a journey; in the progress of a work; or in time. Gen. xxvi. 13. 1 Chron. xxiii. 4. 1 Sam. xvi. 13. (2.) Strongly bent and inclined. Gal. ii. 10. (3.) Far on in readiness. 2 Cor. viii. 10.

**FORWARDNESS**, an earnest bent of the mind towards any thing, particularly to make collection for the poor. 2 Cor. viii. 8, and ix. 2.

**FOUND**; (1.) To fix the lower part of a building. Ezra iii. 6. (2.) To settle the beginning of a city or

nation. Isa. xxiii. 13. (3.) To ordain or appoint firmly. 1 Chron. ix. 22. Ps. viii. 1. 2. (4.) To cast metal. Jer. x. 9.

**FOUNDATION**. (1.) The lower part of any structure, as of a house, wall, mountain, &c., which supports the rest. Ezra iv. 12. 2 Sam. xxii. 16. Deut. xxxii. 22. (2.) The beginning of a thing; thus, the *foundation of the world* denotes the beginning of it. Matt. xiii. 35. Christ is a *foundation*: on his person, office, and work, is his church, and the whole of our salvation, erected and supported. Isa. xxvii. 16. 1 Cor. iii. 11. Matt. xvi. 18. He is likened to twelve *foundations* of precious stones; he is infinitely precious, adapted to every case, and exhibited in the doctrine of his twelve apostles. Rev. xxi. 14, 19, 20. God's truths, published by the prophets and apostles, are a *foundation*: on them the saints found their faith and hope; and depending on them, they are built up to perfect holiness and happiness; and on them the church, in all her ordinances, faith, profession, offices, and blessings, depends. Eph. ii. 20. The first principles of divine truth are a *foundation*, as they ought to be first known, in order to understand the rest, which depend on them. Heb. vi. 1, 2. Teaching these divine truths is called a *foundation*. Paul studied so to preach Christ as not to build on another man's *foundation*; i. e. to preach Christ where nobody had before taught the first principles of Christianity. Rom. xv. 20. Magistrates, and the principal constitutions of their government, are the *foundations* of a state that support and establish the rest. Ps. lxxxii. 5, and xl. 13. Mic. vi. 2. The righteous are an everlasting *foundation*; being fixed in Christ, their persons, and holy and happy state and condition, are stable and fixed; and they are great means of supporting and establishing nations and churches. Rev. x. 25. They lay up a good *foundation* for the time to come; receive Jesus and his righteousness; whereby they are infallibly determined to such good works as shall be rewarded in the future state; or the *good foundation* they lay up is the heavenly glory itself, which is fixed and stable; and on that account is called a city having foundations. 1 Tim. vi. 19. Heb. xi. 10. The *foundation of God* that standeth sure, having this seal, The Lord knoweth them that are his, is either his unchangeable and fixed purpose of election, on which the salvation of his people is reared up; or the fundamental truths of the gospel, that cannot be overthrown; or the saints themselves, divinely fixed in their new-covenant state. 2 Tim. ii. 19. The *foundations* or *pillars* of heaven are the mountains, on which the skies seem to rest. 2 Sam. xxii. 8.

**FOUNDER**; one that casts metal into vessels and other utensils. Judg. xvii. 4. Jer. x. 9. God and his prophets are likened to a *founder*, because, by the judgments declared by the prophets, and executed by God, nations are melted with trouble, to purge off their dross, and form them into a conformity to his will. Jer. vi. 29.

**FOUNTAIN**; **WELL**; **SPRING**. In the south part of Canaan, as well as in most of Arabia, and in many places in Africa, &c. it was hard to come at any spring-water; hence so much contention happened about wells. Gen. xxi. and xxvi. Exod. ii. In the valley of Baca, it seems, there were no springs, but pits that retained the rain-water. Ps. lxxxiv. The most noted wells we read of in Scripture were, Abraham's at Beersheba; Hagar's at Beer-labai-roi; Isaac's wells at Sitnah, Ezek, and Rehoboth; Laban's at Haran; Jacob's near Shechem. Gen. xvi. and xxi. and xxvi. John iv. 6; those of Eliam, Exod. xv. 27; the well of Beer, eastward of the Dead Sea, Num. xxi. 16-18; of Bethlehem, 1 Chron. xi. 17, 18; the *fountain of gardens*, probably at the foot of mount Lebanon, about six miles north from Tripoli; and the *well of living waters* about a mile southward of Tyre, Sol. Song iv. 15; together with the fountain of Gihon and Enrogel at Jerusalem; and Samson's well, Enhakkore. Judg. xv. 19. 1 Kings i. 9-38. Uzziah also digged a great many wells. 2 Chron. xxvi. 10. The *upper and nether springs* which Caleb gave to his daughters were two fields full of springs. Judg. i. 15. That called *Joseph's well*, in Egypt, is about two hundred and seventy six feet, or forty-nine fathoms deep; and the water is drawn by a most curious engine, wrought with oxen, some far below, and some above ground.

God is called a *fountain of living waters*, and with

him is the *fountain* of living waters; he is the unsearchable and unfailing source of all our happiness and comfort. Jer. ii. 13. Ps. xxxvi. 9. Jesus Christ is an open fountain, a *fountain of gardens*, a *well of living waters*, and *streams* from Lebanon; by his blood, righteousness, and spiritual influence, exhibited and offered in the gospel, are our guilt and pollution washed away, and all the churches and worshipping assemblies of his people refreshed, quickened, and rendered fruitful in the works of righteousness. Zech. xiii. 1. Sol. Song iv. 15. The Holy Ghost attending the preaching of the gospel is a *fountain* coming out of the house of the Lord, and watering the valley of Shittim; he, proceeding from and sent by Jesus, the residence of God, does, by his gifts and graces, cool, refresh, cleanse, and fructify the barren souls of men, Jews and gentiles, Joel iii. 18; and is a *well of waters springing up to eternal life*, in growth of grace, and abounding practice of good works. John iv. 14, and vii. 38, 39. The church is a *spring shut up*, and *fountain sealed*; in her is lodged the fresh and ever-flowing fullness of Christ's word, blood, and Spirit, for the purification and refreshment of her members: none but Christ ought to rule or govern in her as her head; and by his providence and grace her true members are safely and secretly secured to him alone. Isa. lxiii. 11. Sol. Song iv. 12. All the saints' *springs* are in her; in her dwells God; the fountain of living waters; Jesus the smitten, the water-yielding Rock of ages; the Holy Ghost, that river of life, issuing from under the throne of God; and the Scriptures and ordinances, those subordinate wells of salvation, whence the saints draw their happiness and comfort; and which make them send forth rivers of edifying words and works in their conversation. Ps. lxxxvii. 7. John vii. 38. The saints are *fountains*; from their souls, replenished with the Spirit and grace of Christ, flow forth much edifying converse, and so their tongue, or mouth, is called a *well of life*, and much refreshing benevolence, and many useful good works: but when they fall before the wicked, by temptations and persecution, they are a troubled *fountain* and *corrupt spring*: far less comely and useful. Prov. xxv. 26, and x. 11. Spiritual knowledge and wisdom, and the fear of the Lord, are a *fountain*, or *well-spring of life*; a delightful means of promoting the temporal and spiritual happiness of ourselves and others. Prov. xvi. 22, xviii. 4, xiji. 14, and xiv. 27. Wives are called *fountains* and *wells*; they bring forth children, that, as streams, are dispersed in the streets; and are a great means of happiness and comfort to their husbands. Prov. v. 15, 16. Children are *fountains*; and the offspring of Jacob, *his fountain*; they are means of help and comfort to their parents; and, in due time, produce children of their own. Prov. v. 16. Deut. xxxiii. 28. But the *fountain of Israel* may either signify Jacob's posterity, or Jesus, who sprang from him; or God himself, the source of all true comfort to Jacob and his seed. Ps. lxviii. 26. False teachers are *wells without water*: they promise men much instruction, edification, and comfort, and yet afford nothing but error, corrupt examples, and enticements. 2 Pet. ii. 17. Whatever a thing proceeds from is called its *fountain*, or *spring*. Thus the cause or first rise of the bloody issue is called its *fountain*. Lev. xx. 18. Mark v. 29. The right ventricle of the heart, whence the blood, and with it the life and vital spirits, take their rise, is called a *fountain*. Eccl. xii. 6. *Fountains* and *springs* also denote prosperity, and the means thereof. Hos. xiii. 15. Thus, to turn dry land into springs of water is to afford great prosperity to a distressed nation; or to grant plenty of ordinances and powerful influences to a church or people that had been barren and withered. Ps. cvii. 35. Isa. xxxv. 7, xli. 11, and xlix. 10. To turn *springs* and *rivers* into a wilderness is not only to alter the soil of fields to the worse, as God has done in Idumea, Canaan, Egypt, &c., but to change great prosperity into sad adversity. Ps. cvii. 33.

**FOUR-SQUARE**; that whose length and breadth are equal. The four-square form of the altar, and new Jerusalem, figures out the stability and self-consistence of Christ and his church. Exod. xxvii. 1. Rev. xxi. 16.

**FWOWER**; one that by firearms, arrows, or nets studies to catch fowls. Satan is a *fowler*; with great subtlety and deceit, he and his agents lay snares and temptations for the ruin of mankind. Ps. xci. 3. Prov. vi. 5. Such as oppress and seek the ruin of their

neighbours, or endeavour to ensnare them into sin or danger, are called *fowlers*. Ps. cxxiv. 7. Jer. v. 26.

**FOX**; an animal of the dog kind. In form it resembles the common dog, and in size the spaniel; it is chiefly distinguished by its long and straight tail, with a white tip. It is a native of the most northern countries, and is remarkable for its craft, its winding motions, its rank smell, and its hurtfulness to vines and flocks, its eating of dead bodies, its desperate biting, &c. It cannot be tamed so as to become harmless; it feeds on tame animals, rather than wild; it has often, if not always, a variety of outlets to its den, that, if one be stopped, it may escape by another. Foxes fattened with grapes are by some used as food in the harvest. Foxes were very numerous in Canaan, lodging in hedges, old ruins, and the like; and hence some cities or countries were called *Shaul*, which signifies a fox; as the land of *Shaul*, *Hazar-Shaul*, *Shaulabbai*, &c.: so that it was easy enough for Samson to procure three hundred of them, or of another kind of animals of a middle size between a wolf and a fox, which assembled there sometimes in hundreds. Judg. xv. 4. False prophets and teachers are likened to *foxes*: how crafty! how obstinate in their evil way! how uneven and inconsistent their doctrine and practice! how abominable their instructions! how often, under a mask of innocence and usefulness, they undermine nations and churches, and render them unfruitful to God! how maliciously they hate such as oppose them! Ezek. xiii. 4. Sol. Song ii. 15. Tyrants and other wicked men are likened to *foxes* for their craft, obstinacy in sin, and ruinous designs against others. Luke xiii. 32. Inward sinful lusts resemble *foxes*; how crafty, stubborn, abominable, and ruinous to the souls of men! and how hurtful to the graces of the saints! Sol. Song ii. 15. To be the *portion of foxes* is for men to have their land or habitation rendered desolate and ruinous, and themselves left unburied. Ps. lxi. 10.

**FRAGMENTS**; broken pieces of meat. Matt. xiv. 20. John vi. 12.

**FRAIL**; easy to be broken, or cut off by death; short-lived. Ps. xxxix. 4.

**FRAME**; artfully to put into a form.

**FRAME**. (1.) An instrument for fashioning a thing upon. Jer. xviii. 3. (2.) The figure or picture of a thing. Ezek. xl. 2. (3.) The constitution of a person or thing. Ps. ciii. 14.

**FRANKINCENSE**; a sweet-smelling gum, anciently much burned in temples, and now used in medicine. It distils from incisions made in the tree during the heat of summer. The largest, and best trees are called *male incense*; the whitish, drawn at the end of summer, are better than those drawn at the beginning. Some frankincense is brought from the East Indies, but it is not equal in value to that of Arabia or Syria. What is the form of the frankincense-tree we do not certainly know. Pliny at one time says it is like a pear-tree; at another, that it is like a mastick-tree; then, that it resembles the laurel; and, in fine, that it is a kind of turpentine-tree. Frankincense is still used in many of the popish ceremonies, as well as by heathens; and at funerals it is bestowed as an honorary present on prelates, &c. Rev. xviii. 13. The saints, and their graces and religious services, are compared to *frankincense*; how delightful and medicinal to themselves, and other church-members! and how savoury and acceptable to God. Sol. Song iv. 14, and iii. 6.

**FRAUD**. See DECEIT.

**FRAY**; to chase one away with fear. Deut. xxviii. 26.

**FRECKLED**; clear-whitish. A freckled spot was not the leprosy, but an approach to it. Lev. xiii. 39.

**FREE**. (1.) Without price; out of mere favour. Rom. v. 15, and iii. 24. (2.) Without constraint or obligation. Ps. liv. 6. Rom. viii. 2. (3.) Without restraint or hindrance. 2 Thess. iii. 1. God's Spirit is *free*, voluntary, or princely; he is freely bestowed on sinners; and, in a princely and liberal manner, he influences, convinces, instructs, draws, and comforts men's souls. Ps. li. 12. God's blessings of the new covenant are *free*; though purchased by Christ, yet they are given to sinful men without money or price on our part, and are to be received as gifts of mere grace and favour. Rom. v. 18. Rev. xii. 17. A *free* heart is one disposed to bestow freely and willingly. 2 Chron. xxix. 31. *Free* or *free-will* offerings were those given without any obligation of God's law. Exod. xxxvi. 3. Lev. xxii. 21. Persons are *free* when in no slavish bondage, or exempted from

paying tribute, Deut. xv. 13. Matt. xvii. 26 : or not obliged to maintain parents. Matt. xv. 6. The saints are *free*, or freed from the law, or from sin : they are, by the grace of God in Christ, delivered from the yoke of the broken law, the dominion of sin, and the slavery of Satan ; and now, under the gospel, from the Jewish ceremonies, are entitled to all the privileges of the children of God. Rom. viii. 2, vi. 22. John viii. 34, 36, and Gal. v. 1. Sinners are *free from righteousness*, quite destitute of, and no way influenced by a holy principle. Rom. vi. 20. To be *free among the dead* is to be in a miserable case on earth, as if a citizen of the grave. Ps. lxxxviii. 5.

**FREEDOM** signifies, (1.) The giving of liberty to a slave. Lev. xix. 20. (2.) The privilege of citizens in the Roman state. Acts xxii. 28.

**FRESH**. (1.) New and uncorrupted. Num. xi. 8. (2.) What is beautiful, and has no appearance of fading: Job xxx. 20, and xxxiii. 25.

**FRET**. (1.) Angry to murmur. 1 Sam. i. 6. Prov. xix. 3. (2.) To vex exceedingly ; make one very angry. Ps. xxxvii. 1-7. Ezek. xvi. 43. A *fretting* leprosy is one which, by pricking and rankling, wastes the flesh. Lev. xiii. 51.

**FRIEND** ; one who sincerely, and in a fixed manner, loves us, and is ready to exert himself for our good ; one that sympathizes with us in trouble, and whom we may safely trust with our secrets. Prov. xvii. 17. Christ is called a *friend* ; how affectionately and constantly he loves his people ! What great and good things he has done, does, and will do for them ! how kindly and faithfully he reproves their faults ; sympathizes with them in distress ; and is ready to give them counsel and help ! and how safely he may be intrusted with our most important secrets ! Sol. Song iv. 16. Christ's *friends and neighbours*, whom he invites to rejoice with him at the conversion of his elect, are angels, ministers, and saints, who ardently love him and his Father, promote his honour and cause, and have much intimacy with him. Luke xv. 6, 9. Jam. ii. 22. John xv. 15, and Sol. Song v. 1. In allusion to the *friend* at marriages who performed the honours of the wedding, and led the bride to the nuptial bed, John Baptist, and other ministers, are *friends of the Bridegroom* : they, by their preaching and example, direct and conduct sinners to Christ. Judg. xv. 20. John iii. 29. Judas, and the man without the wedding garment, were but pretended *friends* ; or the word is used as a term of discreet address. Matt. xxvi. 50, and xxii. 12. The *friendship* of this world which is enmity with God is a superlative love and desire of earthly and sinful things, and a study to obtain the favour of worldly men, by conformity to them in their evil courses. Jam. iv. 4. Matt. vi. 24. Luke xvi. 13.

**FRINGE**. See **CLOTHES**.

**FROG** ; an amphibious animal, that lives partly in the water, and partly on the earth. It has a short body, without any tail, and four legs for leaping with. Frogs are strong breasted, delight in pools and fens, and are much given to croaking. Sometimes during a summer shower, after a long drought, such multitudes creep abroad, that some have foolishly imagined they had been rained from heaven. When God used them to plague the Egyptians, they swarmed in such numbers as to cover the whole land. They entered their houses and ovens ; nor could their beds and repositories for victuals be kept rid of them. When God cut them off by death, the Egyptians gathered them into heaps, and the country stank with their disagreeable smell. Exod. viii. The unclean spirits, like *frogs*, proceeding out of the mouth of the heathen dragon, antichristian beast, and Mahometan false prophet, may be the Jesuits and other Romish or Mahometan clergy, who, by a kind of authority, exert themselves to support their various abominations, wallow in vileness, croak out their errors and flatteries, creep into bedchambers to defile matrons and maidens, and strangely gain the ear and confidence of great men ; and who, about the beginning of the millennium, shall exert themselves to the utmost to support paganism, popery, and Mahometanism, against Christ and the gospel. Rev. xvi. 13, 14.

**FRONT**. (1.) The forepart of a house. 2 Chron. iii. 4. (2.) The fore rank or part of an army. 2 Sam. x. 9.

**FRONTIERS** ; the outermost borders of a country. Ezek. xxv. 9.

**FRONTLET**, called also **PHYLACTERIES**, or **preservatives** ; a kind of busk, or mark on the forehead. God

charged the Hebrews to have his law as a *sign* on their foreheads, and as *frontlets* between their eyes ; that is, to have a thorough knowledge of it, constant regard to it, and to obey it in all they did. Exod. xii. 16. It seems, that after the death of the prophets, the Jews began foolishly to understand these words according to the literal signification, and made four pieces of parchment ! On the first they wrote the texts, Exod. xiii. 2-10 ; on the second, they wrote Exod. xiii. 11-21 ; on the third, they wrote Deut. vi. 4-9 ; and on the fourth, Deut. xi. 13-21. These they put together, and covering them with a piece of hard calf-skin, bound it on their forehead, and wore it, the more devout of them at both morning and evening prayer, and the less dev, at of them only at morning prayer. In our Saviour's time, the Jews of Persia and Chaldaea wore them, as well as those in Judea, but he plainly condemned the proud affecting of them, especially such as were larger than ordinary. Matt. xxiii. 5. The Caraites Jews, who are but few, and detest the Pharisaic traditions, call the wearers of frontlets bridled asses.

**FROST**. By the *breath of God frost is given* ; by his will, and by the chillness of the air, the earth is hardened and water frozen into ice. Job xxxvii. 10. By frost, or excessive cold, Jacob was distressed as he watched Laban's flocks by night. Gen. xxxi. 40. Иероним's corpse lay unburied until it was hardened by the frost. Jer. xxxvi. 30. By frost the sycamores of Egypt were withered. Ps. lxxxviii. 47. *Hoar-frost* is dew frozen in the air, and falling on the ground. Ps. cxlvii. 16. In some warm regions near the equator they have scarcely ever any frost or ice, and could hardly believe that water will harden so as men may walk upon it. In the regions near the pole, whether in the north or south, as in Norway, Sweden, Lapland, Siberia, and especially Greenland, frost prevails during the greater part of the year, and seas freeze to a prodigious depth of ice ; nay, in some high mountains the frost is scarcely ever absent, though they are situated at no great distance from the equator. In the Alps, which are a great way to the southward of us, there are lakes that have perhaps been frozen ever since the flood. In Muscovy the ice is often from six to ten feet thick. In A. D. 401, the Euxine or Black Sea was frozen over for the space of twenty days ; and in 763, the seas at Constantinople were frozen one hundred miles from the shore, so thick as to be able to bear the heaviest carriages.

**FRUIT** ; whatever is produced by any cause. The *fruits of the earth* are grass, corn, flax, herbs : the *fruit of vegetables* is their berries, apples, grapes, &c : the *fruit of animals* is their young ones. Children are called the fruit of the body or womb. Deut. xxviii. 4. Ps. cxxvii. 3. To prevent the injury of fruit-trees, by too early plucking their fruit ; to secure the best for the Lord on the fourth year ; to commemorate the entrance of sin by forbidden fruit ; and to teach us to bridle our appetites ; the Jews were to hold their fruit of trees unclean for three years, and on the fourth it was to be the Lord's. Lev. xix. 23. Christ is the *fruit of the earth* ; his human body sprung of it. Isa. iv. 2. The *twelve manner of fruits* which he bears, and which are better than gold, are his various blessings of righteousness, peace, pardon, acceptance, adoption, sanctification, comfort, and eternal glory, sufficient for all the tribes of the chosen Israel. Rev. xxii. 2. Sol. Song ii. 3. Prov. viii. 19. The *fruits of the Spirit* are the gracious qualities, tempers, comforts, and good works which his inhabitation and influence produce in the saints. Gal. v. 22-24. Eph. v. 9. The *fruits of the gospel* are turning from idols, and other wickedness, to God, believing on Christ, and the bringing forth of good works. Col. i. 6. Rom. i. 13. Saints are represented as *fruit* gathered by ministers. Isa. xxvii. 6. John iv. 36. Sol. Song viii. 12 ; their *good fruit* is the exercise of their graces and their good works ; they are *fruits of righteousness* produced by the application of Jesus' righteousness to their souls, and are in obedience to God's righteous law : they are sown in peace ; founded on and performed in a state of peace with God, and in the study of following a holy peace with men. Matt. vii. 18, and xii. 33. Gal. v. 22-24. Prov. xi. 30. Phil. ii. 11. Jam. iii. 18. They are *fruits meet for repentance* ; i. e. such as mark the truth and sincerity of, and answer to a profession of it, Matt. iii. 8 : and *fruit unto holiness* and life ; they mark the truth of our inward sanctification, and promote our holiness in themselves ; and they are a means of promoting life temporal, spiritual, and

eternal, in ourselves and others, Rom. vi. 22; they are *fruits of the valley*, produced in Jesus' church, and by his influence, and spring from an humble heart, Sol. Song vi. 11; they are Christ's *pleasant fruits*, produced by his Spirit, and to his honour; and are a delight and pleasure to him and his people, Sol. Song iv. 16; and *fruits new and old, laid up*, holy fruits produced at different times, and all aimed at the glory of Christ, Sol. Song vii. 13; and *fruit unto God*, to show forth his grace, power, wisdom, and holiness, Rom. vii. 4. The *fruit of the lips* is either the comfortable doctrines of the gospel published by ministers; or the saints' praises and thanksgiving to God; or their pious conferences and counsels, Isa. lvii. 19. Heb. xiii. 15. Prov. xii. 14. The *fruit of the wicked* is their evil works, in thought, word, or deed, Matt. vii. 16; it is *fruit unto death*, as it tends to promote the spiritual and eternal death of themselves and others, Rom. vii. 5, 13. Jam. i. 15. Even their good-like fruit is *fruit to themselves*; springs from selfish principles, is performed in their own strength, and directed to selfish ends, Hos. x. 1. Zech. viii. 5, 6; and it is *withering fruit*, which is not continued in, but they fall away, and grow worse and worse, Jude 12. The *fruit of the stout heart* of the king of Assyria was his insolent blasphemies against God, Isa. x. 12. Liberal donations to such as are in need are called *a fruit*; they proceed from a benevolent disposition, and are refreshing to such as receive them, Rom. xv. 28. Phil. iv. 17. The *fruit of men's ways* or deeds is the reward or punishment that follows on good or evil works, Prov. i. 31. Isa. iii. 10.

**FRUSTRATE**; to make void. God *frustrateth the tokens of the liars*, and *maketh the diviners mad*; he, especially after the coming of Christ, struck dumb the heathen oracles, disappointed their lying priests, and made void the tokens which their soothsayers gave out, of such or such thing happening; and so they became distracted with shame and grief, Isa. xlv. 25.

**FUEL**; wood, coals, or the like materials for burning in the fire. Men are as *fuel* when they are cast into, and painfully destroyed by, the fire of God's judgment, Isa. ix. 19. Ezek. xxi. 32. The victory of Christ and his people over their enemies shall be with burning and *fuel of fire*; quickly and easily effected by them, but very terrible and destructive to their enemies, Isa. ix. 5.

**FUGITIVE** and **VAGABOND**; one that quits his country and wanders up and down in a restless manner. Gen. iv. 12, 14.

**FULL**. (1.) Complete; perfect; without want. 2 John 8. John xv. 11. (2.) Having as much as a person or thing can hold. Num. vii. 13, 14. (3.) Having as much, and more than one wishes, Isa. i. 11. (4.) Having as much as one is persuaded he needs, Luke vi. 25. "Now ye are *full, rich, and reign*, and would to God that ye did reign, that we might reign together with you." In your own view, ye abound in knowledge and wisdom; and I wish you were as wise and holy as ye think yourselves, that we might rejoice in your happiness. 1 Cor. iv. 8. (5.) Having a great deal of: hence men are said to be *full of faith*; *full of the influences of the Holy Ghost*; *full of abominations*; *full of children*, of days, or years, &c. Acts vi. 5. Rev. xvii. 4. Ps. xvii. 14. Gen. xxv. 8. God is *full of compassion*, and his right hand is *full of righteousness*; he is infinitely ready to pity and do good to poor sinful men: he is ready to bestow the righteousness of his Son; and all his works are perfectly just and righteous. Ps. cxli. 4, and cxviii. 10. The earth is *full of the goodness of the Lord*, or glory of Christ, when it is everywhere signally displayed. Ps. xxxiii. 5. Isa. vi. 3. Men's *cup* or their *measure of iniquity* is *full* when God will no longer defer to execute proper vengeance on them. Gen. xv. 16. See **FILL**.

**FURNISH**; (1.) The furniture contained in any

thing, or what fills it. Ps. xxiv. 1. (2.) Great abundance. Num. xvii. 27. The *fulness of the Godhead*, dwelling in Christ, is the whole perfections of the divine nature. Col. ii. 9. Christ as Mediator has *all the fullness of the new-covenant blessings of righteousness, grace, comfort, and glory lodged in him by the Father*, and out of that the saints receive, and grace for grace. Col. i. 19. John iii. 34. Eph. iv. 16. John i. 16. The saints are filled with *all the fullness of God* when they enjoy the Father in his love, the Son in his righteousness and blessings, and the Holy Ghost in his influences, in a most abundant degree. Eph. iii. 19. The saints are the *fulness of Christ*; among and in them he displays the fullness of his righteousness, grace, and glory; and by their union and subjection to him, and their dependence on him, he is rendered a complete mediatorial Head. Eph. i. 23. They grow up to the stature of the *fulness of Christ* when they are all brought to perfection, and so constitute his complete and perfect mystical body. Eph. iv. 13. Christ came in the *fulness of time*; i. e. in the time fixed in God's purpose, and marked out in his predictions, and when the world was sufficiently wicked to be conquered, when men had been repeatedly warned of his coming, and when the godly had waited long enough for him. Gal. iv. 4. Eph. i. 10. The future gathering of multitudes of Jews and gentiles to Jesus, to receive happiness in him in the millennium, is called their *fulness*. Rom. xi. 12, 25. The *fulness* that Christ's eyes sit upon may be the time of his incarnation, the fullness of blessings lodged in him, and the fullness of his mystical body. Sol. Song v. † 12. Sodom's sin was *fulness of bread*, i. e. excessive gluttony and drunkenness. Ezek. xvi. 46.

**FULFIL**; to render full; to complete. Exod. v. 18. To *fulfil* a work is to finish or complete it. Matt. xiii. 15. To *fulfil* a promise, threatening, or prophecy is to do what is promised, threatened, or foretold. Matt. xxiv. 34. To *fulfil* a law, or command, or will is to obey it. Rom. xiii. 8. To *fulfil* requests and desires is to grant the things desired. Ps. xx. 4, 5. To *fulfil* lusts is to do what wicked works they incline us to. Eph. ii. 3. Time is *fulfilled* when it is over or fully come. Luke i. 57, ii. 6, 22, and xxi. 24.

**FURLONG**; a measure of length containing one hundred and twenty-five paces, which made the eighth part of an Italian mile; but Maimonides says, the Jewish furlong contained 266 2-3 cubits, and so seven cubits and a half went to one mile. Luke xxiv. 13.

**FURY**. See **ANGER**.

**FURNACE**. (1.) A great fire for melting and refining metals, or for burning offenders. Gen. xix. 28. Dan. iii. 6-23. (2.) A place of cruel and tormenting bondage; so Egypt is called a *furnace*, an *iron furnace* to the Hebrews. Deut. iv. 50. Jer. xi. 4. Isa. xlviii. 10. (3.) Most grievous and tormenting judgments and calamities, by which the righteous are tried and purged from sin, and the wicked consumed as dross. Isa. xxxi. 9, and xlviii. 10. (4.) The terrible and tormenting punishments of hell. Matt. xiii. 42.

**FURNISH**; to give what is needed. 1 Kings ix. 11.

**FURNITURE**; whatever is necessary to accommodate a person or thing for the end or work it is designed; as a house for dwelling in, a camel for riding, &c. Exod. xxxi. 7.

**FURROW**. (1.) An opening of the ground with a plough. Ps. lxxv. 10. (2.) Grievous injuries done to the church and saints of God are compared to *long furrows* made upon the back; how barbarous and painful! Ps. cxxxix. 3. The *two furrows* of the Israelites may either denote their principal transgressions, revolting from the family of David by rebellion, and from God by idolatry, or their two countries, or their hard service under the Assyrians. Hos. x. 10.

## GAD

**G'AL**, the son of Ebed, probably a Canaanite, and perhaps descended from Hamor the ancient king of Shechem. When the people of that city began to conceive a dislike to Abimelech, Gaal came and dwelt among them, and increased the dissension. Under his direction they ravaged the adjacent fields and vineyards, and amid their carousals cursed Abimelech. Gaal, to excite their rage, cried, What a silly fellow is this Abimelech, a Hebrew bastard, that we should serve him! Let us make some descendant of Hamor the father and ruler of the city. He insolently wished they would make him their captain, and he would quickly dethrone Abimelech. Zebul, Abimelech's deputy in the city, informed him of all these things. Next morning he appeared with an army on the adjacent hills. For a time Zebul imposed on Gaal, as if he took the tops of the mountains for men; but when he could no longer dissemble, he upbraided him, and bade him who lately boasted of his superiority go and fight Abimelech. Gaal and his friends being defeated, Zebul expelled them from Shechem. Judg. ix. 26-41.

**GA'ASH**; a hill in the lot of Ephraim, southward of Timnath-Serah. At the foot of this mountain was probably the *brook or valley of Gaash*, where Hiddai, or Hurai, one of David's worthies, was born. Josh. xxiv. 30. 2 Sam. xxiii. 30. 1 Chron. xi. 32.

**GAB'BATHA**; a place in Pilate's judgment-hall, whence he pronounced sentence of death on our Saviour. It was probably a pretty high seat, terrace, or balcony, paved w.h stone, and hence called the *pavement*. John xix. 13.

**GA'BRIEL**; a noted angel of God. For three weeks he conflicted with the prince of Persia; either some evil angel occupied at the Persian court, or rather the Persian king, whose counsels against the Jews he opposed and frustrated, and meanwhile forwarded the ruin of Persia. Dan. x. 13, 20. He explained to Daniel his visions of the four beasts, of the ram and goat; he declared the time of our Saviour's appearance on earth and his death, and the fearful consequence thereof to the Jewish nation. He informed him of the ruin of the Persian empire, and of the wars between the Grecian kings of Egypt and Syria, and of the distress of the Jews under Antiochus Epiphanes, and of the rise and fall of Antichrist, and of present adversity and future restoration of the Jews. Dan. vii-xii. He informed Zacharias of the birth of his son John Baptist, and of his punishment of dumbness till he was born. He afterward informed the Virgin Mary of her conception and birth of the Messiah; and told her her cousin Elizabeth was in the sixth month of her pregnancy. He admonished Joseph to retain his wife, to flee into Egypt, and to return thence after the death of Herod. Luke i. Matt. i. and ii.

**GAD**, the son of Zilpah, the handmaid of Leah; so called to signify that a *troop*, or *good fortune*, was coming. Gen. xxx. 9-11. He had seven sons, Ziphion, Haggai, Shuni, Ebzon, Eri, Arodi, Arel, all of whom were fathers of numerous families. Gen. xlvj. 16. Num. xxvi. 15-18. When this tribe came out of Egypt under their prince Eliasaph the son of Deuel, it amounted to 45,650, but it decreased 5150 in the wilderness. Their spy to search the promised land was Geuel, the son of Machi. Num. xiii. 15. They, with the Reubenites, petitioned for, and obtained, their inheritance from Moses on the east of Jordan, between the Reubenites on the south, and the Manassites on the north. Deut. xxxii. and xxxiii. 20, 21. Their warriors assisted in conquering Canaan westward of Jordan; and from mount Ebal they gave their assent to the curses of the law. Josh. i. 12, and iv. 12, and Deut. xxvii. 13. After seven years they returned to their homes. Josh. xxii. Eleven captains of this tribe, swimming through Jordan when high swollen, came to David in the hold, and routed some Arabs, or Philistines they found in the valley of Jordan; and great numbers of them attended at David's coronation. 1 Chron. xii. 8-15, 27, 38. The situation of the Gadites

## GAL

exposed them to terrible attacks from the Syrians and Arabians, but in the issue they were often victorious. About the time of Jeroboam the Second they cut off a prodigious number of the Arabian Hagarites, and seized on their cattle and country. Gen. xlix. 19. Deut. xxxiii. 20. When Tiglath-pileser transported the Gadites and Reubenites to Assyria, the Ammonites and Moabites seized on their country. 1 Chron. vi. 18-26. Jer. xlix. 1, and xlviii. 18-24.

**GAD**, a prophet that attended David in his persecution by Saul, and afterward. In the first year of David's exile, Gad divinely admonished him to depart from the country of Moab into the land of Judah. 1 Sam. xxii. 5. When David numbered the people, Gad, in the name of the Lord, offered him his choice of three plagues,—famine, pestilence, or war; and when David had chosen the pestilence, and by humble prayer obtained the shortening thereof, Gad, by the Lord's direction, ordered him to build an altar in the thrashing-floor of Araunah. Gad wrote a history of David's life. 2 Sam. xxiv. 1 Chron. xxi. and xxix. 29.—GAD was also a name given to the country of the Gadites, and to the river Arnon, that ran through part of it. 1 Sam. xlii. 7. 2 Sam. xxiv. 5.

**GAD**, to go hither and thither. The Jews *gadded* about to change their way; they changed their gods, leaving the true God to worship idols: now they applied to the Assyrians, and anon to the Egyptians, for help. Jer. ii. 36.

**GAD'ARA**; a celebrated city, Josephus says it was the capital of Perea, and about eight miles eastward of the sea of Tiberias; and in it Pompey, about A. M. 3948, erected one of the five principal Jewish courts. The Gadarenes who inhabited it, being a mixture of Jews and heathens, fed great numbers of swine; or, living on the borders of the heathen, they fed them to sell them to the heathens. When Christ, in healing two possessed persons, suffered the devils to enter their herd of swine and drown them, instead of accepting the punishment of their iniquity, they besought our Saviour to leave their country; and, about forty years after, had their city burnt to ashes by the Romans. Mark v. Luke vii. 26, &c. Matthew, chap. viii. 28, calls this the country of the *Gergesenes*; because Gergesa was the name of the country where Gadara stood, or was a city near to Gadara; and Christ healed the possessed men on the border between the two, or in a place common to both.

**GAIN**; profit; advantage. Luke xix. 15. Men *gain* when they make profit, seeming or real. Job xxvii. 8. To *gain* men is to be instrumental in converting them from sin and danger to Jesus Christ and his way. Matt. xviii. 15. 1 Cor. ix. 19-22.—To *GAIN* is to refuse, contradict. Rom. x. 21.

**GAI'US**; a noted Christian baptized by Paul at Corinth, and in whose house Paul lodged when he wrote to the Romans. He sent his salutation to them. He and Aristarchus, both originally Macedonians, accompanied Paul to Ephesus, where, in the mob raised by Demetrius, they were dragged from their lodging to the theatre; but, it seems, received no remarkable injury. 1 Cor. i. 14. Rom. xvi. 23. Acts xix. 29. Whether he was the same with Gaius of Derbe, Acts xx. 4, or with that hospitable person to whom John directed his third epistle, we know not.

**GALA'TIA**; a province of Lesser Asia; bounded on the west by Phrygia, on the north by Paphlagonia, on the east by the river Halys, on the south by Lycaonia. It anciently contained twenty-two celebrated cities, viz. Gordium, Ancyra, Pessinus, &c. It received its name from the Gauls, or Galatæ, who, when their country of France, and places adjacent, were overstocked with inhabitants, after ravaging Italy and Greece, entered Asia, and the country as far southward as Babylon; but 120,000 of them being defeated there by a handful of Jews, and Attalus king of Pergamus having forced them from his territory, they settled here. Some ages before the birth of our Saviour, and

even four hundred years after, they spoke much the same language as that then used at Trier in France. About A. M. 3824 the Romans ravaged Galatia; and about A. D. 25 reduced it, and some places adjacent, into a Roman province. About A. D. 266 it, was terribly ravaged by the Goths. After the Romans, the Saracens and the Turks became lords of the country. The gospel was preached here, and Christianity planted by the apostle Paul. Acts xvi. 6, and xviii. 23. Gal. i. 2. He had scarce left the country when some Judaizing teachers stirred up the people to despise him, and to seek justification by the works of the law, and the observation of the Jewish ceremonies. To vindicate his own character, refute these heresies, and direct the Galatians to the peaceful and proper duties of Christianity, he wrote them an excellent epistle. For about nine hundred years the churches of Galatia were not inconsiderable. We find a great number of bishops and some councils or synods among them; but, for these 800 years past, the tyranny of the Mahometan Saracens and Turks has almost buried Christianity in oblivion.

**GALBANUM**; a fat gum, or sweet spice, and one of the ingredients of the Jews' sacred perfume. Exod. xxx. 34. It was extracted from a plant much like the large fennel, which grows in mount Amanus in Syria. It was probably different from our ill-smelling galbanum.

**GALILEE**; a large and fertile territory of the north parts of Canaan. The Lower Galilee lay on the west of Jordan and sea of Tiberias, and contained the portions of Issachar, Zebulun, Naphtali, and Asher. Upper Galilee lay eastward of the Jordan, and took in a great part of the lot of the eastern half-tribe of Manasseh, if not more. It was called *Galilee of the Gentiles* because it bordered on the heathen countries of Syria and Arabia; and, it seems, great numbers of gentiles dwelt along with the Jews in it. Solomon gave twenty cities of lower Galilee, called the land of Cabul, to Hiram king of Tyre; and here Jonah and Nahum the prophets were born. Benhadad, and after him Tiglath-pileser, terribly ravaged the land of Galilee. 1 Kings ix. 11, and xv. 20. 2 Kings xiv. 25, and xv. 29. Nah. i. 1. After the Jews returned from Babylon the Samaritans kept possession of Samaria, or the portions of Ephraim, and the western Manassites; but the Jews spread themselves into Galilee, and into the country called Perea, beyond Jordan. In Galilee our Saviour and most of his disciples were educated, and here he chiefly preached and wrought his miracles. Here he was transfigured, and afterward seen of five hundred followers after he had risen from the dead; and from this country he and they were sometimes called Galileans. Luke xxiii. 6. Acts ii. 7. Isa. ix. 2, 3.

The **GALILEANS** in general bore no good character for religion, John vii. 52; but they were very intrepid and daring. They were the first to rebel against the Romans, and thereby brought terrible calamities of sieges, ravage, and bloodshed on themselves. About A. D. 10, or sooner, one Judas, a native of Golan in Upper Galilee, instigated a number of his people to resist the raising of the Roman tax, for which they had been enrolled about ten years before. They formed into a kind of sect called *Galileans*. They held much the same sentiments as the Pharisees, but were more active to put them into execution. They considered it quite unworthy a Hebrew to pay a tax to heathens. These began the war with the Romans, which was never quite extinguished till the overthrow of the Jewish nation. Even the more quiet people of the country often suffered as if they had been of this sect. When some Galileans attended the worship of God at Jerusalem at one of the festivals, Pilate barbarously murdered them in the court of the temple, and mingled their blood with the sacrifices. To render our Saviour obnoxious, his accusers represented him to Pilate as a Galilean that went about stirring up the nation to a revolt, and forbidding to give tribute to Cæsar. Luke xiii. 1, and xxiii. 2.

**GALL**; an herb or root much like our hemlock. It is exceedingly bitter, and was given mingled with vinegar to our Saviour on the cross. Ps. lxxix. 21. Any thing very bitter or disagreeable is likened to it, as a part or juice of the animal body. Job xvi. 13, and xx. 25. Injustice, oppression, and such wicked works are likened to *gall*: how offensive and detestable to God! how hurtful and ruinous to men! Amos vi. 12. Deut.

xxxii. 32. A state of sin is called the *gall of bitterness* and *bond of iniquity*. Acts viii. 23. Most grievous troubles are called *gall*. Jer. viii. 14, and ix. 15. Lam. iii. 5, 19. The wicked man's meat and other outward enjoyments are turned into the *gall of asps* within him; they tend to ruin and destroy him, and oft his conscience is terribly tormented for the unlawful manner of procuring them. Job xx. 14.

**GALLERIES**; upper rooms. Christ's ordinances are likened to them: they are lightsome, pleasant, and refreshing, and in them the saints hold him by their faith and love. Sol. Song vii. 5. The same word is rendered *rafters* and *watering-troughs*. Sol. Song i. 17. Gen. xxx. 38, 41.

**GALLEY**; a ship rowed with oars. The enemies of the Jews, and the Assyrian army in particular, are likened to *galleys*, or *gallant*, i. e. large and magnificent, ships. Isa. xxxiii. 21.

**GALLIM**; a city of the Benjamites, about three or four miles north of Jerusalem, and near Anathoth. Here lived Phalti the husband of Michal, David's wife; and here the inhabitants were terribly affrighted and harassed by Sennacherib's troops. 1 Sam. xxv. 44. Isa. x. 30.

**GALLIO**, the brother of Seneca the famous moralist, and the adopted son of Lucius Junius Gallio, from whom he received his name. Under the emperors Claudius and Nero he was proconsul or deputy-governor of Achaia. About A. D. 54, when the Jews, enraged at Paul's converting many of the Corinthians to Christianity, dragged him to Gallio's tribunal, as guilty of teaching men to worship God contrary to the Roman law, as Paul was going to answer for himself; Gallio, being of a temper extremely mild, calmly told the Jews that had their charges against Paul been of a criminal nature he would have thought himself obliged to give them a hearing: but since they only related to idle disputes about their law, he ordered them directly out of his presence. The heathen Greeks, glad of an opportunity of affronting the Jews, laid hold on Sosthenes, the chief ruler of their synagogue, and beat him before the tribunal, without Gallio's concerning himself in the affair. Acts xviii. 12-17. Not many years after, Gallio and his brother were murdered by the order of Nero.

**GAMALIEL**, a noted Pharisee, and doctor of the Jewish law, at whose feet Paul was brought up. When, not long after our Saviour's ascension, the Jewish council was on the point of murdering the apostles, Gamaliel advised to let them alone; for if they were impostors, their folly would quickly appear, and their project come to naught, as had happened in the case of Judas and Theudas; but if their cause was of God, all opposition to it amounted to a fighting against God. With this speech he persuaded the council to spare their lives. Acts xxii. 3, and v. 34-40. It is said that Gamaliel was the son of the famous Hillel, and the uncle of Nicodemus, and for thirty-two years president of the Jewish sanhedrim. What is further said of his conversion to Christianity, and of the share he had in the honourable burial of Stephen, we pass as unworthy of regard.

**GAMMADIMS** were not dwarfs of a cubit long, as some have pretended, but the inhabitants of some place in Phœnicia; either of Ancon, in Hebrew *Gamad*, a cubit; or of Gammade, which Pliny corruptly calls *Gamale*. They served as soldiers in his towers of Tyre; and Hüller, in the Onomasticon, thinks their name imports them to have been left-handed. Ezek. xxvii. 11.

**GAP**; a breach made in a dam or hedge. The Jewish false prophets did not stand in the gap, or make up the hedge: they did nothing tending to stop the course of wickedness, which opened a door for the vengeance of God to break in upon their nation; nor did they with effectual fervent prayer intercede with God to turn away his wrath. Ezek. xiii. 5, and xxii. 30.

**TO GAPE** upon one imports a strong desire cruelly to undo one's property, reputation, or life, in the manner of a wild beast. Job xvi. 10. Ps. xxii. 12, 13.

**GARDEN**; a place enclosed and much cultivated for the bringing up of herbs, flowers, and fruitful trees. That of Eden was the most famous, and is called the *garden of the Lord*, because he planted it. Gen. ii. 7, and xiii. 10. Joel ii. 3. In Isaiah's time the Jews sacrificed in gardens upon altars of brick, and performed a variety of impious lustrations. Isa. i. 29, lxx. 3, and lxxi. 17. The church is likened to a *garden*, she is

taken from the waste soil of sinful mankind. Not naturally, but by the gracious implantation of God, is every thing useful in her; in her are a variety of precious saints, these lilies, herbs, and trees of righteousness; and in each of them is a garden of God, planted with graces and good works. She is regulated by divine ordinances and laws; fenced about with divine protection and government; is watered with the rain, dew, and river of God's love, word, and spiritual influence; and is purged from corruptions by ministers and providences. As Jesus plants and owns her, so he takes great pleasure in her; and her whole tendency is to honour him. And she is called *gardens* because of her various worshipping assemblies. Sol. Song iv. 16, and v. 1, and viii. 13.

**GARLANDS**; a kind of crowns made of flowers, ribands, &c. Those brought by the priest of Jupiter were probably designed to crown the ox destined for sacrifice, in like manner as the Jews crowned their victim of first-fruits with olive-branches. Acts xiv. 13.

**GARLIC**; a plant whose flower is of the lily kind, and consists of six leaves, with a pistil in the centre, which at last becomes a roundish fruit, divided into three roundish cells, each containing seeds of the same figure. The flowers are collected into round heads, and the roots are covered with a kind of skin. Tournefort mentions thirty-eight sorts of garlic. It is an extremely active and penetrating medicine; and ought to be used when fresh and full of juice. It is useful to kill worms in the belly, to cure colics and suppressions of urine, and to promote expectoration in asthmas and catarrhs of the breast; but if it is used in too large quantities, it is apt to inflame the bowels. Whether that so much eaten, and even worshipped, in Egypt had the same virtues as ours we know not. Num. xi. 5.

**GARMENT**. See **CLOTHES**.

**GARNER**. See **STORK-HOUSE**.

**GARNISH**; to cover over; deck beautifully. 2 Chron. iii. 6. Job xxvi. 12.

**GARRISON**. (1.) A place where soldiers are posted to defend it, or to protect or keep in subjection the country round about. 1 Sam. xiii. 23. (2.) The bands of soldiers posted in such a place, or for such an end. 2 Cor. xi. 32. 2 Sam. viii. 6.

**GAISHMU**, or **GESHEM**. See **SANBALLAT**; **NEHEMIAS**.

**GATE**; the entrance into a city, court, house, &c. Judg. xvi. 3. As the *gates* of cities were the most public places of intercourse, judges anciently held their courts at them, Deut. xvi. 5, 8, and xxv. 6, 7. Ruth iv. 1; and sometimes *gate* is put for the power or work of judging. Prov. xxii. 22. To open the mouth in the *gate* is to judge or speak sensibly in public companies. Prov. xxiv. 7. *Gates mourn* when there are no people to frequent them, and the judges and governors are destroyed. Isa. xiv. 31. Jer. xiv. 2. Men *exalt their own gate* when they talk boastingly, build magnificent houses, and live beyond their ability. Prov. xvii. 9. To *reprove in the gate* is to judge causes, or give faithful, public, and authoritative reproofs. Prov. i. 21. Isa. xxix. 21. To *possess the gates* of enemies is to have dominion over them. Gen. xxii. 17. The *gates* of God's courts are called *gates of righteousness*; by them the righteous nation of Israel went in before God, to praise him for his goodness. Ps. cxviii. 19. The *gates* and *lastings doors* of the temple *opening* to receive the sacred ark, typified Jesus' abundant and solemn entrance into heaven at his ascension; and prefigured our receiving him with the full consent of our soul. Ps. xxiv. 7, 9. The *gates* and *doors* of the temple and tabernacle represented him as in his person, righteousness, and intercession, the means of our access to the favour and fellowship of God, and of our communion with his church; and he is the twelve pearly *gates* of the new Jerusalem; by him there is a most precious, constant, and abundant access to God for all the tribes of his people; and full access for sinful men from every part of the earth. 2 Chron. viii. 14. Ezek. xi. xlii. xliii. and xlviii. 31, 32. Rev. xxi. 12, 13, 21, 25. Christ and the work of regeneration, and faith by union with him, are a *strait gate* by which we must strive to enter in: by this alone we enter into a new-covenant state of grace and glory; nor can we enter it with one reigning lust. Matt. vii. 13. Luke xiii. 23. Isa. liv. 12. Christ's ordinances of preaching, baptism, &c. are *gates* and *doors*; now *open* and accessible to every nation and

kind of men, and by them we have access to fellowship with God and his church: they are *praise*, when thereby wonderful mercies are bestowed, and church-members strongly disposed to praise God for his kindness, even in the most open manner. Their not being *shut* by day, but *open* continually, may not only denote men's ready access to the church, but her perfect safety and abundant peace. Prov. i. 22, and viii. 34. Isa. lx. 11, 18. Rev. xxi. 25. And in or at these *gates* of ordinances are the saints' pleasant fruits of grace and good works *laid up* for Christ. Sol. Song vii. 13. *Gates of brass* and *bars of iron* import strong help and full protection; or impediments apparently insurmountable. Pa. cxlvii. 13, and cvii. 16. The *gates of hell*, that cannot prevail against Christ's church, are the whole power and policy of hell; the whole legions of evil angels, and their unnumbered agents of erroneous and wicked men. Matt. xvi. 18. The *gates* of death, or the grave, are sore troubles, near approaches to death and the grave. Ps. ix. 13. Isa. xxxviii. 10. The *gates* of the river may be the bridges on it. Nah. ii. 6.

**GATH**, or **GETH**, the inhabitants of which were called *Gittites*, was a celebrated city of the Philistines, about fourteen miles south of Joppa, five from Ekron, and thirty-two west of Jerusalem. It was very ancient; for while the patriarch Ephraim was alive, about A. M. 2360, the men of Gath made a descent on the land of Goshen, carried off part of the Hebrews' cattle, and murdered several of Ephraim's sons, but were repulsed by the Benjamites. 1 Chron. vii. 21, and 13. Here Goliath and his gigantic brethren were born. Achish, to whom David twice fled for protection, was king of it. 1 Sam. xvii. and xxi. and xxvii. About eight or ten years after, David reduced it. 2 Sam. viii. 1, 2. Rehoboam fortified it for Judah. 2 Chron. xi. 8. About the time of Jehoram, it seems to have been recovered by the Philistines; but Hazael king of Syria took and demolished it. 2 Kings xii. 17. Uzziah took it from the Philistines, and broke down the wall of it, 2 Chron. xxvi. 6; they retook it under Ahaz, and Hezekiah recovered it to Judah. 2 Kings xviii. 8. Since which time it appears to have been of small note. About seven hundred and fifty years ago, Fulk king of Jerusalem built a castle on its ruins.

**GATH**, or **GITTAEHEPHER**; a city of Galilee, noted as the birthplace of the prophet Jonah. Josh. xix. 13. 2 Kings xiv. 25. Jerome says it was two miles from Sephoris or Deo-caesarea. There were two *Gathrimmons*; one in the lot of Dan, and westward from Jerusalem, and another in the lot of the western half-tribe of Manasseh; both were given to the Levites of Kohath's family. Josh. xxi. 24, 25. In a country so full of vineyards as Canaan was, we need not wonder to find a variety of cities named *Gath*, or *wine-press*.

**GATHER**. (1.) To bring or come together. Zeph. ii. 1. (2.) To collect for the poor. 1 Cor. xvi. 2. Christ *gathers lilies* when he brings his chosen into a state of grace; when he operates, and delights in their graces and good works; or when he transports them by death to his celestial garden above. Sol. Song vi. 2. He *gathers* his myrrh with his spices, and eats his honeycomb with his honey, and drinks his wine and milk, when he brings near to his people his promises and blessings, and takes delight in their exercise of faith thereon. Sol. Song v. 1. He *gathers* sinners to himself, when, by his preached gospel and holy Spirit, he powerfully draws and unites them to his person, and insinuates and preserves them in favour and fellowship with him. Matt. xxiii. 37. Those *gather with Christ* that promote the true interests of religion and welfare of men's souls. Matt. xii. 30. Luke xi. 23. The *gathering of the people* was to Judah, as, at the three solemn feasts, the Hebrew tribes went up to Jerusalem; and their *gathering* was and is to Shiloh, when multitudes attended his instructions; multitudes, chiefly of gentiles, believe on and walk in him. Gen. xlix. 10. The daily *gathering* of the manna on the mornings of the labouring-days prefigured our early and constant attendance on Christ's ordinances, and our receiving his person, righteousness, and benefits, for the portion of our soul; and all such as do so have an equal interest in Christ and his fulness. Exod. xvi. 26. 2 Cor. viii. 13-15. To have one's soul *gathered with sinners*, and his life with bloody men, is to be shut up in their company, to share in their plagues, and be carried into hell with

them. Ps. xxvi. 9. The Jews gathered wares out of the land when they carried up their goods to Jerusalem for fear of the Chaldeans, and when they prepared for going into flight or captivity. Jer. x. 17.

**GAZA.** (1.) A city of the Ephraimites, whose true name perhaps was Adazzah. 1 Chron. vii. 28. (2.) **GAZA**; a city near the south-west point of Canaan; and about two miles and a half from the Mediterranean Sea, sixty south-west of Jerusalem, and a hundred and fifty-seven north-west from Elath. It was anciently a city of the Philistines, but was given to the tribe of Judah, who conquered it, and Askelon, and Ekron, after the death of Joshua. Judg. i. 18. But the Philistines retook it, and kept possession of it till the reign of David. Samson carried the gates of it almost to Hebron, and afterward was imprisoned and died in it, along with many of the inhabitants, called Gazites or Gazathites. Judg. xvi. David reduced it. About a hundred and fifty years afterward, the Gazites revolted; and during the disasters of Judah they sold or betrayed many of the Jews to the Edomites. Whether Uzziah or Hezekiah retook it is not certain; but it seems that Salmanneser or Sennacherib, kings of Assyria, took it, and burnt part of it with fire. Amos i. 6, 7. Pharaoh-necho, king of Egypt, seized it. Jer. xlvii. 1. Not long after it fell into the hands of the Chaldeans, and after them the Persians. About A. M. 3670 Alexander took it, after a siege of two months; and, in the most barbarous manner, dragged the brave commander of the Persian troops around it alive, and destroyed the place. Zeph. ii. 4. Zech. ix. 5. Probably it was never after rebuilt. Acts viii. 26. The Gaza which belonged to the Greek sovereigns of Egypt, and was sacked by Antiochus the Great, and which the Maccabean generals several times wrested from the Syrian Greeks, and which, by Alexander Jannæus, king of the Jews, was razed to the ground, but rebuilt by the emperor Gabinius; the Roman, and given by the emperor Augustus to Herod the Great, was probably little Gaza, or Majuma, that stood about three miles from the other on the seashore, and had been the seaport to it. Here the people were obstinate heathens, and had a noted deity called Marnas, which was worshipped in a magnificent temple. Reland, and some others, think this new Gaza was about the spot of the old city, and quite different from Majuma. During the first six centuries of Christianity, there appears to have been a church in this place; and mention is made of its bishops as present at some of the ancient councils. Here Constantine built a stately church, and called the city Constantia, from the name of his son, and made it a free city; but Julian deprived it of all its privileges about thirty or forty years after. Some report that it is at present in a pretty flourishing condition; but if so, it must be since 1707, when Sir Paul Lucas saw it little better than a heap of ruins, with about four hundred poor people nestling among them.

**GAZE**; to look upon a thing with curiosity. Exod. xix. 21. Persons are made a *gazing-stock*, when set up by men, or by the providence of God, as if to be looked upon with curiosity and contempt. Nah. iii. 6. Heb. x. 33.

**GE'BAL**; the inhabitants of which were in the grand alliance against Jehoshaphat king of Judah. There appears to have been a twofold Gebal, one to the south of Canaan, the same with the country of Amalek. The Chaldee and Samaritan versions call mount Seir, Gebal. Josephus mentions the Gobelitis, or Gobelitis, and Stephanos Gabalene in these quarters. The other was a hill and city, perhaps the same as Byblus, in Phœnicia. Pliny calls it Gabale; and it is now called Gibyle. This was the land of the Gibe-lites. Josh. xiii. 5. From hence Solomon had his Tyrian stone-squarers, or Giblites. 1 Kings v. 18. The ancients of Gebal were occupied in repairing and making the Tyrian ships. Ezek. xxvii. 9. Byblus was anciently a magnificent city, famous for a temple to Adonis or Tamuz; but now, though it has a wall and ditch around it, with some square towers, it is a very poor place, remarkable for nothing but the stately ruins of fine pillars, scattered up and down in the gardens.

**GEDALIAH**, the son of Ahikam, a Jewish prince, who went over to the Chaldeans a little before the destruction of Jerusalem. Nebuzaradan, the Chaldean general, made him governor of the poor people that were left in the land of Judah. Jeremiah and Baruch

retired to him at western Mizpah; numbers of the Jews, who had fled into the land of Moab and Ammon, came and put themselves under his protection; he assured them of safety, provided they would live peaceably. Ishmael the son of Nethaniah, instigated by Baalis king of the Ammonites, came to murder him, and set up for himself. Gedaliah was timely informed of his horrid intention, but would not believe it; and generously entertained Ishmael and his attendants. Scarcely was the feast ended, when Ishmael and his party murdered Gedaliah, and all that were present at that time, whether Jews or Chaldeans. The remnant of the Jews who were under his protection, fearing that Nebuchadnezzar would impute to them the murder of his deputy, retired into Egypt, notwithstanding all the prophet Jeremiah could say to hinder them. 2 Kings xxv. 22. Jer. xl-xliii.

**GEDER**; probably the same with Gederah and Gedor. It seems that near to it the Simeonites smote the Amalekites; and so it must have been a city about the south-west point of Canaan. Josh. xii. 13, and xv. 58. 1 Chron. iv. 39.

**GEDE ROTH**, and **GEDE'RAH**, or **GEDEROTHA'IM**; two cities of the tribe of Judah; the former of which, lying in the plain south-west of Jerusalem, was taken by the Philistines in the reign of Ahaz. Josh. xv. 21, 36. 2 Chron. xxviii. 18.

**GEHA'ZI** had probably been the servant of Elijah. It is certain he attended Elisha for some time. He tried to recover the Shunamite's son, by laying his master's staff on him; some time after, his love of money tempted him to run after Naaman the healed leper, whom his master had freely dismissed, and to demand some money and clothes of him in his master's name; he readily obtained more than he asked; but Elisha, highly displeased with his conduct, rebuked him; and by a solemn curse, laid him and his posterity under the leprosy. He was immediately infected, and left his service. But it seems, that about five or six years after, he conferred with Jehoram king of Israel concerning Elisha's miracles. 2 Kings iv. and v. and viii.

**GENDER.** (1.) To get with young. Lev. xix. 19. Job xxi. 10. (2.) To breed; bring forth. 2 Tim. ii. 23. Gal. iv. 24.

**GENEALOGY**; a list of ancestors. That the Messiah's descent from Abraham, Judah, and David, according to the promise, might be clearly manifested, God instigated the Hebrews to a careful preservation of their genealogies. Josephus avers that his nation had an uninterrupted succession of priests for about 2000 years; and that the priests in Judea, and even in Chaldaea and Egypt, were, amid all the ravages of war or persecution, careful to preserve their genealogy. Such priests after the captivity as could not produce their genealogies were excluded from officiating. In the first part of the Chronicles, we have genealogies carried on for more than 3500 years. 1 Chron. i. liii. and vi. Matthew gives us one of about 2000 from Abraham to Christ; and Luke one of 4000 from Adam to Christ. These two are different, as Matthew gives the genealogy of Joseph. Luke gives the genealogy of Mary. The variation found in genealogies is owing to several causes. Some persons had several names; different persons had the same name; fathers and sons-in-law, grandfathers, and grandsons, and fathers and sons by adoption, are represented as if proper fathers and sons. When one raised up seed to his brother, the first-born child was the legal son of the one, and the natural son of the other. The ancient Gauls, the Arabs, ancient Scots, and many other nations have been, or are not a little careful to preserve their genealogies. But since Jesus is come in the flesh, there is no reason to give heed to useless or endless registers of descent. Tit. iii. 9. Nor, since the destruction of Jerusalem by Titus, and the more complete ruin of the Jews by Adrian, can that people produce any genealogy that can be depended on.

**GENERAL**; that which consists of, or respects, many or all of the kind. Heb. xii. 23.

**GENERATION** properly signifies the natural production of animals, &c. In Scripture it signifies, (1.) Posterity; offspring. Gen. x. 1. (2.) Historical account of the formation, descent, posterity, or life of one. The *generations* of the heavens and the earth are the history of their formation. Gen. ii. 4. The book of the *generation* of Jesus Christ is a history of



his descent, birth, life, and death. Matt. i. 1. The book of the *generations* of Adam is the history of his creation and offspring. Gen. v. 1. (3.) A particular order of descent; and hence a race or class of persons alive at the same time; so there were forty-two *generations* from Abraham to Christ. Matt. i. 2-17. Joseph saw three *generations*; his own, his children, and his grandchildren. Abraham's seed came out of Egypt in the *fourth generation*, as Jochbed the daughter of Levi, or others of the fourth descent, might be still alive. Gen. i. 22, and xv. 16. This *generation shall not pass away till all these things be fulfilled*; the people living at the time of Christ's death were not all dead when Jerusalem and the Jewish nation were ruined by the Romans. Matt. xxiv. 34. In Christ's time, the Jews were a faithless, perverse, and outward *generation*. Mark ix. 19. Acts ii. 40. The saints are a *chosen generation*, a *generation* dedicated to the Lord, and who seek his face. 1 Pet. ii. 9. Ps. xxii. 30, and xxiv. 6. (4.) When the original for generation is *bor*, it most properly signifies an age, as Exod. iii. 15, xvii. 16. Ps. xc. 1, and xxxiii. 11. Who can declare *his generation*? Who can explain the manner of his divine generation by his Father, or even of the Virgin's conception of him, and the union of his natures, or of his resurrection? Or rather, who can reckon the number converted to him in consequence of his death and resurrection? Who can comprehend his duration as God, or his everlasting continuance as God-man? Who can express the dreadful wickedness of his age, and of the *generation* he lived among. Isa. liii. 8.

GEN'NESAR, or GENNES'ARETH; a country or city on the west of the sea of Tiberias. Matt. xiv. 34.

GENESIS. The Hebrews call it, and the other books of Moses, from the first word or words; but the Greeks call it *Genesis*, or *generation*, because it relates the history of the creation, and about twenty-four generations descended from Adam. It extends to 2309 years; informs us of God's making the world; of man's happy state, and fall; of the propagation of mankind in the lines of Cain, the murderer of Abel, and of Seth; of the rise of religion, and the general apostasy from it; of the flood, the salvation of Noah's family by an ark, and their repeopleing the world; of the origin of nations, and the building of Babel; of the life, and death, and posterity of Nahor, Lot, Abraham, Isaac, Esau, Jacob, and Joseph. Moses might have had a human certainty of the most of what he records in this book. By reason of their long lives, Adam might inform Methuselah, he Shem, Shem Isaac, Isaac Levi, whose grandchild Moses was. But not this, but the unerring inspiration of the Holy Ghost, was the proper ground on which he proceeded, and for which we are to credit his account. No history but this affords any probable account of ancient things, and this has concurrent testimony of almost every authentic historian we have; as of Abydenus, Berosus, Magasthenes, Polyhistor, Nicolaus, &c. Whether Moses wrote this book while in Midian, or rather when he led the Hebrews through the desert, is not agreed.

GENTILES; HEATHEN; all nations besides the Jews. For many ages before Christ, these nations were destitute of the true religion, and gave themselves up to the grossest ignorance, or the most absurd idolatry, superstition, and horrid crimes. Their most learned men that pretended to wisdom were absurd in the main, as well as others, and complied with or promoted the absurd customs they found among their countrymen. They were strangers to the covenant of promise, without God, and without hope in the world, living in subjection to Satan, and in the most horrid and unnatural lusts. Rom. i. 21-32. 1 Cor. vi. 9, 10. Eph. ii. 2, 3, 12, and v. 8. It was, however, divinely foretold, that in Abraham's seed all nations should be blessed; that to the Saviour they should gather, and become his inheritance, and rejoice with his people, be enlightened and saved by him, and seek to him. Gen. xxii. 18, xlix. Ps. ii. 8. Deut. xxxii. 43. Isa. xlii. 6, 7, and xlix. 5-8, ix. and xi. 10. It was particularly predicted that the Chaldeans, Assyrians, Arabians, Philistines, Egyptians, Ethiopians, Tyrians, inhabitants of the isles, and ends of the earth, should believe on him. Ps. lxxxvii. 4, and lxxxi. 8-11, lxxviii. 31, xlv. 12. Isa. xix. 18-25, xxxiii. 18, lx. 5-7, and lxxvi. 19. To prepare matters for the accomplishment of these and other promises, vast numbers of Jews, after the

Chaldean captivity, were left scattered among the heathen. The Old Testament was translated into Greek, the most common language of the heathen. A rumour of the Saviour's appearance in flesh was spread far and wide among them. When Christ came, he preached chiefly in Galilee, where there were multitudes of gentiles; he never extolled the faith of any but gentiles, nor did he ever prohibit them from publishing his fame. On the Greeks desiring to see him, he hinted that, after his death and resurrection, great numbers of gentiles should be brought into the church. Matt. iv. John xii. 20-24. For 1700 years past, the Jews have been generally rejected, and the church of God has been composed of gentiles. Rom. xi. Paul was the apostle, or noted missionary, of Christ for promoting the conversion of the gentiles, as Peter was of the Jews. 1 Tim. ii. 7. Gal. ii. 7. As the nations were of old destitute of the knowledge and worship of the true God, the word *heathen* or *gentile* sometimes denoted such as are without the church, are ignorant, atheistical, and idolatrous; so excommunicated persons are to be held by us as *heathen* men, and *publicans*; they must be secluded from the seals of the covenant, and we must keep at all possible distance from them as to civil converse, that they may be ashamed of their wickedness. Matt. xviii. 17. The *gentiles* who tread the outer court of the church for 1260 years are the papists, who resemble the ancient heathens in ignorance, idolatry, and superstition. Rev. xi. 2.

GENTLE; quiet; meek, and easy to be entreated. 1 Thess. ii. 7. God's *gentleness* is his grace, goodness, and mercy, and favours proceeding therefrom. Ps. xviii. 35.

GE RAH; the twentieth part of a shekel. It was the least of the Jewish coins. Exod. xxx. 13.

GERAR; an ancient city of the Philistines, near the south-west of Canaan, between Kadesh and Shur, and not far from Beersheba and Gaza. Its territories extended to Arabia. It was governed by kings called ABIMELECH, whose herdsmen were very troublesome to Abraham and Isaac's servants. Gen. x. 19, xx. and xxvi.

GER'SHOM, or GER'SHON, the eldest son of Levi. At the departure from Egypt, his family consisted of 7500 males, of whom 2630 were fit for service. They were stationed at the west end of the tabernacle in the wilderness, and governed by Eliasaph the son of Lael. Their work was to carry the veils and curtains of the tabernacle, as Ithamar ordered them. Num. iii. 21-25, and iv. 24-28. When they came to Canaan, they had thirteen cities assigned them, viz. Golan and Beeshterah, from the eastern half-tribe of Manasseh, from Issachar, Kishon, Dabareh, Jarmuth, and Engannim: from Asher, Mishal, Abdon, Helkath, and Rehob; from Naphtali, Kedesh, Hammothdor, and Kartan, with their suburbs, some of whose names were changed, or perhaps the cities exchanged for others. Josh. xxi. 27-33. 1 Chron. vi. 71-76. As the family of Gershon consisted of two branches, those of Laadan had for their heads, in the days of David, Jehiel, Zethan, Joel, Shelomith, Hazei, and Haran; and those of Shimei had Jahath, Zinah, Jeush, and Beriah. 1 Chron. xxiii. 7-11. Jehiel's sons, Zethan and Joel, were overseers of the treasures in the house of the Lord. 1 Chron. xxvi. 21, 25.

GESHUR. (1.) A city or country on the south of Damascus, and east of Jordan. Whether the Geshurites were Canaanites or Syrians has never been satisfactorily explained. Neither Moses nor Joshua expelled them; but Jair, a valiant Manassite, reduced them. Josh. xiii. 11-13. 1 Chron. ii. 23. Nevertheless, they and their neighbours, the Maachathites, had kings of their own in the days of David. Talmai then reigned in Geshur, whose daughter Maachab David married and had by her Absalom. The Geshurites were subject to Ishbosheth: and to Geshur Absalom fled after he had murdered his brother. 2 Sam. xiii. 37. (2.) GESHUR, or Geshuri: a place on the south-east of the land of the Philistines: the inhabitants of this place David and his warriors slew, while he dwelt at Ziklag. Josh. xiii. 2, and 1 Sam. xxvii. 8, 9.

GETHSEMANE; a small village in the mount of Olives, and where it seems there was an oil-press. Hither our Saviour sometimes retired from Jerusalem; and in a garden belonging to it he had his bitter agony, and was apprehended by Judas and his band. Matt. xxvi. 36-50.

GE'ZER; GE'ZER; a city not far from Joppa, on the south-west corner of the lot of Ephraim: but the Canaan-

ites kept possession of it for many ages. Judg. i. 29. There was another Gezer on the south-west of Canaan, the inhabitants of which David and his warriors smote. 1 Sam. xxvii. 8, 9. Possibly these Gezerites might be a colony from north Gezer, and might have changed the name of Gezer into Gezer. These Gezerites, or Gerarites, are probably the Gereans, and Gerrenians in the time of the Maccabees. Whether it was south or rather north Gezer that Pharaoh king of Egypt took from the Canaanites, and burnt with fire, and gave as a dowry with his daughter to Solomon, who repaired it, is not altogether certain. 1 Kings ix. 15, 16.

GHOST; a SPIRIT. See GON.

GIANTS; persons far exceeding the common stature. The Hebrews called them Nephilim, because of their violent *falling on* and oppressing of others, and Rephaim, because their terror and strokes rendered men incurable, or dead. Several of the mixed posterity of Seth and Cain were *giants* before the flood; and it is possibly in allusion to these, that companions of whores and wanderers from God's way are represented as going to or remaining among the Rephaim, or dead, viz. in hell. Prov. ii. 18, and ix. 18, and xxi. 26. Ham's posterity was distinguished for several families of *giants*. Eastward of Jordan were the Rephaim of Bashan, whom Chedorlaomer smote at Ashtaroth-Kirnam. Og the king of Bashan, who gave battle to, and was entirely routed, and his kingdom seized by Moses, appears to have been the last remains of these; his iron bedstead was fifteen feet four inches and a half in length, and was long after preserved in Rabbah of the Ammonites. Deut. iii. 11. The Enims and Zamzummins were a *gigantic* people, that were cut off by the Moabites and Ammonites, and their land was seized by them. Deut. ii. 10-21. About the same time there lived a number of giants about Hebron, Debir, and Anab, and in other hill-countries of Canaan. The most noted family seems to have been the Anakims, or children of Anak, of whom Arba the father, Anak the son, and his three sons, Ahiman, Sheshai, and Talmai, were the most noted. These giants were a terror to the Hebrew spies; but Joshua, Caleb, and Othniel cut them off. Num. xiii. 21, 33. Josh. xi. 21, and xiv. 15, and xv. 13-17. Bochart thinks that part of these *Beneanack* fled north to about Tyre, and gave the country the name of *Phénicia*. It is more probable that there still remained giants in Gaza, Gath, and Ashdod; but whether these were of a Canaanitish or Philistine origin we know not. Josh. xi. 22. In David's time, we find a family of giants at Gath, viz. Goliath, Suph or Sippai, Ishbubenob, Lahmi, and another who had six fingers on each hand, and as many toes on each foot; all these were cut off by the hand of David and his servants in several battles. 2 Sam. xxi. 1. Chron. xx. After this we hear no more of *giants* in Canaan. Not only the Scripture, but almost every ancient writer, as Homer, Herodotus, Diodorus, Pliny, Plutarch, Virgil, Ovid, &c., informs us of giants in the early ages; though proceeding on tradition, they ordinarily overstretch their magnitude.

GIB'BETHON; a city of the tribe of Dan, given to the Levites. Josh. xxi. 23. It lay on the borders of the Philistines. It seems the Levites forsook it, or were driven out of it by Jeroboam the son of Nebat. Soon after which the Philistines seized on it. Both Nadab the son of Jeroboam, and Elah the son of Baasha, attempted to wrest it from them; but it is probable that it remained in their hands until the reign of Jeroboam the Second. Josh. xxi. 23. 1 Kings xv. 27, and xvi. 15.

GIB'EAH, or GIB'EATH; a city at first given to the tribe of Judah, but afterward to the Benjamites; or there were two or more cities of this name. It is certain there was a place called Gibeah, or the *Hill*, near Kirjath-jearim. Josh. xv. 57, and xviii. 28. 1 Sam. vii. 1. 2 Sam. vi. 3, 4. Gibeah, in the tribe of Benjamin, was about four or six miles north of Jerusalem, upon a hill. Not long after the death of Joshua, its inhabitants became remarkably wicked. A Levite of mount Ephraim had gone to Bethlehem Judah, to bring back his concubine; her parents detained him some days; but having got off at last with his concubine, they did not choose to lodge with the Canaanites of Jebus, but went forward to Gibeah. So inhospitable were its inhabitants, that nobody offered them a lodging. An old man from mount Ephraim, a sojourner, at last invited them to his house. They had scarcely supped, when the lewd inhabitants

demanding the stranger, that they might abuse his body in a manner absolutely unnatural. When no entreaty could prevail, the old man offered them his own daughter, a virgin, and the Levite's wife; the latter was actually put out, and they abused her till she was at the point of death. On the next morning her husband found her dead on the threshold, carried her corpse home with him, and dividing it into twelve pieces, sent a piece by a messenger to each tribe, that they might be inspired with a sense of his wrong, and prepare themselves for revenging the same. When they assembled at Mizpah, a city of Ephraim, about eight miles north of Gibeah, the Levite declared the affair of his treatment at Gibeah. As the Benjamites took the part of the wretches of Gibeah, that tribe was almost wholly destroyed. Judg. xix. and xx. The *days of Gibeah* denote a time when the most horrid wickedness is committed, and even sanctioned. Hos. ix. 9, and x. 9. Gibeah was then burnt, but rebuilt, and was the royal residence of king Saul; and here the Gibeonites hanged seven of his offspring. 1 Sam. x. 29, and xv. 34. 2 Sam. xxi. 6. The inhabitants of it fled for fear of Sennacherib's army. Isa. x. 29. Hos. v. 8.

GIB'EON; a city situated on a hill about five miles north of Jerusalem. Near to it the Lord rained hailstones, and cast thunderbolts on the Canaanites, while the sun stood over it; and to commemorate this, there seems to have been a great stone erected. Josh. x. 10. Isa. xxvii. 21, and 2 Sam. xx. 8. Near to it the troops of David and Ishbosheth skirmished, and Asahel was slain. 2 Sam. ii. 13, and iii. 30. Here the tabernacle and altar of burnt-offering about that time and afterward stood, 1 Chron. xxi. 29, 30, and 1 Kings iii. 3, 4; and long after, Ishmael the son of Nerhaniah was taken, and his captives were recovered. Jer. xli. 12. Hananiah, the false prophet, was a native of it. Jer. xxviii. 1. In the time of Joshua, the Hivites who inhabited Gibeon, Chephira, Beeroth, and Kirjath-jearim, alarmed with the miraculous passage of the Hebrews through Jordan, and their capture of Jericho and Ai, came to meet them arrayed in old clothes, and with mouldy provision, as if they had come from a far country, alarmed with the overthrow of the Amorites beyond Jordan, and begged they would enter into a league with them. After making some objections, the Hebrew princes, without consulting the Lord, made a covenant with them, and partook of their victuals, as a testimony of their friendship. On the third day after, the Hebrews discovered their mistake, by coming to their cities. Being reproached with their fraud, the Gibeonites pleaded in excuse their impending danger of utter destruction. In terms of the covenant their lives were spared; but Joshua condemned them to the servile but sacred work of hewing wood and drawing water for the house of God. Five of their neighbouring nations immediately took arms against them for submitting to the Israelites; but Joshua protected them, and cut off their enemies. Josh. ix. and x. Saul and his subjects, by his orders, had, under pretence of zeal for the Hebrew nation, murdered great multitudes of them. Long after Saul's death, God punished the Hebrews with three years of famine; nor was it removed until the Gibeonites, by David's permission, had hanged up seven of Saul's descendants before the Lord in Gibeah. 2 Sam. xxi. Before or after this, the Gibeonites, and such others as devoted themselves, or were devoted by David, Solomon, or others, to the servile labour of the tabernacle or temple, were called *Nethinims*. They were carried captive along with the Jews; and it seems most of them, to enjoy an easier life, remained in Casiphia, and places adjacent; but three hundred and ninety-two returned with Zerubbabel, and two hundred and twenty with Ezra, who had their dwelling in Ophel at Jerusalem, and other places; and Zilha and Gispah were their directors. Lev. xxvii. 1-8. Ezra ii. 58, viii. 20. Neh. iii. 26, xi. 21, and x. 28. As they were now too few for their work, the Jews appointed a kind of feast at which they brought wood to the temple.

Did these Nethinims represent Jesus as, for our fraud, condemned to the humblest service of the church, and as the provider of what is necessary to cleanse and inflame our spiritual offerings? Or did they prefigure ministers and saints in their humble but laborious work, content to do any thing for the service of Christ, in which they live near unto God?

GID'EON, the son of Joash, of the western half-tribe of Manasseh, and city of Ophrah. After the Midianites

and their allies had, from about A. M. 2752 to 2759, greatly oppressed the Hebrews, eating up their crop, and seizing their cattle, the Hebrews cried to the Lord. By his prophet he reproached them for their ungrateful abuse of their former deliverances; but appeared to Gideon as he was thrashing wheat in a secret place; and assured him, that however mean himself and family were, he should deliver Israel from their present servitude. To confirm his faith of it, he with a touch of his rod caused fire to come out of the rock and consume the slain kaid and unleavened cakes, all moistened with broth, which Gideon, at his command, had put on it. When the Lord disappeared, he was apprehensive of immediate death, as he had seen an angel; but was assured of God that he was in no danger. He immediately built an altar to the Lord, and called it JEHOVAH SHALOM, i. e. *the Lord shall perfect, or send peace*. That very night God directed him to cut down the grove, and demolish the altar which his neighbours had erected for Baal, and to build an altar to God on the rock where the miraculous fire had devoured his provision, and offer one of his father's bullocks on it. With the assistance of ten of his father's servants, he punctually executed these orders. Enraged at this, his fellow-citizens demanded his life: but Joash his father remarked, that it ill became the covenanted people of God to plead for Baal; and that it was more reasonable that every one who did it should be slain; and that if Baal was truly a god, he ought to exert his power in punishing him who had broken down his altar; and he called his son Jerubbaal, i. e. *let Baal contend with him*. Understanding that the Midianites to the number of almost 200,000 had crossed the Jordan westward, and were encamped in the valley of Jezteel, at no great distance, Gideon, filled with the Spirit of God, sounded a trumpet, and assembled his friends the Abiezrites; by messengers he required the tribes of Manasseh, Asher, Zebulun, and Naphtali to attend him for attacking the Midianites. He had quickly an army of 32,000 men. By a double sign, of bedewing a fleece of wool while the adjacent ground was dry, and again bedewing the ground while the fleece was dry, the Lord condescended to confirm his doubtful mind.

Thus assured of victory, Gideon marched his forces directly towards the Midianites. At the well of Harod his faith was put to a double trial. God ordered him to warn his army that everybody who was in the least timorous should return home; 22,000 departed, and 10,000 remained. That it might be more clearly evident that the victory was wholly of God, he was further ordered to cause all his people to drink out of the river without using any vessel. On this trial only three hundred lapped the water, putting their hand to their mouth. Only these were retained, and all the rest sent home. These three hundred he ordered to provide victuals for some days, and each a trumpet, and a lamp concealed in an empty pitcher. In the night, Gideon, directed of God, went into the Midianitish camp, along with Phurah his servant: there he heard one tell his fellow of his dream, that a barley-cake, rolling from the hill, had overturned their tent; which dream the other explained of Gideon's overthrowing the Midianites. Encouraged by this, Gideon hastened back to his men; and ordering them to imitate himself, they, in three companies, attacked the camp of Midian on different sides. Gideon suddenly cried, "The sword of the Lord and of Gideon;" and breaking his pitcher, threw it and the lamp on the ground, and blew his trumpet; all his three hundred men immediately did the same. Filled with terror, the Midianites fled; and taking their friends for foes in the dark, they killed one another. The Manassites, Asherites, and Naphtalites pursued the fugitives. Excited by Gideon's messengers, the Ephraimites took the fords of Jordan, and slew Oreb and Zeeb, two of the Midianitish kings. Twelve thousand Midianites were slain; and 15,000 still remained in a body, and got over Jordan with Zeba and Zalmunna their kings. Gideon closely pursued them. His men being faint, he desired the elders of Penuel and Succoth, as he passed, to give them some victuals; but they, considering him an enthusiast for pursuing the Midianites with a small band of men, denied him his request. He overtook the Midianites at Karkor, near the country of Ammon; took the kings prisoners, and smote their army. In his return westward, he chastised the two cities for their barbarity and insult. With thorns and briars he tore the flesh of the princes of Succoth; he

killed the chief men of Penuel, and demolished their tower. After finding that Zebah and Zalmunna had murdered some of his friends or relations at mount Tabor, he ordered his son Jether to kill them; but the young man fearing, he did it himself. With mild words he pacified the proud Ephraimites, who complained he had not earlier invited their assistance. The Hebrews offered him and his posterity the government of their nation; but he piously declined it, and told them that the Lord was their only rightful Sovereign. At his desire, they gave him the earrings of their prey, which amounted to 1700 shekels of gold, or 2390*l.* sterling, with other ornaments. Of these Gideon made an ephod, and placed it in Ophrah. Whether he imagined his being ordered to offer sacrifice constituted him a priest, or intended to consult God by this ephod, or merely designed it as a memorial of his victory, we know not; but it proved an occasion of idolatry to Israel, and of ruin to his family. After judging Israel forty years, he died, A. M. 2798, leaving behind him seventy sons, all of whom were basely murdered by his bastard ASIMLECH. Judg. vi. vii. and viii.

Was our Redeemer prefigured by Gideon? How mean his debased condition! but express, solemn, and seasonable his call to his work, and miraculous the confirmation of it! How important and necessary his work of our salvation! With what ardent zeal he offered his sacrifice, overthrew idolatry, and restored the true love and worship of God! By a few weak and unarmed preachers sounding the gospel-trumpet, and displaying its light and fire from their earthen vessels, he vanquished sin, Satan, the world, and their numerous agents. How kindly he invites us to share with him in his victories! How mildly he pacifies his unreasonable friends! and what terrible vengeance he inflicts on his despisers, of Judah and Rome; and will on all such as deny his poor people supplies in their time of need!

**GIER-EAGLE.** See **EAGLE**.

**GIFT.** (1.) That which is given without any price or obligation. Thus Christ is the *unspeakable gift of God*: his excellence, usefulness, and fulness of office, righteousness, and salvation, cannot be expressed or conceived by any creature; and God freely gave him for us as our ransom, and gives him to us as our husband and portion. 2 Cor. ix. 15. His righteousness and the benefits purchased by it, are the *free gift*, and *gift of righteousness*. Rom. v. 15-17. The Holy Ghost, and his miraculous influences, are the *gift of God*. Acts viii. 20. Eternal life, offices in the church, and qualifications for the discharge of them, and every saving blessing are represented as *gifts*. Such of them as are necessarily connected with union to Christ are *gifts* given to his children, never to be recalled; and such as are separable from real grace are *gifts* given to servants to be recalled. Rom. vi. 23. Jam. i. 17. Ps. lxxviii. 18. Eph. ii. 8, iv. 8. Ezek. xlvi. 16, 17. Rom. xi. 29. 1 Cor. xii. 1, 4, 9, 31, and xiv. 1, 12. Heb. vi. 4. (2.) A present between friends, whether given in mere friendship, or to atone for an injury, obtain something desired, or to reward a service. Thus the wise men gave Christ *gifts*, Matt. ii. 11; Shechem offered Jacob and his sons *any gift* to obtain Dinah, Gen. xxxiv. 12; Daniel had a *gift* offered him for his service in reading and interpreting the handwriting. Dan. v. 17. *A gift in the bosom* is one secretly given, which strongly tends to appease anger. Prov. xxi. 14. (3.) Free-will offerings, or other noted services to God, or to idols. Ps. xx. 3. Matt. v. 23, 24. Ezek. xx. 26, 39. (4.) A bribe given to judges to hire them to pervert judgment; or to others to instigate them to wickedness. Eccl. vii. 7. Prov. xv. 27, xxix. 4. Ezek. xvi. 33, and xxii. 12. And to take a *gift* out of the bosom is to take it secretly. Prov. xvii. 23.

**GIHON.** (1.) One of the four heads or branches of the river that watered the garden of Eden, and compassed or ran along the whole land of Cush. The Arabs call that river that runs north-westward into the Caspian Sea, and is the north-east boundary of modern Persia, Gihon; but it cannot be the Gihon of Scripture. Calmet and Reland will have the Gihon to be the river Araxes, which, taking its rise in Armenia, near the head of the Euphrates, runs eastward into the Caspian Sea. Calvin, Scaliger, and others, suppose it to be the western branch of the mingled Euphrates and Tigris. I am persuaded that Bochart, Wells, &c. are more accurate, who make it the eastern branch that runs along the west side of Cush, Susiana, or Chusistan,

Gen. ii. 13. (2.) A celebrated fountain or stream on the west side of Jerusalem, near to which Solomon was anointed, 1 Kings i. 33; and whose upper or most southern branch or stream Hezekiah enclosed within the walls, or privately conveyed into the city, when he feared the Assyrian siege. 2 Chron. xxxii. 4, 30.

GII/BOA; a mountain remarkable for the defeat of the Hebrews, and the slaughter of Saul and his three sons. It lay about sixty miles north from Jerusalem, and six westward from Bethshan, on the south of the valley of Jezreel. Though David in his elegy wished its spontaneous fertility turned into barrenness and drought, yet travellers assure us that rain and dew fall on it as copiously as on other places. 1 Sam. xxviii. 4, and xxxi. 1. 2 Sam. i. 6, 21.

GIL EAD. (1.) The son of Machir, and grandson of Manasseh. His sons were Jezer, Helek, Asriel, Shechem, Shemida, and Hephher, by whom he had a numerous posterity, settled beyond Jordan. Num. xxvi. 29-31, and xxxii. 40. (2.) The father of Jephthah, who also had a numerous family, and might be a descendant of the former. Judg. xi. 1, 2. (3.) A noted range of mountains, stretching almost from Lebanon to the country of Moab, at some distance eastward from Jordan. Whether it originally had its name from Jacob's *Gilead*, or *heap of witness*; or from Gilead the son of Machir; it is certain that the whole country pertaining to the Hebrews eastward of Jordan, and which contained Perea, Golan, Bashan, and Trachonites, was sometimes called Gilead, and the people Gileadites, Num. xxxii. 26; but the northern part of the hill-country was more properly called Gilead. Num. xxxii. 1. Gilead was noted for the best of balm. Jer. viii. 22, xvi. 11, and li. 8; and for the most excellent pasture; and hence a prosperous condition is likened to the pastures of Gilead. Sol. Song iv. 1. Mic. vii. 14. Zech. x. 10, and Jer. i. 19. In the time of JEPHTHAH, it was dreadfully overrun by the Ammonites, who laid claim to a great part of it; and it seems they thought to renew their pretended claim in the days of SAUL. It was not until after the death of Ishbosheth that DAVID was king here. It was often terribly ravaged by the Syrians under Benhadad and Hazael. When the Assyrians carried captive the Hebrews, it was generally seized by the Ammonites and Moabites. After the Chaldean captivity, the Jews, with a mixture of gentiles, dwelt in it. Judg. xi. 2 Sam. ii. 9. Ps. lx. 7. Amos i. 3, 13. We remember no distinguished person of this country besides Jair, Jephthah, Izbai, and Elijah. (4.) A city called Ramoth-gilead, and Ramoth-mizpeh; a strong city near to the place where Jacob and Laban made their covenant, and which was an east frontier to the tribe of Gad. It was a city of the Levites, and of refuge. Josh. xx. 8, and xxi. 38. It seems to have been noted for idolatry, Hos. vi. 8, and xii. 11; as it was for the judgments of God; being a chief cause of contention between the Syrians and the Hebrews in the days of АНАБ and ЖЕУ, &c. 1 Kings xxii. 2 Kings viii. 28, and ix. 1. *Thou* royal family of Judah art to me as *Gilead*, and the head of Lebanon: i. e. though you were in as flourishing and stately a condition as the pastures of Gilead, or cedars of Lebanon, I will make you a wilderness, and ruin you, Jer. xxii. 6. Benjamin shall possess *Gilead*; that tribe, once so weak, shall greatly prosper; part of them, after the Chaldean captivity, or their present dispersion, shall inhabit the country eastward of Jordan. Obad. 19.

GIL/GAL. (1.) A celebrated place about three miles westward of Jordan, and perhaps about as much from Jericho. Here Joshua had his camp for some time, after he passed the Jordan; and by circumcising the people, and *rolling* away their reproach, gave name to the spot. A city was here built. Here Saul had his kingdom confirmed to him, and his ejection from it intimated, and Agag king of Amalek hewed in pieces before his face. 1 Sam. xi. 14, 15, and xv. 33. In the time of Samuel, there was an altar erected here, and sacrifices were offered thereon. 1 Sam. xi. 15. Whether there was an idolatrous regard paid to the place, or any idol erected here in the time of Ehud, from whom, perhaps, Egion thought he brought his message, is not certain; but towards the decline of the kingdom of the ten tribes, there were idols worshipped here. Judg. iii. 7. Hos. iv. 15. Amos iv. 4, and v. 5. (2.) A city or country about six miles north from Antipatris, and whose ancient kingdom consisted of various nations or tribes. Josh. xiii. 23. There was a village called Galgulis about this spot, four hundred years after Christ.

GIN. See SNARE.

GIRD; to fasten any thing firm and close about one. 1 Kings xx. 11. As the Jews and other eastern nations wore a loose kind of garments, they made much use of *girdles*, to tuck up their clothes, and fit them for working or walking, John xiii. 4. 1 Kings xviii. 46; and some of them were very costly and fine. Prov. xxxi. 24. They were often large and hollow, somewhat like the skin of a serpent or eel, and were used as their purses to bear their money. Matt. x. 9. In times of mourning, the Jews laid aside their costly girdles, and used belts of sackcloth, ropes, or the like. Isa. iii. 24, and xxii. 12. Some prophets, as Elijah and John Baptist, that professed continual mourning, wore girdles of coarse leather. 2 Kings i. 8. Matt. iii. 4. Servants' girdles, wherewith they tucked up their long robes, were probably coarse. Luke xii. 37, and xvii. 8. The Hebrew soldiers' belts, wherewith they girded on their arms, went not about their shoulders in the manner of the Greeks', but about their loins, and were supposed to strengthen them. Neh. iv. 18, and Ezek. xxiii. 15. They were generally valuable, especially those of commanders; and hence Jonathan made a present of his to David, 1 Sam. xviii. 4; and Job represents a *girdle* as a valuable reward. 2 Sam. xviii. 11. The priests' *girdle*, at least that of the high-priest, was of fine twined linen, embroidered with gold, blue, purple, and scarlet. Exod. xxviii. 4, 8. Josephus says it went twice about their body, and was fastened before, and the ends hung down to their feet. God's *girding himself* imports his giving noted displays of his almighty power, and his readiness to act. Ps. xciii. 1, and lxxv. 3. His *girding* others with strength or gladness is his exciting and enabling them to do great exploits, and his filling their heart with joy and pleasure. Ps. xviii. 32, 39, and xxx. 11. He *girded* Cyrus; encouraged and enabled him to conquer the nations, Isa. xlv. 5; but he *looses the bond* of kings, and *girds their loins with a girdle*, when he strips them of their power and authority, and reduces them to the condition of servants. Job xii. 18. Christ's love, power, equity, and faithfulness are the *girdle* of his breast or loins, whereby he is qualified for the discharge of his priestly and kingly office; and whereby we hold him by faith. Isa. xi. 5. Dan. x. 5. Rev. i. 13. The Jews are likened to a *linen girdle* hid in the bank of the river Euphrates, and *marred*: after God had caused them to cleave to him by covenant, by profession, and receipt of special favours, he, for their sins, marred them; and by the Chaldean troops, and in the Chaldean captivity, reduced them to a very low condition. Jer. xiii. 1-14. The saints have their *loins girded* when they are in constant readiness to receive God's gracious favours, and obey his laws. Luke xii. 35. 1 Pet. i. 13. Their *loins are girt about with truth*, when they are thoroughly established in the faith and experience of divine truth; are filled with inward candour and sincerity; and pay an exact regard to their promises and vows; how excellently this qualifies them to fight the Lord's battles. Eph. vi. 14. The seven angels that pour out destructive vials on Antichrist are *girded with golden girdles*; they are fully furnished with strength and courage, and are ready for and zealous in their work. Rev. xv. 6.

GIR/GASHITES; a tribe of the ancient Canaanites. Joshua destroyed part of them. Josh. xxiv. 11. It is said, part of them fled off into North Africa; and Propcius tells us of an ancient pillar in that country, whose inscription showed that the inhabitants had fled from the face of Joshua the ravager. Perhaps the Gergesenes on the east of the sea of Tiberias were the remains of them. See GADARA.

GIT/TITES; the inhabitants of Gath. Josh. xiii. 3. Perhaps Obed-edom and Ittai, David's friends, were called Gittites, because they resorted to him at Gath; or because they were natives of Gittaim, a city of Benjamin, to which the Beerothites fled after the death of Saul, and which was rebuilt after the captivity. 2 Sam. vi. 10, xv. 19, and iv. 3. Neh. xi. 33.

GIT/TITH, in the titles of Ps. viii. lxxxii. and lxxxiv. is by some thought to be the name of a musical instrument invented at Gath; by others, to signify a wine-press, and these Psalms to have been sung after the vintage; others think they were sung by virgins born in Gath; others that they were composed on the defeat of Goliath the Gittite; but this is very unlikely.

GIVE properly signifies to bestow a thing freely, <sup>as</sup>

In alms. John iii. 16. But it is used to signify the imparting or permitting of any thing good or bad. Ps. xvi. 7. John xviii. 11. Ps. xxviii. 4. To give ourselves to Christ, and his ministers and people, is solemnly to devote ourselves to the faith, profession, worship, and obedience of Jesus Christ, as our husband, teacher, Saviour, portion, and sovereign Lord; and to a submissive subjection to the instruction, government, and discipline of his ministers; and to a walking with his people in all the ordinances of his grace. 2 Cor. viii. 5. To be given to a thing is to be much set upon, earnest for, and delighted in it. 1 Tim. iii. 3.

GLADNESS. See Joy.

GLASS. Anciently looking-glasses were made of polished brass, tin, silver, brass and silver mixed, &c. The brazen laver of the tabernacle was formed of looking-glasses, which devout women had offered. According to Pliny and Tacitus, the Phenicians were the inventors of glass. According to Diodorus, the Ethiopians very anciently preserved their dead bodies in large glasses. The invention of fire-glasses is commonly ascribed to Archimedes of Sicily, who lived about two hundred years before Christ; but Abulpharaj, an Arabic author, says, the Egyptians knew it, not long after the flood. The word and ordinances of God are a glass; in them we see our own sins, wants, or graces; have imperfect views of Jesus and his Father, and of eternal things, and have our heart warmed by them. James i. 23, 25. 2 Cor. iii. 18. When the ceremonial and gospel ordinances are compared, the former are called a shadow, which gives a very imperfect view of the thing represented; but the latter are called a glass, in which we see spiritual things much more clearly. Col. ii. 17. Heb. x. 1. 2 Cor. iii. 18. The new Jerusalem is like unto transparent glass, for its comeliness and glory, and the delightful views of divine things enjoyed in it. Rev. xxi. 18, 21. The sea of glass mingled with fire before the throne of God, on which the saints stand, may denote the righteousness of Jesus mingled with flaming love and fiery sufferings, and which indeed is the support and encouragement of the saints before God; or the glorious gospel, attended with the influences of the Holy Ghost, to uphold and embolden them: or a pure and holy church actuated with burning zeal for the glory of God. Rev. iv. 6, and xv. 2.

GLEAN, to gather ears of corn, or grapes left by reapers and grape-gatherers. Nor were the Hebrews allowed to glean their fields or vineyards, or to go over their trees a second time, but to leave the gleanings to the poor, fatherless, and widow. Lev. xxiii. 22, xix. 10. Deut. xxiv. 21. To glean and turn the hand into the basket figuratively signifies to kill and take captive such as had escaped the more general overthrow. Jer. vi. 9. Judg. xx. 45, and viii. 2; and hence a small remnant left in a country are called gleanings. Isa. xvii. 6. Jer. xlix. 9. Obad. 5.

GLEDE; a well-known fowl of the ravenous kind. It is called *daah*, from its swift flight; and *raah*, from its quick sight. It is impatient of cold, and so is seldom seen in the winter; through fear and cowardice, it seldom attacks any but tame fowls, hens, &c. Deut. xvi. 13. It is called a *vulture*. Lev. xi. 14. Was this unclean bird an emblem of persecutors destitute of courage except to harass and destroy the saints?

GLOOMINESS; a darkening of the air with clouds, or with multitudes of locusts. Joel ii. 2. God's judgments are likened to *gloominess*; how terrible in their nature; and how dreadful to fall on transgressors! Zeph. i. 15.

GLORIFY; to render glorious. God is glorified by Christ, or by creatures, when his perfections are acknowledged or manifested by their praising, trusting in him, or serving him; or are displayed in his favours and judgments executed on them. John xvii. 4. Ps. l. 23. Rom. iv. 20. Lev. x. 3. Isa. xlv. 23. Christ is glorified in God's receiving him into heaven, bestowing on him the highest honour, power, and authority, as our Mediator, John xvii. 1, 5; and in the Holy Ghost's declaring and revealing his excellences, and communicating his fulness to men, John xvi. 14; and in his people's believing on him, walking in him, praising, obeying, and imitating him; and his exerting and manifesting his power and wisdom, by doing good to them. 2 Thess. i. 10, 12, and John xi. 4. Men are glorified when endowed with great and shining holiness, happiness, and honour in the heavenly and eternal state. Rom. viii. 17, 30. To glorify one's self is to claim or

boast of honour not due to one. Heb. v. 5, and Rev. xviii. 7.

GLORY; the shining forth of excellence. 2 Cor. iii. 7, 9. The glory of God is either, (1.) The cloud, or visible brightness, whence God spake to Moses or others, and which entered into the temple of Solomon, Exod. xlv. 7, 10. 1 Kings viii. 11; or, (2.) The bright display of his perfections, his holiness, power, wisdom, goodness, &c. Lev. x. 3. Num. xiv. 21. Thus the heavens declare his glory. Ps. xix. 1. Christ was raised from the dead by the glory of his Father, by his mighty power, and to the honour of all his perfections of wisdom, equity, goodness, and truth. Rom. vi. 4. (3.) His grace and mercy. Eph. iii. 16. Ps. cii. 16. (4.) The glory ascribed or given to God is the acknowledgment of his excellences, by esteeming, loving, trusting in him, commending and praising him, and studying, in all we do, to aim at honouring him, and manifest his perfections to men. Ps. xxix. 1. 1 Sam. vi. 5. Josh. vii. 19. 1 Cor. x. 31. (5.) The glorious state of happiness in heaven which he prepares and bestows. Rom. v. 2. Ps. lxxiii. 24. (6.) An honourable representation of him: thus the man is called the glory of God, as he represents him in his superiority and dominion:—as the woman is also an honourable representation of the man. 1 Cor. xi. 8. The glory of God, that of which mankind by sin have come short, is likeness to him in spiritual knowledge, righteousness, and holiness; actual honouring of him in what they do; and the glorious privileges that had been conferred on them if they had not sinned. Rom. iii. 23. God is the glory of his people; their relation to him is their great honour; their enjoyment of him is their true and everlasting happiness; and their fellowship with him renders them honourable in the view of others; and in him they glory and exult. Jer. ii. 11. Isa. lx. 19. Zech. i. 5. It is the glory of God to conceal a thing; God sees that it will often tend to his glory to conceal for a while the reasons of his providential conduct; and to hide pride from men does not qualify them to understand a matter so quickly or clearly as might be expected. Prov. xxv. 2. Christ's glory is either the manifestation of his divine excellences and exalted offices, John i. 14, and ii. 11, and xvii. 5; or the glorious state of his exaltation, Matt. xix. 28. Heb. ii. 9. 1 Tim. iii. 16; or his ministers, who represent him, and publish his excellences and usefulness to men. 2 Cor. viii. 23. Christ, the gospel, and gospel ordinances are the glory, the honourable and exalting things, that dwell in a land. Ps. lxxxv. 9. Col. i. 27. Christ gave that glory to his apostles which the Father had given to him; he not only rendered them holy in nature, and heirs of eternal happiness, but constituted them preachers and workers of miracles. John xviii. 22. Christ was glorified with his Father himself, and had that glory given him which he had before the world began; when, by his Father's acceptance and exaltation of him as man, and Mediator, into his immediate presence and throne, the brightness of his Divine nature shone clearly through his manhood, and the high grandeur of that office to which he was set apart from eternity clearly appeared. John xvii. 5. The glory of the Lord fills the whole earth, when the excellences of the person and office of Jesus Christ, and of God in him, are clearly preached, and by the Holy Ghost, in his influences and fruits, discovered in Judea, and a multitude of nations. Isa. xl. 5, and vi. 3. The church is called the glory; as she is rendered honourable by her relation to Christ, by his ordinances, Spirit, and saints, and their graces and holy conversation. Isa. iv. 4, 5.

Whatever tends to render a person or people honoured is their glory. Prov. iii. 35. The ceremonial ark is called glory; it represented the glorious Redeemer; and it was the honourable token of the Jews' peculiar relation to God. 1 Sam. iv. 21. Rom. ix. 4. Saints are the glory of ministers: their conversion and holy walk put great honour on them, as the instruments by which they are produced; and their labour shall be rewarded in the eternal state. 1 Thess. ii. 20. Grace is called glory; it renders saints like to God, and renders their nature and practice comely and honourable. From glory to glory is from one degree of grace to another. 2 Cor. iii. 18. The Ephesians' perseverance in the Christian faith and practice amid trials, and Paul's enduring persecution for the gospel which they believed, was their glory, or honour. Eph. iii. 3. The state of eternal happiness is called glory;

how surpassing conception are its happiness, brightness, and excellence! what clear views of the blessed God! what adoring privileges it comprehends! Ps. lxxiii. 24. Men's tongue is their *glory*; when rightly used, it procures them honour, and with it they do, or ought to publish the praises of God. Ps. xvi. 9, xxx. 12, lvii. 8, and cviii. 1. Strength is the *glory*, or honour, of young men. Prov. xx. 29. Fathers of a good character are the *glory*, or honour, of their children. Prov. xvii. 6. Rich clothing and shining ornaments were the *glory* of Solomon. Matt. vi. 29. Wealth, authority, sumptuous buildings, shining apparel, and the like, are the *glory* of great men. Ps. xlix. 16. Riches, dominion, powerful armies, and fine cities are the *glory* of a nation, and their kings. Dan. xi. 39. Isa. viii. 7. So Aquilam, or Jerusalem, was the *glory* of Israel. Mic. i. 15. Whatever is most excellent, or is a people's pride, is called their *glory*. So the captains and best warriors of the Assyrian army are called the *glory* of Sennacherib's forest, Isa. x. 18; and his high locks, on which he prided himself, is called his *glory*, ver. 12; and the Egyptians, on whom the Jews depended, and in whom they boasted, are called their *glory*. Isa. xx. 5. The praise and commendation of men was the *glory*, or honour, the Pharisees sought for. Matt. vi. 2. *Show me thy glory*; i. e. more bright and full discoveries of thine excellence, power, wisdom, mercy, and goodness. Exod. xxxiii. 18. God set *glory* in the land of the living, when he restored the Jews to their own country from Babylon, and established his temple and ordinances among them; and when Christ appeared in the flesh, and the gospel-church was erected. Ezek. xxvi. 20. *After the glory hath he sent me to the nations that spoiled you*:—After the Jews' honourable return from Chaldaea, and from their present dispersion, my prophecies of divine judgments on your enemies are uttered, or shall be fulfilled; or, after the glorious incarnation of me, the Messiah, shall I be manifested to the gentiles, and cause them to unite into one gospel-church with the Jews. Zech. ii. 8. *He hath called us to (or by) glory and virtue*:—By the glorious exercise of his power and grace, he hath called us to a glorious state of fellowship with Christ, now and hereafter; and to an active abounding in holiness and in all good works. 2 Pet. i. 3. *Thou shalt see the glory of God*:—See his power and kindness mightily displayed in raising thy brother. John xi. 40. The gentiles and kings bring their *glory and honour* into the New Jerusalem: they improve their power, wealth, and reputation, and every thing they have, to promote the welfare of the church on earth; and the saints shall enter heaven full of grace, and to receive the free reward of their good works. Rev. xxi. 24. The ceremonial dispensation, though established in a glorious manner at Sinai, and had much outward pomp, yet it had no *glory*; i. e. very little comeliness, in comparison of the exalting *glory* of the gospel-dispensation, when Jesus and his fulness are revealed in a way more clear, powerful, and extensive, and more agreeable to the spiritual nature of the things, and of our souls. 2 Cor. iii. 7–11. See Boast.

GNAT; a small troublesome insect, which often flutters about lighted candles till it burns itself. Sometimes great swarms of them have obliged people to leave their country. Such as are very zealous about trifles, or smaller matters, while they indulge themselves in things evidently heinously sinful, are said to *strain at a gnat and swallow a camel*. Matt. xxiii. 24.

GO. When one moves from a lower place to a higher, he is said to *go up*: as from Egypt to Canaan; from the country about to Jerusalem; from earth to heaven. Gen. xiii. 1. Matt. xx. 18. Ps. xlvii. 6. When his motion is from a higher to a lower, he is said to *go* or *come down*: as from Canaan to Egypt; from earth to the sea, or to hell, or the grave; or from heaven to earth. 2 Chron. vii. 1. Gen. xlixi. 3. Ps. cvii. 23, lv. 11, and xxii. 29. When God is said to *go down*, or up, it does not mean that he changes his place in respect of his essence, but that his knowledge, or powerful operation, or the symbol of his presence, bears such relation to a particular place. Gen. xi. 5, 7, and xxv. 13. His *goings* are the display of his perfections, and the acts of his providence towards the world, towards Jesus, or his church; and in respect of this, he may be said to *come to* or *go from* one. Ps. lxxviii. 24. Christ's *goings forth* from everlasting may include his being begotten of the Father, and his appearing as our Surety

in the council of peace from all eternity. Mic. v. 2. *The prince in the midst of them when they go in shall go in; and when they go forth shall go forth*. Jesus, who is among his people in their heart, always present to assist them, shall *go with them* when they *go in* to the throne of grace, that he may present their petitions, and render them accepted; when they *go in* to the house of God, he shall *go in* to feed them on good pasture: when they *go in* to their heart to search it, he shall *go in* to discover it to them, and comfort against all grief on every side. When they *go out* from public ordinances he shall *go with them*, to impress what they have been about on their mind; he shall *go out with them* to the world, to keep them from the evil; he shall *go out of the world* with them at death, to introduce them to eternal glory. Ezek. xli. 10. The saints *going out and in* denotes their whole conversation, which is by Christ as the door; they have great liberty in him; and live by faith on him. Ps. xvii. 5, and cxxi. 8. John x. 9. Their *going out* at an opposite gate, not at that by which they entered, imports their making progress in their religious course by an upright and a uniform conversation. Ezek. xli. 9. Rulers' *going out and in* before their subjects denotes their whole government of them, and showing them a proper example. Num. xxviii. 17. 2 Chron. i. 10. *To go with one* often signifies to be a companion of his, entered into close fellowship with him. Prov. xxii. 24. Zech. vii. 21, 23. Men's *goings* are their whole behaviour and condition. Prov. v. 21. Ps. xl. 2; and they are of the Lord, as nothing can be done without the determination and concurrence of his upholding and governing providence. Prov. xx. 24.

GOAD; a long staff or wand for driving cattle with. Judg. iii. 26. It had a piece of sharply-pointed iron in the small end, and perhaps a paddle on the other, to cut up weeds. *The words of the wise are as goads*; they penetrate into men's minds, and stir them up to the practice of duty. Eccl. xii. 11.

GOAT; a four-footed animal of the sheep kind, much of the same size with the sheep, but with hollow and erect horns, bending a little backward. It is covered with a pale dun hair, which in some eastern countries is spun, and made into cloth, and of it the tabernacle had one of its coverings. Goats are also noted for a long beard. They are much given to wantonness; and sometimes have a very rank smell; they eat serpents and poisonous herbs, but their milk is very medicinal for such as are weak and consumptive; they are mischievous to corn and plants; and their bite hurts the growth of trees; their blood is said to scour rusted iron, and to soften the adamant-stone. Wild goats have often larger horns, and are so swift, that they can run on sides of rocks, and leap from one to another. Under the law, goats were ceremonially clean, and often used instead of a lamb; but they were especially used in the sin-offerings. Num. vii. xxix. Did these sacrificed goats represent Jesus, as, in the likeness of sinful flesh, surety for and reckoned with transgressors, sacrificed for us? Did the two expiatory goats on the fast of atonement, the one sacrificed, and the other conducted to the wilderness, represent Jesus in his two natures; the manhood in which he died, and his Godhead in which he lived and conquered death? Or the one, his dying for our offences, and the other, his rising again for our justification, and being preached to the gentiles in the wilderness of the people? Lev. xvi.

Princes and great men are likened to *he-goats*, whose goings are very comely; their station requires them to go before and direct others in an orderly manner; but alas, how often are they wanton, polluted, disagreeable, and mischievous! Zech. x. 3. Jer. i. 8. The GREEKS (who were also called Egeans, i. e. *goatish people*) are likened to a *he-goat* with one horn; that, without touching the earth, ran against and trod down the pushing-ram. Under Alexander, their sovereign, they with incredible speed marched into Asia, and overthrew the Persian empire. Dan. vii. 5. Devils and wicked men are likened to *goats*; how vile, hurtful, and disposed to climb in pride and self-conceit! Lev. xvii. 7. 2 Chron. xi. 15. Matt. xxv. 33.

GOB; a place on the border of the Philistines, where the Hebrews gave the Philistines two remarkable defeats, and killed two of their giants. Instead of Gob we have Gezer in another text, which shows that Gob

and north **GEZER** were not far distant, if they were not the same 2 Sam. xxi. 18, 19. 1 Chron. xx. 4.

**GOBLET**; a small vessel for holding liquor. The church's *navel*, her ministers, ordinances, and the inward constitution of her saints are as a *round goblet not wanting liquor*; are abundantly supplied with gifts, gospel-truths, and gracious influences from the fulness of Christ. Sol. Song vii. 2.

GOD properly denotes a being of infinite perfection. Of the two Hebrew names so rendered, **EL** signifies the *Strong One*, and **ELOAH** the *Worshipful One*; perhaps it is so often used in the plural **ELOHIM**, to hint at the Trinity of persons; and Hutchinson renders the word, *the persons in covenant*. He is also called **LORD**, **JEHOVAH**, **JAH**, &c. We cannot seriously consider the nature of our own soul or body, or the things around us, or events that happen; we cannot attend to the dictates of our consciences concerning good or evil, and how it accuses or excuses us with respect to our conduct; we cannot consider the universal harmony of all nations, however different in interest, or form of devotion on this head, without being persuaded of some self-existent and absolutely eternal, almighty, benevolent, but wise and just Being, who has created and does support and govern all things. But, in our present corrupted condition, we must have recourse to the Bible for a clear and efficacious knowledge of him. There we find that there is *one God*, the Creator of all things, Deut. vi. 4. 1 Cor. viii. 6. Ps. lxxxvi. 10. Jer. x. 10, 11. John xvii. 3. 1 Tim. vi. 15, and ii. 5; that he is an *eternal spirit*, John iv. 24. Heb. xi. 27. 1 Tim. vi. 16. Deut. xxxiii. 27. Ps. xc. 2; that he is *infinite*, everywhere present, and incomprehensible in excellences, Job xi. 7. 1 Kings vii. 27. Jer. xxiii. 24. Ps. vii. 1, and cxxxix. 6-10. Eccl. iii. 11, and viii. 17. 1 Tim. vi. 16. Rom. cxi. 33; *unchangeable*, Exod. iii. 14. Mal. iii. 6. James i. 17; that he *knows* all things past, present, or to come; and is *infinitely wise* to purpose and order things to their proper ends, 1 Sam. ii. 3. Job xxxvi. 4, and xlii. 2. Ps. cxlvii. 5, and cxxxix. 2. Jer. xxxiii. 19. Acts xv. 18. Isa. xli. 9, xli. 22-26, xlvii. 10, xlviii. 3, and xl. 13, 14. Job ix. 4. 1 Tim. i. 17; that he is *almighty*, able to do every thing not base or sinful, Jer. xxxix. 17, 27. Rev. xix. 6. Ps. cxlv. 5. Job ix. 4, &c. 1 Chron. xxix. 11, 12. Gen. xvii. 1, and xviii. 14; that he is perfectly *holy*, Isa. vi. 3, and xliiii. 15, and lvii. 15. Ps. cxlv. 17. Rev. xv. 4. Exod. xv. 11. 1 Sam. ii. 2; perfectly *good*, kind, merciful, and gracious, Matt. v. 48. Ps. lxxiii. 1, and cxlv. 9. Matt. xix. 17. James i. 17. Exod. xxiv. 6, 7. 1 John iv. 8; perfectly *just*, true, sincere, and faithful, Ps. xxxvi. 6, cxxxix. 4, cxix. 137, xcvi. 2, and xcix. 4. Rom. ii. 6. Acts x. 34, 35. Rev. xv. 3. Deut. xxxii. 4. Num. xxiii. 19. Deut. vii. 9. 2 Sam. vii. 28. Tit. i. 2. 1 Sam. xv. 29; that according to his fixed and eternal purpose he hath created, and by his providence upholds and governs, all his creatures and all their actions good or bad. Acts xv. 18. Isa. xli. 10. Eph. i. 11. Gen. i. 1. Ps. xxxiii. 6. Acts xvii. 17. Heb. xi. 3. Ps. xxxvii. 6, cxxxvi. 25, civ. cvii. cxlv-cxlvii. Job xxii. 10, and xxxvii-xxxix. Acts xvii. 28. Matt. x. 29, 30. Prov. xvi. 33. Amos iii. 6, and iv. 7. Gen. i. 20. Acts ii. 23, and iv. 27, 28. Rom. ix. 17-23.

They also show us that this one God, necessarily in and of his own infinite but simple and undivided essence, *subsisted in three distinct persons*, the Father, Son, and Holy Ghost, the same in substance, and equal in all divine power and glory. Gen. i. 26, iii. 22, and xl. 7. Isa. vi. 3, lxi. 1, 2, and lxiii. 7-9. Ps. xxxiii. 6, and xlv. 7. Matt. iii. 16, 17, and xviii. 19. John xiv. 16. 1 Cor. xii. 4-6. 2 Cor. xiii. 14. Gal. iv. 6. 2 Thess. iii. 5. 1 Pet. i. 3. 1 John v. 7. Rom. i. 4. Heb. ix. 14. Rev. i. 4, 5. Concerning the **FATHER**, we are informed that he is the *true God*, John xvii. 5. Eph. i. 3; that from eternity he begat his only Son, Ps. ii. 7; consulted with him, foreordained, and got him up as our Surety and Mediator, and entered into covenant with him before the foundation of the world, Prov. viii. 22-31. 1 Pet. i. 20. Acts ii. 23. Isa. xlix. 6-9, and i. 7-9; he promised, sent, and afterward brought him into the world, Jer. xxxi. 22. Zech. ii. 8-10. Luke i. 35: he gave him commission and qualified him for his work, John x. 18, and xx. 21. Isa. xi. 2, 3, and lxi. 1, 2. Matt. iii. 16, 17. John i. 32, 33, and iv. 34. Col. i. 19; he stood by him in care, love, power, and providence, during the whole course of his humiliation, Isa. xlix. 2, 8, and xlii. 1-7; he spake in, and wrought by him,

and bare witness to him, Heb. i. 1. John v. 19-22; he gave him up to death, and raised him from the dead, Rom. viii. 32. Acts ii. 23, 24. 1 Pet. i. 21; he *crowned him with glory and honour*, exalted him to his right-hand, gave to him, as Mediator, all power, authority, and judgment, in heaven and on earth, and made him *Head over all things to his church*, John xvii. 5. Heb. ii. 9. Acts ii. 32, 33. Phil. ii. 9, 10. Matt. xxviii. 18. John v. 22. Eph. i. 20, 21, 23; he promised and sends the Holy Ghost, who proceedeth from him, to anoint Jesus Christ and his prophets, apostles, and people, Ps. xlv. 7. Joel ii. 28. Luke xxiv. 49. John iii. 34, and xiv. 26, and xv. 26; that he predestinated the elect to holiness and happiness, Rom. viii. 28-30. Eph. i. 4, 5; he proposed the covenant and terms of their salvation, Zech. vi. 13. Prov. viii. 20-30. Isa. liii. 10-12. Heb. ii. 10, having sent his Son, and accepted his reconciling righteousness in their stead, he shows him to them, draws them to him, and reconciles them to himself, Jer. xxxi. 32-34. Matt. xi. 25. Gal. i. 16. John vi. 44. 2 Cor. v. 18-21; he adopts, quickens, and sanctifies them, Gal. iv. 6. Rom. viii. 11. Tit. iii. 5, 6; he, by the Holy Ghost, confirms and comforts them, and, in short, brings them to glory, 2 Cor. i. 21, 22. Eph. iii. 20. 1 John x. 23, and xvii. 11. John xiv. 16, 17. 2 Thess. ii. 17. Heb. ii. 10. Rev. vii. 17.

Concerning the **SON**, we are informed that he is, from eternity, begotten by the Father in a manner no creature is, Ps. ii. 7. John i. 14. Rom. viii. 3, 32; that he is equal to him as a Person, Zech. xiii. 7. Phil. ii. 6, 7; and one with him in essence, John x. 30. 1 John v. 7. We find names and titles proper only to God ascribed to him, as **JEHOVAH**, Jer. xxiii. 6, and xxxiii. 16. Isa. xlv. 23-25, with Rom. xiv. 10-12. Isa. xl. 3, with Luke i. 76. Isa. vi. 1, 9, 10, with John xii. 40, 41; and in hundreds of other places where mention is made of the Lord speaking to prophets or others under the Old Testament. He is called *God*, Matt. i. 23. John i. 1, 2, and xx. 28. 1 Tim. iii. 16. 2 Pet. i. 1; the *true God*, 1 John v. 20, 21; the *great and mighty God*, Tit. ii. 13. Isa. ix. 6; the *only wise God*, Jude 24, 25. Rom. xvi. 27. 1 Tim. i. 16, 17; the *God of glory*, Acts vii. 2; the *only God*, Isa. xlv. 15-23, with Rom. xiv. 11; *God blessed for ever*, Rom. ix. 5; the *God of Abraham, Isaac, and Jacob*, Exod. iii. 6, with Acts vii. 30-32. Hos. xii. 3-5; the *Lord of hosts*, Isa. viii. 13, 14, with 1 Pet. ii. 6-8. Ps. cxviii. 22, with Matt. xxi. 42, and 2 Sam. vi. 2, and Isa. liv. 5, with 2 Cor. xi. 2; *King of kings*, and *Lord of lords*, Rev. xvii. 14, and xix. 13-16, with 1 Tim. vi. 14, 15; the *first* and the *last*, Rev. i. 17, 18, and ii. 8, with Isa. xli. 4; and xlv. 6. Divine attributes are ascribed to him; as *omniscience*, Col. ii. 3. Rev. ii. 23. John xxi. 17, and ii. 24, 25. Matt. xli. 25; *omnipresence*, Matt. xviii. 20, and xxviii. 20. Col. i. 17. Heb. i. 3. John i. 18, and iii. 13; *almighty power*, Phil. iii. 21. Rev. i. 8, with chap. i. 11, 17, 18, and xxii. 12, 13, 20, *eternity*, Rev. i. 11, 17, 18. Heb. vii. 3. Prov. viii. 23. Mic. v. 2. John i. 1, and viii. 56; *unchangeableness*, Heb. i. 12, and xiii. 8. Divine works of creation, providence, and redemption are ascribed unto him. John i. 1, 2. Col. i. 16, 17. 1 Cor. vii. 6. Eph. iii. 9. Heb. i. 3. Acts xx. 28. He is represented as the object of religious worship, without any limitation; as in baptism, by faith, prayer, praise, vows, Matt. xxviii. 19. John v. 23, xiv. 1, and xx. 28. Acts vii. 5, 9. Heb. i. 6. Phil. ii. 9-11.

Though as Son this second Person be equal to the Father, yet, in his human nature, and as appointed to be the Mediator, Surety, Prophet, Priest, and King of his people, he is his Father's inferior and servant. John xiv. 28, and xx. 17. 2 Cor. x. 31. Mark xiii. 32. John v. 18, 19. Isa. xlii. 1, and xlix. 3, and lii. 13. Phil. ii. 6. As Mediator, he is chosen of God, and consents to the covenant of our redemption, and undertakes to pay our debt to the law of God; Isa. xliii. 1. Ps. xl. 6-8. Jer. xxx. 21; he fulfils the condition of the covenant in his debased state, Matt. iii. 15. Luke xxiv. 26. Isa. xlii. 21; he administers the fulness of blessings purchased by his death; and is the Husband, Friend, Shepherd, Physician, and *all in all*, to his people. Ps. lxxvii. 18. Col. iii. 11. See **CHRIST** and **COVENANT**.

To execute the offices with which the Father had invested him, the Son assumed our nature into a personal and indissoluble union with his divine person; and is God and man, in two distinct natures and one person, for ever. Isa. ix. 6. John i. 14. 1 Tim. ii. 16. This union of his divine and human natures was ne-



cessary to his being Mediator, that he might be a middle person, at once nearly related to both God and men, equally careful for the true interests of both, and qualified to do what tended to bring both to agreement;—necessary to his being a Redeemer, that he might have the right of redemption, and be qualified to give a proper price of sufficient value for, and have sufficient power to effect, our redemption;—necessary to his being a Surety and Priest, that *as God* he might lawfully undertake, being absolute master of himself; might fully secure the payment of our debt; might do the world no injury by his voluntary death; might willingly bear all that law and justice could lay upon or require at his hands, and add infinite value to his obedience and sufferings; might exactly know every particular person and his circumstances for whom he died; and might, by his own power, conquer death, and come from his prison and from judgment; and that, *as man*, the law might take hold on him, that he might obey and suffer; that he might pay our debt in the same kind we did owe; and that in his payment of it he might have a fellow-feeling of our infirmities, and set us a pattern of holy obedience and patient suffering; and that, as our intercessor, he, by his divine power, might remove from his sacrificing state to that of his honorary intercession; might with confidence appear before God and sit with him on his throne, that he might know all the necessities and believing requests of his people, and might have that in his intercession which is sufficient to balance all our weakness and unworthiness; and, as man, might present our nature and intercede for us as one having a fellow-feeling of our infirmities, Heb. iv. 14–16;—necessary to his prophetic office, that, *as God*, he might in every age be equally present with all his disciples; might at once have a comprehensive view of the whole of divine truth, that there might be full certainty of the authority, fulness, and infallibility of his revelations; that he might employ the Holy Ghost, and render his instructions duly efficacious on our heart; and, *as man*, might teach us in a way adapted to our weakness, exemplifying the truths he taught and the teaching thereof, in his own person and life;—necessary to his kingly office, that he, *being God*, his subjects might be reduced under no lower head in their recovered and in their creation-state; that he might equally defend and rule every one of them; that he might withstand all the opposing power and policy of hell and earth, and be head over all things to his church, and be capable to supply all her wants in a proper season and manner; that his power might be proper for conquering, changing, ruling, and comforting the hearts of his people, and he might be capable to call the world to an account for their conduct to him and his chosen; and that, *as man*, his heart might be towards his brethren in condescending and tender regard; and he might, by his example, enforce obedience to that law, by which he, as a visible judge, will quickly fix the endless conditions of both angels and men. His manhood renders every relation of his near and delightful; his Godhead secures the everlasting comfort and infinite efficacy thereof. His manhood rendered his humiliation and exaltation possible, real, and exemplary; his Godhead rendered his humiliation infinitely deep, meritorious, and dignified with rays of divine brightness; and renders his exaltation high, and qualifies him to bear and manage it aright.

As God is one with our Redeemer in his divine nature, in perfections, will, affection, and dignified dominion; he is *with him* in mutual operation, in support, in favour, and intimate fellowship, as our Mediator. He is *in him* in respect of delight, residence, and accessibleness to men. In him every apparently opposite perfection, name, declaration, or work of God delightfully harmonize; and in his person and work as God-man, are the infinity, eternity, unchangeableness, independence, subsistence in three distinct persons, life, power, wisdom, holiness, justice, goodness, majesty, and ineffable glory of God, brightly discovered in a way saving and satisfying to sinful men. John x. 30, v. 19, and xiv. 2 Cor. iv. 6. Christ in his person, as God-man, and office, is the foundation of the counsels and works of God, the centre in which they harmoniously meet, the great means of their fulfilment, the great scope and end of them, the chief glory of them, and attractive of the heart of God to them. Col. i. 17, 18. He is the foundation, the centre, the repository, the glory, the exemplification, and the source of the

saving efficacy of revealed truths; nor can we perceive or be profited by them, but in beholding and maintaining fellowship with him in his person and office. All the blessings of grace and glory are lodged in his person as our Mediator, and are received by union therewith: as election; gift of the Holy Ghost; righteousness; justification; a new covenant-interest in God, as friends, children, and possessors; regeneration; sanctification; comfort; preservation in grace; happy death; and eternal glory. Eph. i. 3, 4, &c. All our fellowship with the Father in his love, and with the Holy Ghost in his influence, comes through our fellowship with Jesus in his person, righteousness, and grace; no saving grace but stands nearly connected with his person and office as God-man. Saving knowledge perceives the truths relative to God, to his law, his covenants, gospel, and to sin, righteousness, and judgment, holiness, happiness, or misery, as these are manifested in Jesus Christ, his person, suffering, or work. 1 Cor. ii. and i. 30. Faith is persuaded of divine truths, as yea and amen in him; receives and cleaves to his person; possesses righteousness in, and derives holiness and comfort from, his person; and presents the soul and all its wants and services to God through him. Gal. ii. 20. Hope has Christ in his death, and the promises of the New Testament in his blood, for its ground; Christ in the heart as its acting principle, and the pledge of the thing hoped for; and Christ in his glory, and all the fulness of God in him, as its expected object. 1 Tim. i. 1. Col. i. 27. Holy love is kindled by his redeeming love shed abroad in the heart, and by the views of the loveliness of his person; and it primarily fixes on his person, and God is loved as in him: righteousness, grace, and comfort, holiness of life, Scriptures, ordinances, providences, and saints, are loved, as connected with his person. 2 Cor. v. 14. Repentance has the view of his person suffering for us, as the grand demonstration of the love of God, and of the evil of sin, as its chief motives; his righteousness imputed frees from the strength of sin; and in him God is apprehended merciful and gracious, fit to be turned to, as an intimate Friend, Sovereign, Lord, and everlasting Portion. Zech. xii. 10. Christ's person and office as Mediator are the motive and chief means of all gospel worship, and the sole cause of its acceptance with God; and in his divine nature he is the object of equality with the Father and Holy Ghost. Eph. ii. 18. With respect to our walking with God in all holy obedience, he is the way in which God and we must walk together; all reconciliation with God, all knowledge of him, all harmony of design with him, all skill, strength, and confidence necessary for this walk, and all acceptance of it, are in and from his person. John xiv. 6. Heb. x. 19–22. Col. iii. 17. Our perseverance in a state of grace is from his person; his righteousness, being of infinite value, secures an everlasting reward to us; his intercession, as infinitely prevalent, secures our grace and glory; the love and power by which he embraces and holds us firm is infinite; and the immutable and eternal life of his person is the immediate spring of our endless life. John xiv. 19. In his person he laid down the price; in his person he, by intercession, prepares glory for us; in his person he is the establishment of our title to it; and the beholding of and enjoying his person are the foretaste of it here; and the being with and beholding his person, and God in him, are the whole sum of our everlasting happiness. John xvii. 24.

Concerning the Holy Ghost, we are informed that he proceeds from the Father and Son. John xv. 26 Gal. iv. 5, 6. He is called JEHOVAH. Isa. vi. 9, with Acts xxviii. 25. Exod. xvii. 7, with Heb. iii. 7–9, Jer. xxxi. 31–34, with Heb. x. 15, 16. He is called God, Acts v. 5. 1 Cor. iii. 16, and vi. 19; and Lord. 2 Cor. iii. 17. 2 Thess. iii. 5. Divine perfections of omniscience, 1 Cor. ii. 10, 11. Isa. xl. 13, 14. 1 John ii. 20; omnipresence, Ps. cxxxix. 7. Eph. ii. 17, 18. Rom. viii. 26, 27. almighty power, Luke i. 35. 1 Cor. xii. 11; eternity Heb. ix. 14; are ascribed to him: as are also the divine works of creation and providence, Gen. i. 2. Job xxvi. 13. Ps. xxxiii. 6. and civ. 30; of miracles; of anointing Christ; and of converting, sanctifying, and comforting his people. Heb. ii. 4. Isa. lxi. 1. Tit. iii. 5. John xvi. 13, 14. Divine worship of him is exemplified and commanded; as baptism in his name, Matt. xxviii. 19; prayer, praise, or solemn appeals to him. 2 Cor. xiii. 14. Rev. i. 4. Isa. vi. 3, 9. Rom. ix. 1. Matt. ix. 38, with Acts xiii. 2, and x. 28. That he is a person, not a mere powerful energy, is plain from his being described



in plain Scriptures as *understanding*, 1<sup>st</sup> Cor. ii. 10; *willing*, 1 Cor. xii. 11; *speaking*, and *sending* messengers, Isa. vi. 8. Acts vii. 29, and x. 19, 20, and xiii. 1-4. 1 Tim. i. 1; as *pleading*, Rom. viii. 26; as being *grieved*, Isa. lxi. 10. Eph. iv. 30; as *teaching* and *reminding* persons, John xiv. 26; as *testifying*, John xv. 26; as *reproving* and *executing* a commission from God. John xvi. 8-14.

The Holy Ghost, in order of operation, finished the work of creation; he qualified men with uncommon strength of body, and with distinguished endowments of wisdom and understanding; he inspired men with a certain knowledge of the mind and will of God; and sometimes rendered persons prophets to whom he never communicated saving grace; he effected miracles unnumbered. But his work on our Saviour and the souls of his people is, in a particular manner, worthy of our consideration. He framed the body of our Redeemer, and created his soul in a state of union with his divine person. Luke i. 34, 35. He sanctified his manhood in its formation with all the grace it was then capable of. Isa. xi. 2, 8. John iii. 34. He increased his grace in proportion to the growth of his human faculties. Luke ii. 40, 47, 52. At his baptism he conferred on him such extraordinary gifts as qualified him for his public ministry, Isa. lxi. 1-3. Matt. iii. 16, 17. John iii. 34, and vi. 27; he directed him to the wilderness to endure temptation, and enabled him to resist it. Luke iv. 1-14. He made Christ's human nature the instrument of multitudes of miracles. Acts ii. 22. Matt. xii. 28-32. He excited him to, and supported in him, proper dispositions under his sufferings. Heb. ix. 14. He preserved his dead body from corruption; and in his resurrection he reunited his soul and body. 1 Pet. iii. 18. Rom. viii. 11. Eph. i. 17-19. 1 Tim. iii. 16. He filled his human nature with such glory and joy as suit his now exalted state, Ps. xlv. 7; and, in fine, after his ascension, bore witness to his Messiahship by multitudes of miraculous gifts and operations on his followers, and by the powerful spread of his doctrine. John xv. 26. Acts v. 23. Heb. ii. 4. John xvi. 7-14. 2 Cor. x. 4, 5.

In his operations on the elect he often prepares their souls by various affecting convictions for sin, and illuminations in the knowledge of Christ. Rom. viii. 15. John xvi. 9, 10. Matt. xiii. 20-22. Heb. vi. 4. In conviction, he impresses the law of God on their consciences, fixes their thoughts on it and on their want of conformity thereto, and impresses a sense of sin on their affections, that they may become filled with fear and shame. Rom. vii. 9. Acts ii. 37. In regeneration, he, attending the word of the gospel with almighty influence, opens the understanding to discern the truth, and, by means of the enlightening truth, conveys Jesus and his righteousness, and himself, into their souls, and conveys heart-renewing grace from Jesus into their nature, which, as an abiding habit, or vital principle, produceth good works. 1 John v. 20. Eph. i. 17, 18, and iv. 23. Col. iii. 10. 2 Cor. iv. 6. Heb. x. 20. 1 Cor. vi. 11. John xvi. 13. Ps. cx. 3. 2 Cor. v. 17. Ezek. xxxvi. 26. Rom. viii. 2. Deut. xxx. 6. Col. ii. 11. Having thus formed the habit of faith in them, he excites and enables them actively to embrace Christ, who has already taken possession of their hearts. Phil. i. 29. In justification, he causes their consciences to condemn them as in themselves sinners; applies Jesus as their righteousness to their consciences, and intimates the sentence founded thereon. 1 Cor. vi. 11. With respect to adoption, he translates them into the family of God; and, by his personal inhabitation and influence, enables them to discern and believe the paternal love of God to them, and to behave towards him as children; and he witnesses with their spirits that they are heirs of God, and joint-heirs with Christ. Gal. iv. 6. Rom. viii. 16. In the work of sanctification, he shines on the truths of the gospel, and gives them an understanding more and more to perceive them. 1 Cor. ii. 4. Ps. cxix. 18. Luke xlv. 25. 1 John ii. 20-27. Thus he produces spiritual knowledge and wisdom, and removes pride, error, prejudice, sloth, and the like. Hereby he not only discovers to them their polluted condition, and the beauty and reasonableness of holiness, but by the views of Christ's glory, the impression of his righteousness on their conscience, and the shedding abroad his love in their heart, new supplies of grace are conveyed, and what is conveyed is excited to action; hence they watch and struggle against sin, and grow in faith, hu-

mility, repentance, and other graces. Tit. iii. 5, 6. 1 Cor. ii. 10, 11, and vi. 11. 2 Cor. xiii. 18. Phil. iv. 19, and ii. 13. Gal. v. 22-26. He particularly promotes every grace; he shows the grounds of faith and hope, and enables them to fix thereon. Ps. cxix. 49. By showing a crucified Saviour and a merciful Father, through the word of the gospel, he disposes to repentance. Zech. xii. 10. Isa. lv. 7. By discovering the loveliness and love of Jesus, and of God in him, and impressing these affections therewith, he makes men to love him. Rom. v. 5. 1 John iv. 19. In prayer he impresses us with a sense of our need; he shows our encouragement to pray, drawn from the relations, promises, and former goodness of God; he directs what to ask; enables to request it with faith and fervency; and to wait for an answer. Rom. viii. 26, 27. In self-examination, he shines on the evidences of grace laid down in Scripture, renders our grace or sinfulness discoverable, and enables our consciences to draw a just conclusion. Rom. viii. 16. He comforts the saints by shining on those truths that relate to the relations and promises of God to them, or his works towards them, by impressing these on their conscience, and enabling to apply them earnestly; and by restraining Satan, the world, and our lusts from marring our comfort. With respect to eternal happiness, he is the seal that sets apart the saints to it, and he prepares them for it, Eph. iv. 30; he, in his presence and influences, is the earnest of it, Eph. i. 13, 14. 2 Cor. i. 21, 22; and he is the immediate bestower of all that fulness of holiness and glory which they possess in the heavenly state. John iv. 14, and xiv. 16. Rev. xxii. 1.

Adam, in his state of innocence, had, no doubt, this property of the divine nature, its necessary subsistence in three persons, revealed to him, that he might worship the true God agreeably to his nature. Some knowledge of it is absolutely necessary to our salvation; nor can we have any proper conception of the method of our redemption, without supposing it. John xvii. 3, and xvi. 7-14. No doubt, all the three divine Persons have their distinct agency in the creation of all things, in the preservation of the world, and every creature therein; and in the effecting, permitting, and ruling every thing, miraculous or common, that takes place in the world, from the beginning to the end of time, and throughout the eternity to come; but in many cases our weakness disqualifies us to conceive of their respective influence. God is the *God of glory*, grace, mercy, patience, peace, comfort, and salvation, &c., as he is infinitely glorious in his perfections, counsels, and works; he is full of and marvellously exercises mercy and patience towards creatures sinful and miserable; and provides and bestows peace, comfort, and salvation on his people. Acts vii. 2. 1 Pet. v. 10. Ps. lix. 10. 2 Cor. i. 3. Rom. xv. 33. Ps. lxxvii. 19. He is the *God of hope*, as he is the object thereof, from whom, and in whom, we expect every good thing. Rom. xv. 13. He is the *living and true God*; he possesses an infinite fulness of life in himself, and gives to his creatures whatever life they enjoy, and he alone is really possessed of infinite perfection or Godhead. 1 Thess. i. 9. He is the *God of gods*, superior to angels, magistrates, and whatever can be esteemed or adored as a god. Ezra v. 11. He is the *God of Christ*: he formed his manhood, appointed him to his mediatorial office, and assisted in and rewards his work. John xx. 17. Eph. i. 13. He is the *God of all men*: in creation, he formed, by providence he preserves and actuates, and therefore has a right to govern them. He is the *God of church members*: by his word separating them from the world, giving them his ordinances, and by their professed dedication of themselves to his service. He is the *God of saints*: by instating them in the new covenant, and giving himself to them as their *all in all*, and by their solemn and hearty dedication of themselves to him. Num. xxvii. 16. Jer. xxxi. 31. He was the *God of Abraham, Isaac, and Jacob*, and of *Israel*, as he entered into a covenant of special friendship with, and gave himself to be their portion, ruler, civil and sacred, and their last end. God very often, particularly in giving laws, makes a grant of himself to men as their God, to mark how much he delights to bestow himself freely upon men as their portion, and to show that all our obedience must be founded upon our taking him freely as our God in Christ. Exod. iii. 6. Sometimes, to express the dignity or excellence of things, they are represented as *of God*: hence Moses is said to be *fair*

as God. Acts vii. 20. Stately cedars are called *trees of the Lord*. Ps. civ. 16. A great trembling is called a *trembling of God*. 1 Sam. xiv. 15. To assist our weak minds in conceiving of God, and to keep them always impressed with his presence and nature, affections innumerable belonging to creatures, especially men, are ascribed to God; to understand which we must always remember that he is a most pure Spirit, and that these affections must represent what, in his spiritual nature, or his work, corresponds thereto. Thus, as *eyes* in men are instrumental in discerning objects, and in expressing love, pity, pleasure, or anger, we must consider them, when ascribed to God, as denoting his knowledge, wisdom, favour, or anger.

As *hands* are the instruments of action, of kind support, affectionate reception, or inflicting chastisement, these, ascribed to God, must denote his power, and the kind or wrathful exercise thereof.

Angels are called *gods*, for their excellent nature, and their declaring God's mind, and executing his work as his deputies; and they were required to worship Christ, when the heathen idols were destroyed. Ps. xvii. 7. Heb. i. 6. Magistrates are called *gods*; they ought signally to resemble God in wisdom and equity, and as his deputies they rule over others. Exod. xxii. 28. Ps. lxxxiii. 1, 6. John x. 34. Moses is called a *god*, because God's deputy in delivering the Israelites. Exod. iv. 16, and vii. 1. Satan is called the *god of this world*; he is believed, obeyed, and adored, under various forms, by most of the inhabitants of it. 2 Cor. iv. 4. Idols are called *gods*, because adored, worshipped, and trusted by their votaries. 1 Kings xi. 33. They are *strange*, or *other gods*; the Hebrews were not originally in covenant with them, Deut. xxxii. 16. Judg. ii. 12; and the most pious among them, out of detestation, declined pronouncing their names, and hence substitute *Bosheth* or *Besheth*, i. e. *shame*, instead of *Baal*, in naming some persons; thus, for Eshbaal, Meribael, and Jerubbaal, they said Ishbosheth, Mephiosheth, and Jerubbesheth; and sometimes called the idols *Elihim*, *no-things*, or *not-gods*; and often *Gilulim*, *rolling excrements*. Ezek. xxx. 13, &c. Men's *gods* is their *god* when they are chiefly careful to provide for and please it. Phil. iii. 19.

**GODDESS**; a female deity. The heathens had many of them, as Ashtoreth, the moon, Diana, Juno, Venus, &c. 1 Kings xi. 5. Acts xix. 27.

**GODHEAD**; the nature or essence of God. Col. ii. 9. Rom. i. 20. Acts xvii. 29.

**GODLY**; that which proceeds from and is pleasing to God. A *godly* man is one who, having obtained grace from God, makes it his business to glorify him, by receiving, worshipping, and imitating him. Ps. xii. 1. Tit. ii. 12. *Godly fear* is a holy and filial reverence of God, as an infinitely great and merciful Father, and a deep regard to the law as his will. Heb. xii. 28. *Godly sincerity* is candour flowing from fellowship with God, and conformable to his nature and law. 2 Cor. i. 12. A *godly seed* are children who have real grace; and love, worship, and serve God. Mal. ii. 15. *Godly sorrow* is grief proceeding from the discoveries of God's love; and for sin as hateful and offensive to him, and defiling to our soul. 2 Cor. vii. 10.

**GODLINESS** is worshipping and serving of God, from faith of his love and relation to us, and in love towards him. 1 Tim. ii. 2. As parents are a kind of deputy-gods to their households, return of kindness to them from children is called *godliness*, or piety. 1 Tim. v. 4.

**GOG and MA GOG**. Gog may signify the governor, and MAGOG, when joined with it, may denote the people. Magog was the second son of Japheth, and gave name to his seed; by his posterity seem to have peopled Tartary, a large country on the north of Asia, and part of Europe, reaching in length, from west to east, about five thousand miles; and in breadth, from north to south, about two thousand seven hundred; most of which at present belongs to the Russian empire. The ancient Tartars called themselves Moglie, or Magogil, or Mungil, or Munggil, the children of Magog. A Tartar empire in the East Indies is called the Mogul empire, and the country Mogulistan, or the country of the Moguls. A tribe of eastern Tartars are still called Munguls, or Mougals. Many names of places in ancient Tartary retain vestiges of Gog and Magog. An Arabian geographer calls North Tartary, now Siberia, the land of Giug, or Maguig; and says it is separated by dreadful mountains from the rest of the world: probably he means the Vercha-

turian hills, which, for most of the year, are often covered with snow several fathoms deep. Perhaps mount Caucasus was originally Gog-hasen, the *fortress of God*; and the Palus Mæotis, on the north of the Euxine Sea, Magotis. These descendants of Magog, under the various names of Scythians, Goths, Huns, Tartars, Moguls, and Turks, have committed horrible devastation in the earth.

About A. M. 3400, the Scythians made a terrible irruption into Western Asia, and nearly overran it, till the king of Egypt, by presents and flattery, diverted them from entering his kingdom. Vast numbers of them continued in Media for about twenty-eight years, till most of them, at least their chiefs, were massacred. About the same time they seem to have conquered part of China. In A. M. 3500 they commenced a war with Darius Hystaspes. About 3670 they treated even Alexander the Great with contempt. Some time before our Saviour's birth, the Dacians began to ravage the north-east part of the Roman empire; but were reduced by Trajan about A. D. 110. The Samaritans began their ravages in Germany, &c. about A. D. 69; and were reduced partly by the Huns about A. D. 450, and the rest by the Goths about A. D. 500. The Alans began their ravage of Media about A. D. 70, and of Europe 120, and at last settled in Spain 409. After the Vandals, who began in A. D. 166, had ravaged from Germany to the west of Spain, they crossed the Mediterranean Sea, and established a powerful kingdom on the north of Africa; and issuing from thence, they ravaged Sicily; and in 455 took and pillaged Rome; but about 536, were reduced by the emperor Justinian, if not before. About A. D. 269, the Gepids began their ravages; and about 572 were reduced by the Lombards, a branch of themselves, who began their ravages about 500; and about sixty-eight years after established a kingdom in Italy, which was reduced by Charles the Great 774. About A. D. 85 the Suevi began their ravages, settled in Spain 409, and were reduced by the Goths, 585. About 215, or rather more early, the Getae, or Goths, began their ravages. In A. D. 410 they took Rome; and about the same time settled themselves in Italy, Spain, &c. About 250 the Franks began their ravages, and about 420 settled in Gaul, now called France. About 275 the Burgundi began their ravages, and were reduced by the Franks about 534. The Heruli began their ravages about 256, and ruined the Roman empire 476; but within a hundred years after were reduced by Justinian and the Goths. Whether the Saxons that made such terrible wars in Germany, and partly entered Britain, and murdering the inhabitants, settled in their stead, were altogether of a Tartar origin we know not. From A. D. 376 to 560 the Huns committed terrible devastations, and at last settled in Hungary. About the same time another tribe of them fearfully harassed the kingdom of Persia. From about 485 to 1396 the Bulgars often repeated their ravages on the eastern part of the Roman empire, till at last they were reduced by the Ottoman Turks. While the savage multitudes left their native countries almost desolate, they, by a series of murders, rendered the whole west of Europe mere shambles of bloodshed, and comparatively desert, introduced their own language, feudal system, inhuman diversions, trials, &c. About A. D. 1000, Mahmud, with a number of Tartars, established the empire of the Gaznevides in East India, which for some ages continued powerful and flourishing. Towards the decline of the empire of the Arabs or Saracens, prodigious numbers of Turks poured themselves into Armenia, Persia, and Mesopotamia. In the last part of the eleventh century, the Seljukian Turks erected four kingdoms near the Euphrates,—viz. of Bagdad in 1055, of Damascus and Aleppo in 1079, and of Iconium in 1080; but that of Bagdad, founded by Tangrolipix, or Tongrul Beg, and extending over Persia, was the most noted. The mutual broils of these kingdoms, and the marches and wars of the Europeans, for the recovery of Canaan from the Mahometans, disabled them from extending their power in the twelfth and thirteenth centuries. About 1260, Jenghiz Kan and his sons, and their eastern Tartars, from small beginnings, overran and conquered the most of Asia, and the east of Europe, as far as the borders of Germany, and erected three powerful empires,—those of China and Persia in Asia, and that of Kipjack in Europe, besides lesser sovereignties in India; but none of these continued above nine or ten successions in any degree of glory. About these times

The Turks established a kingdom in Armenia, which for some ages was noted; and just before its ruin was very powerful. To avoid the incursive Tartars, Soliman Sha, one of the Gaz, or baser Turks, with his three sons, attempted to pass the Euphrates to the westward, but was drowned; and his two elder sons returned and submitted to the enemy. Ortogrui the younger, with his three sons, Condoz, Sarubani, and Othman, some time after passed the river, and having obtained a settlement on the west of Armenia from the sultan of Iconium, numbers of the subjects of the four Turkish kingdoms joined him; by the assistance of which, he gained several victories over the straggling Tartars, and over the Christians. Those Turks now called Ottomans began their ravages on the Christians, on the west of the Euphrates, about 1281, or, according to others, in 1302. They gradually increased to prodigious numbers, especially of horsemen, sometimes to near a million at once: their livery and colours were of blue, scarlet, or yellow: they were terribly desperate, furious, cruel, and bloody, and monstrous were the firearms which they early used in besieging of cities. For three hundred and ninety-one, or three hundred and ninety-six years, in prophetic style *a year, a month, a day, and an hour*, they for the most part exceedingly prevailed, especially against the Christians; and made themselves masters of the western parts of Asia, the north parts of Africa, and the south-east parts of Europe, with a multitude of the isles in the Mediterranean Sea; and, by their murder and oppression, have rendered these once fertile and populous countries, for the most part, a comparative desert. Instead of thousands of populous cities in their extensive empire, now only Constantinople in Europe, Smyrna, Bagdad, Aleppo, and Scanderoon in Asia, and Cairo in Egypt, deserve much notice. Since 1672 they have made no new conquests; and since the peace of Carlowitz, in 1698, they have not much attempted it. About the beginning of the millennium, tidings from the north and east, perhaps of Russian or Persian invasions, shall give them great uneasiness. Scarcely shall the Jews be resettled in Canaan, when, as we expect, the Turks, assisted by the Russians, or other Tartar allies, and by the Persians, Arabs, and Africans, shall attempt to dislodge them; but, by mutual broils, and the signal vengeance of God, they shall perish in the attempt, and leave their carcasses to be buried, and their spoils to be enjoyed by the Jews. About the end of the millennium, and their partisans, or men of like temper, shall make a terrible effort against the church, but miserably perish therein.

About A. D. 1400, Tamerlane, with a prodigious army of Tartars, overran western Asia, was a terrible scourge to the Ottoman Turks, and founded the two empires of Persia and Mogulistan, the last of which is governed by his descendants to this day. About A. D. 1640, the eastern Tartars, in the time of a civil war, made themselves masters of China, and continue so still; so that the descendants of Magog have almost all Asia, and a great part of Europe, in their hands at present. Multitudes of these Tartars have already been turned to the Lord; and in the millennium, we believe, their conversion will be much more general. Gen. ix. 27. Zech. vi. 7. Rev. ix. 12-21. Dan. xi. 40-44. Ezek. xxxviii. and xxxix. Rev. xx. 7-10. Isa. xliii. 6.

GO'LAN, or GAU'LAN; a famed city on the west of the sea of Tiberias, which pertained to Manasseh. It was given to the Levites, and was a city of refuge, and gave name to the territory of Golan or Gaulanitis, which extended from Perea on the south to Lebanon on the north. Deut. iv. 43. Josh. xxi. 27. About three hundred years after Christ it was a considerable place.

GOLD; a precious metal, of a yellowish red colour, and very heavy, simple, pure, and shining. It is seldom found in a state of ore, mixed with sulphur, as other metals ordinarily are, but in a native state; nor is it ever found in an ore of its own, but in that of other metals, especially copper and silver, and even native gold has almost always some mixture of these metals. Native gold is sometimes found, even in the German mines, in pure masses of about a pound weight: and it is said, in Peru much heavier, to about twenty-five pounds weight; and this was called their *fine gold*; but more frequently it is found in loose particles, mingled with the sand of rivers, especially in Guinea on the west of Africa. Gold is often found bedded in stones of various kinds, and even in earth, at the depth

of one hundred and fifty fathoms. Gold is the most ductile of all metals, an ounce of it having been drawn into a wire, or thread, of 210,433 fathoms, or 240 miles long. It is incapable of rust, nor can the melting of it in common fire diminish its weight; but if exposed to the focus of a strong burning-glass, it flies off in small particles; and, it is said, sometimes goes off in smoke, and the remainder loses the nature of gold, and becomes a kind of vitriol. It requires no great heat to melt gold, and before it runs it appears white; and when melted appears of a pale bluish green colour on the surface. Anciently gold seems to have been very plentiful: the sacred ark, table of shew-bread, altar of incense, and pillars and cross-boards of the tabernacle were overlaid with pure gold; the mercy-seat and cherubim fixed on it, the sacred candlestick, &c. were entirely of pure gold. All Solomon's drinking vessels were of the same; ornamental chains, bracelets, crowns, statues, and medals were of gold. Prodigious quantities of it belonged to David and Solomon, and were used in the building of the temple, &c. Alexander found immense quantities of it in the treasures of Darius, the Persian king. Some of the Roman generals had prodigious quantities of it, which they had taken, and carried before them in their triumphs; and some of their emperors expended excessive sums in luxury. The hiding or neglect of it during the widely spread ravages of the Goths, Huns, Vandals, Saracens, Turks, and Tartars probably occasioned the scarcity of it in latter times, till the mines of America were discovered by the Spaniards.

Gold is often an emblem of what is divine, pure, precious, solid, useful, incorruptible or lasting, and glorious. The gold of the temple and tabernacle might represent the divine excellences of Christ, and the precious and incorruptible ordinances, of his church, and the graces of his people. His head is *as most fine gold*, his hands *like gold rings* set with the beryl; he is *gold tried* in the fire; his girdle, censer, his crown, are of *fine gold*. How divine, precious, solid, pure, and incorruptible are his Godhead and government, power and work, person and fullness! and his preparation for and readiness to execute his office! how valuable and glorious his everlasting reward! Sol. Song v. 11, 14. Dan. x. 5. Rev. iii. 18, and viii. 3, and xiv. 14. God is likened to *gold*; what a pure, precious, enriching, and everlasting portion is he to his people! Job xxii. 25. God's word, and his ordinances, especially if more spiritual, are likened to *gold*; how precious, lasting, enriching, and capable of enduring a trial! Ps. xix. 10. Rev. xxi. 15. 1 Cor. iii. 12. Zech. iv. 12. Isa. lx. 17. Saints, and their graces of faith, hope, love, &c., or even their trials, are likened to *gold*. Job xxiii. 10. Ps. xlv. 13. 1 Pet. i. 7. The *vials* of God's wrath are *golden*; divine, pure, and unmingled with partiality or passion. Rev. xv. 7. What is wealthy, pompous, and enticing is called *golden*: so Babylon is called a *golden city*, head, or cur. Isa. xiv. 4. Dan. ii. 32, 38. Jer. li. 7. Antichristian Rome is said to have in her hand a *golden cup*. Rev. xvii. 4.

GOL'GOTHA. See CALVARY.

GOLI'ATH, a famous giant of Gath, whose height was six cubits and a span, or eleven feet four inches. His brazen helmet weighed about fifteen pounds avoirdupois; his target or collar, affixed between his shoulders to defend his neck, about thirty; his spear was about twenty-six feet long, and its head about thirty-eight pounds; his sword four, his greaves on his legs thirty; and his coat-of-mail one hundred and fifty-six; and so the whole armour two hundred and seventy-three pounds' weight. At Ephes-dammim, for forty days, he went out from the camp of the Philistines, and haughtily defied the Hebrews to produce a man that durst engage him in a single combat: he offered to decide the subjection of the one nation to the other on the victory by this single combat. The Hebrews were terrified at the very sight of him; but David, coming to the camp, undertook to attack him with a staff, a sling, and a few small stones. With disdain Goliath cursed him by his idols, and bade him come on, and he would give his flesh to the fowls of the air: meanwhile David slung a stone, which, penetrating by the hole left in the helmet for the giant's eye, or while he was tossing up his forehead, and leaving it bare, in contempt of his puny antagonist, sank into his head, and brought him to the ground, flat on his face. David then ran up to him, and with his own sword cut off his head. 1 Sam. xvii. Perhaps, on occasion of this victory, he composed the 9th and 144th

Psalms. Four of his brethren were afterward slain by David's warriors. 2 Sam. xxi. 2 Chron. xx.

GOMER, the eldest son of Japheth. He was no doubt the father of the Gomerians, Gomares, Cimmericans or Cimbr, who anciently inhabited Galatia, Phrygia, &c., where, in the name Ascanius, the Ascanian bay, and the Akian or Euxine Sea, we find traces of his son Askenaz. After they had dwelt for some time about Phrygia and Georgia, they, either by the east end of the Euxine Sea, or by crossing the Hellespont, penetrated into Europe, and peopled the countries now called Poland, Hungary, Germany, Switzerland, France, Spain, Portugal, and Britain, if not also part of Scandinavia. The Welsh in England still call themselves Cumri, Cymro, or Comari; nor do the ancient Scotch or Irish appear to be of a different original. These Gomerians were distinguished into the tribes of Celtæ or Gauls, Belgæ, Germans, Saccæ, Titians, &c.; and according to Pezron, did very early, about the time of Isaac, and afterward, form a large and flourishing empire, whose kings were Man, or Maneus, Acmon, Uranus, Saturn, Jupiter, and Theutat, or Mercury, who introduced traffic among them. After him the empire was broken to pièces; but the Gauls who inhabited Switzerland and France were long a terror to the Romans; and even sometimes made terrible irruptions into Greece and Asia. At last the conquests of the Romans, and descendants of Magog, swallowed up most of the Gomerians; but it seems a part of them will assist the Turks in opposing the Jews about the beginning of the millennium. Gen. x. 2, 3. Ezek. xxxviii. 6.

(2.) GOMER, a harlot. See HOSKIA.

GOMORRAH. See SODOM.

GOOD. (1.) What is agreeable, and answers its proper end. Thus all things at first were *good* one by one; and *very good* in connexion. Gen. i. It was not *good* for man to be alone without a wife. Gen. ii. 18. Wicked men seek any thing *good*, i. e. what is pleasant or agreeable to their carnal desires. Ps. iv. 6. (2.) Holy, virtuous; so wicked men can do no *good*. Ps. xiv. 1. 2. We ought to depart from evil, and do *good*. Ps. xxxiv. 14. Barnabas was a *good* man. Acts xi. 24. (3.) Bountiful, merciful, for such a *good* man one would dare to die. Rom. v. 7. The *good* hand of God is on men when he deals kindly with them. Neh. ii. 8. (4.) Expedient and convenient for the time; so, in time of persecution, it is *good* not to marry. 1 Cor. vii. 1. It was not *good* for Moses to judge every cause of the Hebrews. Exod. xviii. 17. Mary's anointing of Christ with ointment was a *good* work. Matt. xxvi. 10. (5.) Lawful to be used; so every creature of God is *good* when received with thanksgiving. 1 Tim. iv. 4. Christian liberty is *good* when we do not, by abusing it, make it evil spoken of. Rom. xiv. 16. There is none *good* but God; none but God is infinitely, independently, and unchangeably *good*; he is kind to his creatures, and altogether holy and unspeakably pleasant to such as enjoy him. Matt. xiv. 17. Ps. cxix. 68. Christ, and the fulness and salvation of God in him, are the *good things* we should seek, and that can never be taken from us. Amos v. 14. Mic. vi. 8. Luke x. 42.

GOODLY is, (1.) What is valuable, Num. xxxi. 10; and so Christ in derision calls the thirty shekels that he was sold for, a *goodly price*. Zech. xi. 13. (2.) Beautiful, lovely. Gen. xxxix. 6. (3.) Big and strong. 2 Sam. xxiii. 21. God's *goodness* is the delightful excellency, and the grace, mercy, and bounty of his nature, and the favours to creatures flowing therefrom. Ps. lli. 1. Men's *goodness* is their holy, useful, kind, and agreeable dispositions and conduct. Rom. xv. 14. Eph. v. 9. What men have, as their furniture, wealth, or their self-righteousness and self-conceit, is their *goods*. Luke xix. 8. Rev. iii. 17. *Good*, i. e. refreshing, rain cometh. Jer. xvii. 6.

GOPHER-WOOD. Whether it be cedar, box-tree, pine, fir, turpentine-tree, Indian plane-tree, or rather cypress, is not agreed. It is certain that Noah built his ark of it; and that the cypress is a durable wood, very proper for shipping; and was so plentiful about Babylon that Alexander built a whole navy of it. Gen. vi. 14.

GORGEOUS; gay, fine, bright, and shining. Luke xxiii. 11, and vii. 25.

GO'SHEN. (1.) A very fertile province on the northeast part of Egypt, and mostly, if not wholly, eastward of the Nile. Here the Hebrews resided above two hundred years. Gen. xlvii. 6. (2.) A country that lay

near Gibeon, which perhaps was fertile, like that in Egypt. Josh. x. 41. Here possibly stood the city of Goshen that belonged to the tribe of Judah. Josh. xv. 51.

GOSPEL, or *good tidings*. This word signifies, (1.) Most properly and strictly, an exhibition of the covenant of grace to men, and is an absolutely gracious declaration of the good-will of God to sinful men; setting before them, and freely offering them, Jesus Christ and all his righteousness and salvation in him, to be received by them, even the worst, without money and without price. Mark xvi. 15. Luke ii. 10, 11. In this view the gospel differs widely from the law, and is the very reverse of it. The law demands from us perfect holiness of nature and life, and an atonement for whatever offence we have been guilty of: the gospel demands nothing from us; and indeed it is impossible it could require any thing not required in the law, which is exceeding broad; but it represents to us what God, Father, Son, and Holy Ghost, have done for us; what blessings they have prepared for us, and are ready to bestow on us; and holds forth the same, in the most encouraging manner, to be received by us. This is the sum of all its doctrinal declarations, absolutely free promises, and kind offers and invitations. It, however, well agrees with the law of God, both as a *broken covenant*, and as an *obligatory rule of life*. By bringing near, and giving us Jesus Christ as our righteousness, it enables us to answer in him all the demands of the precept and penalty of the law, as a broken covenant. By bringing him near, and giving him to us, as *made of God to us sanctification*, it excites and enables us to fulfil the demands of the law as a rule. 1 Cor. i. 30. Rom. iii. 31, viii. 4, and vii. 4. 2 Cor. v. 14, 15. John xv. 15. Tit. iii. 5, 6, and ii. 11, 12, 14. (2.) As the gospel, strictly taken, is the centre in which the lines of revelation meet, the whole of divine truth, whether law or gospel, strictly taken, is called the *gospel*; as, in dispensing of it, the law, as a covenant, must be preached to alarm and drive men to hear the glad tidings of salvation to them in particular; and the law, as a rule, must be preached to excite them to improve, and further apprehend, the privileges freely bestowed in the gospel. Mark i. 14. (3.) The preaching of these glad tidings of free and full salvation is called the *gospel*; and so ministers are said to live by the gospel; and the gospel to be without charge, 1 Cor. ix. 14, 18; and the preaching of the gospel in the New Testament manner, as it more clearly, fully, and extensively exhibits and offers a free salvation to lost men, is called the *gospel*, in contradistinction from the Old Testament dispensation, which was more dark and legal in appearance. 2 Tim. i. 10. (4.) The inspired histories of our Saviour's birth, life, death, and exaltation are called the *gospel*; as indeed that is glad tidings to lost men, and the foundation and centre of the whole gospel. Mark i. 1. Besides the four gospels of Matthew, Mark, Luke, and John, about thirty-eight or forty spurious gospels have been forged. Most of them are now lost, and such as remain are plainly fabulous and trifling.

The glad tidings of salvation to lost men is called the *gospel of God*. He devised and framed it; it publishes his free grace, and makes over himself and his fulness to men, and tends to promote his pleasure and honour. Rom. i. 1. It is the *gospel of his grace*; flows from his free favour, manifests his redeeming love, and is the instrument whereby he bestows his undeserved benefits on men. Acts x. 24. It is the *gospel of Christ*; he is the author, chief preacher, and the subject-matter thereof. Rom. i. 16. It is the *gospel of peace and salvation*; it flows from a reconciled God and Saviour; it publishes and promotes our reconciliation with him, and our salvation by him. Eph. vi. 15, and i. 13. It is the *gospel of the kingdom*, issued forth from Christ's royal authority; preached in the church, and by it men are brought to the kingdom of grace and glory. Matt. iv. 23. It is the *gospel of ministers*, because they preach it. 2 Thess. ii. 14. 2 Tim. ii. 8. It is the *gospel of the circumcision, or uncircumcision*, as preached to the Jews or gentiles. Gal. ii. 7. It is *glorious*, as it displays the glorious truths, perfections, and favour of God, and brings many sons and daughters to glory. 1 Tim. i. 11. See ANOTHER; ETERNAL.

From what has been said it partly appears, that in order to render a sermon truly evangelical, the various truths of God must be exhibited in their proper connexion with God's redeeming and free grace, reigning through the person and righteousness of Jesus Christ.

unto eternal life, of holiness and happiness here and hereafter. Suppose one should discourse on the person, natures, offices, and states of Jesus Christ, or on his merits, purchased blessings, and intercession, and on the important points of regeneration, faith, repentance, and good works, it is not the *gospel*, unless the preacher truly states the nature of the Redeemer's undertaking for us to fulfil the broken law in our stead; and show his relation to the new covenant, as mediator, surety, and administrator thereof; his relation to sinful men, as their appointed, and all-sufficient, and only Saviour, offered and given to them in the promise and invitations of God; his relation to his people, as their spiritual head and husband; their alone righteousness before God as a judge; the fountain and spring of their sanctification, by his blood sprinkled on their conscience to free them from the strength of sin, and purge it from dead works, to serve the living God; and by his Spirit dwelling in them, as a life-giving principle of holiness, enabling and causing to walk in newness of life. Unless he truly exhibit the freeness of redeeming grace in the offer of the gospel, and show that therein Jesus as a Saviour, Husband, Portion, and eternal life of holiness and happiness, purchased by and lodged in him, are *freely*, without any dependence on our pious resolutions, sincerity, repentance, or good works, presented, and offered to, and urged on men, as sinners, even the chief. Unless he truly represent the state of a sinner's justification before God, as *only* through the righteousness of Jesus Christ offered in the gospel, and received by faith, uniting our person to him as our husband and law-magnifying surety. Unless he represent faith in its true manner, as a persuasion of God's record, that there is eternal life in his Son for us lost sinners, and as a receiving and resting on Christ alone for salvation as he is offered to us in the gospel. Unless he urge union with, and receiving of Christ, as the absolutely necessary means of the renovation of our heart; and our living in and on him, by the daily exercise of faith, according to our new-covenant state, as the only principal means of our perfecting holiness, in heart or life, in the fear of the Lord.

To be able to state these matters in a proper manner, one must have a clear discernment of the various actings of the divine Persons in promoting the redemption of men, and particularly of the connexion of Christ's person, God-man, with the various parts of the new covenant, and all the privileges and duties of the saints. He ought clearly to perceive the differences and agreement relative to the two covenants of work and grace, the law and gospel, the making and administration of the covenant of grace, the gospel, and dispensation thereof; and relative to our Redeemer's offices; and relative to our privileges and duties; and particularly the difference, harmony, and connexion of our justification and sanctification. Nor can one rightly understand these things without personal experience of them. None can truly understand the power of inward corruption until he has savingly felt his own. None can rightly understand how the *law is the strength of sin* till it be closely applied to his conscience. Rom. vii. 9-13. None well understands why the offer of Christ as a Saviour must be absolutely free, and directed to sinners as such, till he himself has had to struggle with deep convictions. None rightly perceives how effectually a believing assurance of a free and full salvation in Christ, as given in the infallible promise of God, constrains to universal holiness, unless himself has had redeeming love shed abroad in his heart. Nor can one know how sadly doubting and wavering, with respect to the free promises of eternal life, and a legal inclination to obtain divine favour by our own good works, hinder a cheerful progress in grace and true virtue, unless himself had experienced it. 1 Tim. i. 13-16. Gal. i. 16. 2 Cor. v. 14, 15. To obtain such knowledge and experience requires so much care and diligence, and is so contrary to the proud and corrupt instincts of many preachers, that it is no wonder they rather content themselves with a few pitiful scraps of heathen morality, or with Arminian or Socinian error, or a few disjointed and wrong-placed fragments of divine truth.

As one small wheel or pin in a watch, if misplaced, will stop, or render irregular, the whole motion, so the misplacing of a single point of truth may pervert a whole sermon, and remove it off an evangelical foundation. To render preaching truly of a gospel strain, the law, both as a broken covenant and as a rule, must be

faithfully declared, and urged home on men's consciences, but in a proper connexion with the reigning grace of the gospel strictly taken. In preaching the law as a covenant, the true gospel preacher's aim is not to persuade sinners to attempt an observance of its precepts, that they may live thereby; but to convince them of their guilt and inability, and to drive them from it, as distinguished and self-irreformable transgressors to Jesus, as the end of the law for righteousness to every one that believeth. To deter saints from attempting a return to their Egyptian bondage, or wishfully looking back to the flames of Sodom, which they have escaped, and to excite them, as safe under the atoning blood of Jesus, and covering righteousness, to admire what he undertook and fulfilled for them; and all influenced by these views, to yield a grateful obedience to his law as a rule. Regulating every sentence of discourse by this gospel-rule, he must exhibit the original making and breach of the law, as a covenant; and how, once broken, it fixes on every man for himself. The holiness, equity, goodness, spiritual nature, and exceeding breadth of its precepts, must be clearly and earnestly displayed, that, by a view of our transgressions thereof, in their nature, number, and aggravations, every mouth may be stopped, and all the world become guilty before God, and filled with shame on that account. The dreadful nature, the justness, the certainty and everlasting duration of the punishment annexed by its penalty to even the smallest transgression, must be feelingly represented till our heart be pricked, and expect nothing but fiery indignation from the law to devour us. Under a deep impression of his own inward corruption, the preacher must show us how, by nature, we are dead in trespasses and sins; under the reigning power of sin; are *in the flesh*, and so cannot please God; have a carnal mind, enmity against God, and which is not subject to God's law, neither indeed can be; have a heart deceitful above all things, and desperately wicked, which not only disqualifies us for every thing spiritually good, but renders us incapable to cease from sin, issuing forth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Affected with the terror of the Lord, he must represent how the broken law is the strength of sin, not merely as by the view or impression of its difficult precepts, and heavy penalty, our corrupt heart is irritated and provoked more exceedingly to hate God the lawgiver, and to work wickedness with rage, despair, and greediness; but chiefly, as its curse, by what I might call an almighty influence, shuts up its sinful subjects under the dominion of indwelling sin, as a principal ingredient of that spiritual and eternal death which is threatened against the transgressors: how it is absolutely impossible to shift the dominion of sin, or bring forth fruit to God, till we be freed from and dead to the law; and absurd, in the highest degree, to attempt self-reformation by that which is the strength of sin: nay, how even omnipotence of grace cannot change our nature, or render us possessed of any spiritual blessing, but in a way of first making us free from the law of sin and death, by the application of Christ's finished righteousness to our persons and consciences. 1 Cor. xv. 56. Rom. vi. 14, vii. 4, and viii. 2. Gal. ii. 19. He must show how great a crime it is for gospel-hearers to seek righteousness by the works of the law; how it is an ignorant going about to establish our own righteousness, in opposition to the righteousness of God; a stumbling at Jesus Christ the chief corner-stone; an attempt to frustrate the grace of God, and to render the death of his Son in vain. Rom. x. 3, and ix. 31, 32. Gal. ii. 21, and v. 4. To prevent men deceiving themselves as to their state, he must, with the searching word, the candle of the Lord, urged home on their conscience, put them to the trial, and hunt them out of all their lying refuges of profession, experience, or practice, where they may think themselves safe, while without union to Christ, and actual interest in his righteousness. Thus the flaming sword of the fiery law must be turned every way to alarm the sinner, and oblige him to escape to Jesus, the tree of life.

To discover Jesus, and to encourage the self-despairing sinner to flee to him, the gospel-preacher must next exhibit the covenant of grace in its spring, its formation, condition, promises, administration, end, and the manner of obtaining an interest in it. We must be taught that in God there was aid and help for us self-destroyers; that he thought on us in our low estate; caused his Son to approach and draw near to him as our Surety;

so loved the world, that he spared not, but sent his only begotten Son into the world, in the likeness of sinful flesh, made under the law to be a propitiation for us, that he might redeem us that were under the law, that whosoever believeth on him might not perish, but have the righteousness of the law fulfilled in him, and attain to everlasting life, and with Christ freely receive all things. How Jesus, the Father's equal, cheerfully undertook for us; and having assumed our nature, and placed himself under the law, he was *made sin for us*; had our sins charged to his account, and punished on him. How the just suffered for the unjust; died for the ungodly; that he might bring us unto God; bore our sins, our griefs, our sorrows, the punishment of our iniquities, that by his stripes we might be healed. That having, by the holiness of his manhood, obedient life, and satisfactory sufferings, made full expiation for sin, magnified the broken law; in answering all its demands, fulfilled the condition of the new covenant, ratifying all its promises in his blood, and brought in an everlasting righteousness, equally suited to every sinful man, in respect of its infinite value and fulfilment in their common nature, he was *raised from the dead for our justification*, and received from his Father glory, all power in heaven and earth, all fullness of gifts and graces for men, even the rebellious; power over all flesh, that he might give eternal life to as many as he will, and that our faith and hope might be in God; and is exalted to be a Prince and Saviour, to give repentance and forgiveness of sins; went to seek and save that which is lost; sent to bless us in turning us from our iniquities, and turning away ungodliness from us; and so, as a Saviour of his people, from their sins; comes not to call the righteous, but sinners, to repentance; and, in the most earnest and engaging manner, freely presents, offers, and, in the promise, gives himself to us as an all-sufficient Saviour; made of God to us, ignorant, guilty, corrupted, and enslaved men, wisdom, righteousness, sanctification, and redemption, and calls and invites us to receive him in his person and fullness, as the offered and absolutely free gift of God, bestowed without money and without price; that, by spiritual union to his person, we may become justified, adopted, sanctified, and possessed of eternal life.

On these topics how delightfully ought a preacher to display the exceeding riches of the grace of God, and how every part of the work of our redemption tends to the praise of the glory thereof! How fit the blessed, the lovely, the precious, the rich and liberal, the once crucified and now ascended Jesus is, to rescue us from the broken law, from sin, from hell! and what exceeding great and precious promises are given to us as the New Testament in his blood! Here a preacher ought carefully to attend to the following things:—(1.) He ought plainly to set forth God's redoubled and absolutely free gift of his Son, as a ransom to die for us, *the ungodly*, and as an effectual Saviour, Husband, and Portion, to espouse, deliver, and satisfy our souls; as the foundation of every call to accept him. Without this, calls do but invite to presumption; to rob God of his Son and salvation; as if *stolen waters* were sweet. Nothing but the view of God's donation can warrant our intermeddling with Christ. (2.) The nature of faith as an assurance or real *persuasion* of the truth of God's giving promises, as directed to men individually; and as a receiving and resting on Christ alone for salvation, as he is offered in the gospel, and as the finishing means of our spiritual union with Christ, and our actual interest in all that he has, and means of our receiving out of his fullness, must be clearly stated, that people be not dunned with the invitations to believe on Christ, or come to him, and yet never distinctly taught what believing or coming to him is. (3.) To prevent or obviate the ordinary scruples of convinced consciences, great care must be taken to describe the persons Jesus Christ was given for as a ransom, and is offered to as an effectual Saviour, precisely in the terms of the Scripture. Though it is true Christ died only for the elect, yet, as the secret things of the divine purpose belong only to the Lord, and are not to be known but by their inseparable fruits, a preacher offering Christ to sinners ought to represent the persons he died for in their moral characters; as many; as unjust; ungodly; without strength; enemies; sinners; condemned in law; as lost; as dead in trespasses and sins. Matt. x. 28. 2 Pet. iii. 18. Rom. v. 6-10. Isa. liii. 6. Gal. iv. 5. John x. 10. In inviting to receive Jesus as an effectual Saviour, he

must call his hearers as men; sons of Adam; as simple; foolish; scorers; sinners; stout-hearted, and far from righteousness; backsliders; self-conceited; wicked; disobedient, and gainsaying; heavily laden with guilt or trouble; thirsting for happiness in vanity, or any thing else; as those who have spoken and done evil things as they could; and, in fine, as many as he finds out of hell. Prov. viii. 4. i. 22-24, and ix. 4, 5. Isa. lv. 1-7, xvi. 12, 13, i. 18, and lxx. 1, 2. Jer. iii. 4, 5, 14, 22. Rev. iii. 17, 18, and xxii. 17. Matt. xxii. 9. Nor is it amiss to show how every unconditional promise suits only those who are in a sinful and wretched state or condition. How wickedly the preacher contradicts all these oracles of God, who offers Christ and his salvation to men, providing they be sincere, be sensible sinners, hunger and thirst after righteousness! How it embarrasses the consciences of men, as those who are most sensible and sincere are most affected with, and afraid of their own stupidity and hypocrisy! What thing spiritually good can proceed from a heart not created in Christ Jesus unto good works, a heart under the curse, which is the strength of sin; a carnal mind, enmity against God! Suppose it could, how could that goodness fail to exclude one from redemption by Christ, who came not to call the righteous, but sinners to repentance, and to seek and to save that which is lost? Matt. ix. 13, and xviii. 11. It is true Jesus invites the weary and heavily laden, but it is such as are wearied in, as well as of, wicked and self-righteous courses, and laden with the guilt and power of sin, as well as with the sense of it. He invites the thirsty, but it is such as spend money for that which is not bread, and labour for that which satisfieth not, which cannot be himself and his fullness. (4.) He must beware of directing sinners to prepare themselves for Jesus Christ, but press them to come to him as their Saviour, guilty, polluted, and wretched as they are, but by union with his person, their state and corrupt nature may be not rectified or amended, but entirely changed; they being *made the righteousness of God in him, and the sons of God, new creatures, created in Christ Jesus unto good works*. How absurd to urge men to half save themselves before they come to the Saviour; to half wash themselves before they go to the water of purification! To endeavour to make them sensible of their natural state, and of their guilt in continuing to refuse Jesus Christ, and proceed in wickedness; and sensible of Christ's all-sufficiency, and fitness and readiness to save, is not a directing them to prepare themselves; but is a clearing of the way for their reception of him, and is using the means by which God introduces his Son into men's hearts. It is but proving their need, and their having the characters of the invited; and showing the Redeemer's exact suitableness to their necessities; and so a driving and encouraging them to come to him just as they are. Nor ought he to excite men to read or hear God's word, or to pray or meditation, as preparatives for Christ, but as means of Christ's meeting with their souls. Nor ought men to read, hear, meditate, or pray even for faith itself, without endeavouring to receive the offered Saviour; for without faith it is impossible to please God; and whatsoever is not of faith is sin. In exciting those who have received the Lord Jesus to walk in and worthy of him, the gospel-preacher must, (1.) Instruct them how Jesus, as their righteousness and strength, is their supporting and securing way and means of their access to God, or fellowship with him; and how the holy law of God, in all the perfection of its commands, as a rule in his hand, but without penalty of any proper wrath, or promise of any servile reward, is our way of direction, and the sole unerring and authoritative standard of our whole conversation. John xiv. 6. Ps. cxix. 32. (2.) He must urge them to consider, detest, and flee from sin of every kind or degree, as the *abominable thing* which God hates; as their sole, and in their case a peculiarly horrid crime, and their chief misery; and to study the perfecting of holiness, in heart and life, as the *will of God*, and the *glorious end* of all his gracious purposes, precious promises, inestimable gifts, holy laws, and diversified providences; and of the whole office, undertaking, and work of our Redeemer; and that by receiving it out of Christ's fullness, as their *great privilege*, purchased by his blood, freely given in his promise, secured and effected by the imputation of his righteousness, and produced by his Spirit and presence dwelling in their heart; and by growing in and practising it as their *sole and honour*

*able duty*, commanded by his law, exemplified and directed by his pattern, constrained to by love shed abroad in the heart, and assisted in the performance by his grace: and as their useful business, whereby God is honoured, their neighbour truly profited, and a great, a present, and everlasting, but gracious reward brought to their soul. Tit. ii. 11, 12, 14. (3.) He must clearly teach, that as no attainments possible in men's natural state can have the character of true holiness in them, or be an obedience to God's authority; because they proceed from a heart under the curse, which is the *strength of sin*, a heart *desperately wicked*, a carnal mind, *enmity against God*, that cannot be *subject to his law*, cannot please God, but must be *unclean*, their *mind and conscience being defiled*; so nothing done by a sinner, according to the temper or principle of his natural state, can fail to be an abomination to the Lord. Jer. xvii. 9 Rom. vi. 14, and vii. 7, 8. Tit. i. 15. (4.) He must show, that as union to Christ, as *made of God to us wisdom, righteousness, sanctification, and redemption*, is the foundation of the change of our state and nature *from darkness to light, and from the power of Satan to God*; so the continuance of this union, and the fellowship with Christ dependent thereon, are the immediate sources of our growing holiness in heart or life. Hence it is called *being rooted, and built up in Christ*; *walking in him*; having him *living in us*; *being strong in him, and in the power of his might*; *knowing him, and the fellowship of his sufferings, and the power of his resurrection*; *going on in his strength, making mention of his righteousness*; *walking up and down in his name, when strengthened in him*; *doing all in his name*; and having a *good conversation in him*; a *freedom from the law of sin and death, by the Spirit of life in Christ Jesus*; being *led by the Spirit*; *walking after the Spirit*; having the *fruits of the Spirit*; and *through the Spirit mortifying the deeds of the body*. In sum, *Christ dwelling in our hearts by faith*, as the Lord our righteousness and strength, and his Spirit as our comforter and sanctifier, bestow and support, strengthen and actuate our gracious habits or new nature for every good word or work. (5.) He must clearly teach, that as the curse of the law is the peculiar strength of sin, so justification through the Redeemer's righteousness imputed to our person, and applied to our conscience, is the distinguishing strength, source, and support of true holiness; not only that Christ's righteousness purchased the sanctifying influences of the Holy Ghost, and the holiness of our nature and practice proceeding therefrom; but how the removal of the curse, the deep engagement of all the divine perfections to promote our sanctification, are the great security of the eternal life, to which we are by God appointed in justification; and how the immediate cleansing influence of his blood on the conscience, and the constraining force of his dying love, believed on, mightily secure our perseverance and increase in holiness. Luke i. 74, 75. Rom. vi. 14, and vii. 4. Gal. ii. 19. (6.) He must carefully show, that an actual and continued receiving of Jesus' person, righteousness, and fulness, by an assured faith in the gospel-promise, is the constant and immediate means of all gospel-holiness, repentance, love, and new obedience; and hence it is said to *proceed from a pure conscience, and faith unfeigned*; and is called the *working of faith by love*; *living by faith on the Son of God*; and *walking by faith*; a *being strong in the faith, giving glory to God*. And according to the degree of faith's assured persuasion of the gospel-promises, and of its vigour in cleaving to and receiving from the given Saviour, will the degree of every other grace and duty be. Phil. iv. 13. Eph. vi. 16. Nor must any one mark of a gracious state be given or used that cannot be traced up to a believing of God's record of eternal life, given to us in his Son, and to our union and fellowship with Christ by faith, for *whatsoever is not of faith is sin*. (7.) In inculcating holiness on the saints, no motive must be used that is inconsistent with their state of indissoluble union to Christ, their complete and irrevocable justification through his blood, and unfailing conservation by his power. How absurd to thunder forth liability to damnation against those to whom there is *no condemnation*; who are *passed from death to life*; who have their *life hid with Christ in God*; and who, if *Christ lives, must live also*! Those with whom God hath *sworn he will not be wrath, nor suffer the covenant of his peace to be removed*; and whom he *keeps by his mighty power*

*through faith unto salvation*! How absurd to talk to the established *heirs of God, and joint heirs with Christ*, as if they had the title to, or the possession of their eternal life, to earn by their good works! (8.) He must carefully show, that whatever reward, here or hereafter, is annexed to the holiness of saints, freely bestowed on them, not properly for their works' sake, but because their person is united to Jesus, and accepted in him! and that whatever affliction they meet with is a destructive punishment to their sin, but a precious blessing to their person and nature, purchased by Jesus' blood, and bestowed on them by God, as a wise and loving Father. Ps. xcix. 8. Heb. xii. 6.

**GOURD.** It is hard to say what was the *kikayon, gourd*, that covered Jonah's head at Nineveh. Jerome says it was a small shrub which in the sandy places of Canaan grows up in a few days to a considerable height, and with its large leaves forms an agreeable shade. It is now generally thought to be the Palma Christi, which the Egyptians call *kiki*. It is somewhat like a lily, with large, smooth, and black spotted leaves. Dioscorides mentions a kind of it that grows to the height of a fig-tree, and whose branches and trunk are hollow as a reed. Jon. iv. 6. *Wild gourds* are plants which produce branches and leaves which creep along the surface of the earth as those of cucumbers. Its fruit is of the form and size of an orange, containing a light substance, but so excessively bitter that it has been called the gall of the earth, and it is ready to kill one with violent purging. Scheuchzer thinks it might be the white brier, or white vine, the berries of which the young prophet gathered, and which are agreeable to the eye, but a very bitter and violent purgative. 2 Kings iv. 39.

**GO'ZAN**; the name of a river and of the country adjacent, which the Assyrians conquered, and whither they transported a part of the ten tribes of Israel. Isa. xxxvii. 11. 2 Kings xvii. 6. Whether it was the Elion Gozine near the source of the Tigris, and which Ptolemy calls Gauzanie in Mesopotamia; or a place in Media where Ptolemy places the provinces of Gauzan and the city Gauzania, cannot be determined.

**GRACE**; **FAVOUR**; (1.) Free love and affection; and to find grace in the eyes of one is to enjoy his regard, affection, and friendship. Esth. ii. 17. (2.) Good things freely given; a liberal collection. 2 Cor. viii. 6 (3.) Comeliness of person, ornaments, flowers, &c. Prov. xxxi. 30, and iv. 9. Jam. i. 11.

The grace of God or Christ denotes, (1.) His free favour and love to us. Rom. iii. 24, and v. 20, 21. 2 Cor. viii. 9. (2.) Those spiritual endowments, qualities, principles, or habits that are in Christ, and are from him freely communicated to us. 2 Tim. i. 9. John i. 14, 16. (3.) The gospel, which is a free gift, and by which he declares, offers, and conveys his free gifts to us. Tit. ii. 11. 2 Cor. vi. 2. 1 Pet. v. 12. The saints' state of reconciliation and favour with God, in which they stand fixed, and under the influence of which they are; the working of the Spirit which they experience; the holy endowments, qualities, or habits of faith, hope, charity, fear of God, &c. which they possess, and the perfect happiness which they shall for ever enjoy, are each called *grace*. They proceed from the undeserved favour of God, are his free gifts to us, and render us honourable and comely. Rom. v. 1, and vi. 14. 2 Cor. xii. 9. Phil. i. 7. 2 Cor. viii. 7. 1 Pet. i. 13. The office of apostleship, and qualifications for discharging it, are called *grace*, because freely given. Rom. xv. 15. Eph. iii. 8. Spiritual edification of others is called *grace*; it displays the favour of God, and conveys his gracious influences to men. Eph. iv. 29. Speech is with *grace seasoned with salt*, when it is concerning the favour or truths of God, and tends to promote the edification and holiness of such as hear it. Col. iv. 6. To be *called to the grace of Christ* is to have his gospel published to us; and to be invited to the enjoyment of the fulness of God. Gal. i. 6.

**GRACIOUS**; full of free favour, and disposed to give free gifts. Exod. xxii. 27, and xxiv. 6. Gen. xliii. 29. Christ's words were *gracious*: they showed the grace that was in him; related to the precious and honourable truths of God; and tended to the edification of others. Luke iv. 22. *How gracious shalt thou be when pains come upon thee!* How comely, how religiously disposed, when the Chaldeans come and murder, or carry you away captive! Jer. xxii. 23.

**GRAFT**; **INGRAFT**; to put a branch into a tree or



stump, that it may grow. God *grafted in the gentiles* when he brought them into his church; and united them to Jesus Christ as their spiritual and fructifying root. Rom. xi. 17-24. God's word is *ingrafted*, as it is put into and planted in our hearts, that it may bring forth the fruit of good works in our life. James i. 21.

GRAIN of corn or sand. 1 Cor. xv. 37. The least *grain* shall not fall to the earth; the weakest saints shall not be hurt or ruined amid sifting and trying providences. Amos ix. 9.

GRAPES. See VINE.

GRASS. The well-known vegetable on which flocks, herds, &c. feed, and which decks our fields and refreshes our sight with its green colour, and every blade of which is, by the marvellous providence of God, diversified. Ps. civ. 14. Men are like *grass*; how often they flourish in multitude and prosperity! and yet how quickly withered by affliction and sorrow, or cut down by calamity and death! 2 Kings xi. 26. Isa. xl. 6, 7. Wicked men are like *grass on house-tops*: they make a pompous and flourishing appearance for a short time, and yet when the least blast of calamity comes, how wretched their condition! and of how little use are they! Ps. cxxix. 6. Under the first trumpet the *green grass was burnt up*; flourishing multitudes of the common people in the Roman empire were impoverished and ruined by the Goths, &c. Multitudes of professed Christians were infected with the Arian heresy, and rendered useless to the honour of God or edification of others. Rev. viii. 7. The *grass, green things, and trees* not hurt by the locusts of the fifth trumpet, may be godly professors and ministers, marvelously preserved from the ravaging Saracens, and the seduction and persecution of the Antichristian clergy. Rev. ix. 4.

GRASSHOPPER; an insect of the locust kind, but small. Its antennae are bristly, its outer wings skinny, narrow, and much like those of the common fly. They often abound in meadows and hedges, and the males sing during the clear heat. Multitudes of them destroy the fruits of the earth. Amos vii. 1. Some years ago prodigious swarms of them for several harvests wasted the country of Languedoc in France, and some of them were an inch long; and sometimes they covered the earth where they went four or five inches deep. Grasshoppers, under the law, were clean, and might represent weak saints, that can sing only amid prosperity. Lev. xi. 22. Men are likened to *grasshoppers*, to signify their smallness, weakness, unworthiness; or their multitude, destructive influence, and being easily and quickly destroyed. Num. xiii. 33. Isa. xl. 22. Judg. vi. 5. Nah. iii. 17. The *grasshopper is a burden* to the old dying man: the smallest annoyance is heavy and tormenting to him; he is quite peevish, and frets at every thing, and is unable to bear any thing. Eccl. xii. 5.

GRATE; a broad plate of brass, full of holes in the manner of a sieve, that was fixed below the fire of the altar, and through which the ashes fell down. This might hint at the perfect purity of Christ's sacrifice. Exod. xxvii. 4.

GRAVE; sober and modest; apparently impressed with a fear of God. Tit. ii. 2. 1 Tim. iii. 8.

GRAVE, or sepulchre, for burying dead bodies in. The Hebrews were generally very careful about their graves, and the Jews are so to this day. Abraham, Sarah, Isaac, and Rebekah, and some others of the patriarchs, and of the kings of Israel and Judah, and other great men, were buried in hollow places formed by nature or dug into rocks. Moses, Aaron, Eleazar, and Joshua were buried in mountains; Deborah, the nurse of Rebekah, under a tree, and Samuel in his own house. It seems, some of their kings were buried in the mount upon which the temple stood. Ezek. xliii. 9. Sometimes they buried in gardens, but generally their burying-places were without the city. It seems that the common place of interment at Jerusalem was in the valley of Kidron, eastward of the city. It does not appear that in ordinary cases they marked their graves with any inscriptions; but that of the man of God who prophesied the destruction of the altar at Bethel seems to have had one. 2 Kings xxiii. 17. When they were dug into rocks, and even into the earth, a hewn stone was generally put over them; and something to warn passengers to avoid touching them and so polluting themselves. On the 15th day of Adar, it is said they used to whiten their sepulchres; and by building

or whitening the sepulchres of the prophets, they professed their great respect to them. Matt. xxiii. 29.

The *sepulchre of Moses* was divinely concealed. About A. D. 1655, some Maronite shepherds pretended to have found it. For a while the discovery made a great noise in Turkey, the Ottoman court not excepted; but the whole was at last found to be an imposture. The sepulchre of David and other kings of Judah not only remained till our Saviour's ascension, Acts ii. 29; but continues still, though very much decayed. In it first you enter a court of about twenty-six feet square, cut out into a marble rock; on the left-hand is a gallery with its supporting pillars cut out in the same manner; at the end of this you creep through into a chamber of about twenty-four feet square. Around this are other smaller chambers, whose doors, posts, and hinges have all been cut out of the rock. In these little chambers are the niches cut out in the rock, wherein they placed the dead bodies of the kings. It is said that Solomon deposited vast treasures in the sepulchre of his father, and that Hircanus and Herod pillaged it; but whoever considers how oft Jerusalem had, ere that time, been taken by enemies, will be unable to believe any treasure could have continued there nine hundred or a thousand years. Our Saviour's sepulchre, now showed to travellers, is a small chamber about sixteen feet long, six broad, and eight high. Its entrance is four feet high, and two feet four inches wide. It has a stone door cut out of the same rock. This stone the Jews sealed, but the angel rolled it away and sat on it. The place where his body is said to have lain is a stone raised two feet four inches from the floor.

The *grave* is said to swallow up men; nor is it ever filled or satisfied. Prov. i. 12, and xxx. 16. Christ is the destruction of it. By lying in it for his people, he delivered them from the imprisoning power of it, and made it a bed of rest to them. Hos. xiii. 14. It is sometimes put for death, Job iii. 22; or for the dead in the grave. Isa. xxxviii. 18. Zeal and ardent affection for Christ, jealousy of his love, is *cruel as the grave*: it swallows up a man's care and labour, nor is it ever satisfied till it obtain the immediate enjoyment of him. Sol. Song viii. 6. Hypocrites are likened to *whited sepulchres*, and also to *graves which appear not*; while they have an outward show of holiness, their heart and secret practice are full of filthiness and corruption. Matt. xxiii. 27. Luke xi. 44. Sinners' throats are an *open sepulchre*; they pour forth the most abominable stench of corrupt works, that defile and infect others. Rom. iii. 15. The Chaldeans' quiver was an *open sepulchre*; their arrows spread havoc and death all around them. Jer. v. 16.

GRAVEL; a mixture of sand and small stones. To have offspring as the *gravel* is to have them in great number. Isa. xlvi. 10. Grievous troubles are likened to *gravel* in the mouth; they are quite disagreeable and vexing. Prov. xx. 17. Sam. iii. 16.

GREASE; to have the heart *fat as grease* is to have it puffed up with prosperity, and inattentive to any thing good. Ps. cxix. 70.

GREAT; wealthy; powerful; large; famous. God is *great*; is infinite in excellence, and the sovereign disposer of all things. Job xxxvi. 26. The Hebrews, or Abraham's seed in general, were a *great nation*; numerous, wealthy, powerful, and famous. Gen. xii. 2. The king of Assyria was a *great king*; had much wealth, many subjects, and extensive fame and influence. 2 Kings xviii. 19. Moses was *very great* in the land of Egypt; much famed as an extraordinary person. Exod. xi. 3. Naaman was a *great man* with his master; highly esteemed; and had much power and honour. 2 Kings v. 1. A *great evil* is wickedness or affliction more than common. Jer. xlv. 7, and xxxii. 42.

GREAVES; a kind of harness for the legs of warriors. 1 Sam. xvii. 16.

GREECE, *GRÆCIA*; in Hebrew, *JAVAN*; a country on the south-east of Europe. Going from the south-west to north-east, it, when largely taken, contained the Peloponnesus, or Morea, Achaia, Thessaly, Macedonia, if not also Epirus on the west of Macedonia; &c.; but more strictly taken it contained the three former. It lay between the 36th and 43d degrees of N. lat., and between the 19th and 27th degrees of E. longitude; and is about four hundred miles from south to north, and three hundred and fifty-six from east to west. It was probably peopled soon after the flood. At the



time of the Trojan war, which we reckon about nine hundred years before Christ, it was considerably populous, and divided into a prodigious number of small states, similar to those of the Canaanites in the time of Joshua. In after-times we find about forty-eight provinces in it, all which Philip king of Macedon, and Alexander his son, reduced into one. The kingdoms or states of Sicyon, Argos, Attica or Athens, Boeotia, Arcadia, Thessaly, Phocis, Corinth, Lacedæmon, Elis, Ætolia, Locris, Doris, Achæia, and Macedonia, were the most noted.

The father of the GREEKS was JAVAN, the fourth son of Japheth; his sons were Elisha, Tarshish, Chittim, and Dodanim; his posterity were anciently called Joanes, or Jones; they first seem to have settled on the west of Lesser Asia, where part of them still continued, and to which others, in after-times, returned from Greece, and formed Greek states in Lesser Asia of their various tribes, Ionians, Æolians, and Dorians. Numbers in very early times passed into Europe, perhaps by crossing the Hellespont, and settled in Greece. Some Phœnicians, Egyptians, and perhaps others, driven out of their own countries, came afterward and settled among them; they, notwithstanding a multitude of intestine wars, multiplied exceedingly, and spread themselves into almost every isle and coast of the Mediterranean Sea; part of them took up their residence in the east of Italy; others at Marseilles in the south of France; part of them settled in Cyrene and Egypt in Africa.

After they had long lived in barbarity, the study of philosophy began among them about six or seven hundred years before the birth of our Saviour; they made considerable advances therein, chiefly in their own self-conceit; but though their manners were less savage, their morals were, on the whole, scarce a whit bettered. It is said they had about 30,000 idols. They traded with the Tyrians, and sometimes bought of them Jews to be slaves. Ezek. xxvii. 6, 7, 13. Joel iii. 6.

After long and repeated wars between the Lacedæmonians and Athenians, their principal tribes, and the war of the Phocians, and Boeotians, &c., and their looseness of manners had exceedingly weakened those in the south parts of Greece, the Macedonians subdued them A. M. 3666. But their foreign wars were still more remarkable. About A. M. 3100, they, after a war of ten years, ruined the powerful kingdom of Troy. About four hundred years after, the Ionians in Lesser Asia revolted from the Persians, and the Greeks in Europe, particularly the Athenians and Lacedæmonians on different occasions, and sometimes conjunctly, took part with them. Provoked therewith, Darius Hystaspes, and Xerxes his son, with a prodigious army thought to ruin them entirely: not a little of Greece was ravaged, and Athens was twice burnt. For almost two hundred years, partly by assisting the Egyptians, and partly by harassing the Persian territories in Asia, the Greeks attempted to resent this usage.

No sooner had Philip king of Macedonia, and his son Alexander, rendered themselves masters of Greece, than it was resolved to overturn the empire of Persia. About A. M. 3670, Alexander marched an army of 35,000 Greeks into Asia. With these, in the three great battles of Granicus, Issus, and Arbela, he, with almost no loss, overthrew the Persian armies, which it seems were, in the first two battles, about five or six hundred thousand; and in the last, ten or eleven hundred thousand. In six years he made himself master of the Persian empire, and part of India; and died, leaving an empire about 4000 miles in length. None of his relations or posterity had any peaceable possession of any part of it; and in about fifteen years they were all murdered. Roxana, one of his wives, murdered Statira, the daughter of Darius, another of them, and cast her body into a well. Olympias, his mother, murdered Arridæus his bastard-brother and Eurydice his wife; and not long after was, in revenge hereof, murdered by Cassander's soldiery. Roxana, and Alexander Ægus her son, who had borne the title of king about fourteen years, and had been supported by Eumenes, that miracle of bravery and conduct, were privately murdered by Cassander, who, about a year after, murdered Hercules, another of Alexander's sons, and his mother Barsine. The royal family thus extinct, and Antigonus reduced, the empire was parcelled into four parts. Lysimachus had Bithynia, Thrace, and the

northern; Cassander had Greece and the western parts; Ptolemy had Egypt and the southern countries; and Seleucus Nicator had Syria and the eastern. That which belonged to Lysimachus was taken from him in a few years, and there remained but three divisions. The monarchy of Greece, after a variety of wars, was not long after split into the states of Macedonia, Achæia, Ætolia, &c., and the most of it was subdued by the Romans about a hundred and forty-eight years before the birth of our Saviour.

The two thighs of this once belly-like empire had a long duration. Ptolemy Lagus, the first Grecian king of Egypt, on the south, was very powerful. He had under him Egypt, Canaan, Phœnicia, Caria, Hollow Syria, part of Arabia, all Cyprus, and sundry of the Ægean isles. Seleucus Nicator, the first Greek king of Syria, on the north, was still more powerful; he was sovereign of all the countries from the Hellespont to beyond the river Indus, and after the death of Lysimachus, ruled over Thrace and Macedonia. Antiochus Soter, his son, succeeded him, whose war with the Gauls, Bithynians, and king of Pergamus weakened his kingdom. After Ptolemy Philadelphus in Egypt, and Antiochus Theos in Syria, were wearied of their long war with one another, a method of peace was agreed on; Philadelphus carried his daughter Bernice along with him to Syria, and persuaded Antiochus to divorce his wife Laodice, and marry her, and settle the Syrian crown on her children. No sooner was Philadelphus dead, than Antiochus divorced Bernice, and recalled Laodice, and settled the crown on her son Seleucus Callinicus. To prevent her husband from changing his mind, Laodice got him quickly poisoned. Seleucus succeeded him about A. M. 3758. Bernice and her child, and the Egyptians who attended her, were all murdered, before the troops of Lesser Asia could come up to assist her. To revenge her death, Ptolemy Evergetes king of Egypt, her brother, invaded the kingdom of Syria, reduced the most of it, killed Laodice, took much spoil, and recovered about 2500 of the Egyptian idols which Cambyse and other Persians had carried from Egypt, and he placed them in their temples. In his return through Canaan, he offered a solemn sacrifice of thanksgiving to the God of the Jews at Jerusalem. As a sedition at home had obliged Ptolemy to leave Syria, he made a truce with Seleucus, but that unhappy prince was harassed by his brother Hierax, and by Attalus and Eumenes of Pergamus; and at last was taken captive by the Parthians. Seleucus, Ceraunus, and Antiochus the Great, his sons, formed a resolution to be revenged on Ptolemy, and to recover the provinces he had wrested from their father. Ceraunus died before he did any thing worthy of notice: Antiochus succeeded him A. M. 3781. With difficulty he reduced the troops of Molon the rebel. Ptolemy Philopater of Egypt gave him a terrible defeat at Raphia, near the north-east corner of Egypt, and obliged him to deliver up Canaan and Hollow Syria. When Ptolemy viewed the state of these provinces, he offered sacrifices at Jerusalem; but restrained by the Jews, or terrified by God, from entering the holy of holies, he conceived a terrible rage against the Jews, and caused about forty or sixty thousand of those in Egypt to be inhumanly murdered. He had so easily granted a peace to Antiochus, that he might have time to wallow in his lewdness with Agathoclea, and her brother Agathocles. Offended with his baseness, a number of his subjects revolted; and he soon died of his debauchery. His son Ptolemy Epiphanes, a child of four or five years old, succeeded him. Antiochus the Great, having reduced Achæus the rebel, agreed with Philip king of Macedonia to conquer young Ptolemy's dominions, and part between them. Meanwhile, the Egyptians, highly offended that their young sovereign was under the guardianship of Agathocles, were ready to revolt; various seditions actually happened. The Alexandrians rose in arms, and put Agathocles, Agathoclea, and their mother and associates, to death. Many of the Jews revolted to Antiochus but Scopas, the Egyptian general, quickly chastised them; and reduced Canaan and Hollow Syria to their wonted subjection. Antiochus with a great army met him at the springs of Jordan, defeated the Egyptians, and, notwithstanding all that Scopas and three fresh armies sent to assist him could do, reduced Phœnicia, Canaan, and Hollow Syria. The Jews gladly submitted, and assisted him with provisions; and he honoured them and their reli-

glion with very distinguished favours. Taking a number of them along with him, he bent his march towards Egypt, with a design to conquer it; but fearing this might provoke the Romans, now guardians of young Ptolemy, or inclining to make war on some of the Roman allies in Asia, he resolved to gain Egypt by fraud. After bribing his beautiful daughter Cleopatra to betray her husband, he married her to Ptolemy, and assigned Phenicia, Canaan, and Hollow Syria for her dowry; though, it seems, he never actually gave them up; but his designs on Egypt were disappointed. Ptolemy's generals suspected him, and were on their guard; and Cleopatra faithfully supported the interest of her husband. Enraged with this disappointment, Antiochus fitted out three hundred ships and a formidable army, with which he rendered himself master of a number of places on the coasts of Lesser Asia, Thrace, and Greece; and took Samos, Eubœa, and many other islands in the Mediterranean Sea. Hearing of the death of Ptolemy, he prepared to seize on the kingdom of Egypt; but a terrible storm, and the death of Scopas the traitor, prevented him. Instigated by Hannibal, he, and some Greeks in Europe, commenced a war on the Romans. To revenge this affront, and the injury he had done to their allies, they attacked him. Acilius routed his army in Greece, and drove him quite out of Europe; Livius and Æmilius, at different times, defeated him by sea. Lucius Scipio, with 30,000 forces, routed his army at Magnesia, killed 54,000 of them, stripped him of all his territory in Lesser Asia on this side mount Taurus; and condemned him to pay 12,000 talents of silver to defray the expense of the Romans in making war on him. Covered with shame, he retired to the innermost parts of his kingdom, and attempted to rob the temple of Jupiter at Elymais for money to pay the Romans; he was killed by the enraged mob.

The short reign of Seleucus Philopater his son was notable for nothing but raising of taxes, and an attempt by Heliodorus his minister to pillage the temple of Jerusalem for money to pay the Roman debt. He was cut off, not in the sedition of subjects, or in open war with his foes, but poisoned by Heliodorus his infamous agent. Nor did Demetrius his son succeed him; but Antiochus his brother, who had long been hostage at Rome, for securing the payment of the debt due to the senate; and one of the most base, frantic, and wicked persons that ever breathed. By flattering the Romans to favour him, by flattering Eumenes king of Pergamus to assist him, and by flattering the Syrian subjects, he peaceably obtained the crown. He quickly defeated the forces of Heliodorus the usurper; of Demetrius the true heir; and of Ptolemy the young king of Egypt, whose guardians claimed the kingdom of Syria in right of his mother; and, by his excessive distribution of presents, he gained the hearts of his people. Eulæus and Lenæus, administrators for young Ptolemy Philometer, justly demanded for him the provinces which had been assigned for his mother's dowry. Piqued herewith, Antiochus, after viewing and repairing the fortifications of these places, marched a moderate army towards Egypt; and on the north-east border of that country defeated the Egyptian generals; but as the victory was not complete, he returned back to his own kingdom. Next year he invaded, and, except Alexandria, ravaged the most part of Egypt, and had Cyprus treacherously betrayed to him by Macon. Ptolemy, whose education had been so effeminate, could do almost nothing in this time of distress. Perhaps he was taken prisoner by the Syrians. It was certain that he and Antiochus, who was his uncle, had an interview, and feasted together. While neither intended performance, they entered into a mutual league; and were both disappointed of their designs. In his return home, Antiochus committed the most terrible murder and sacrilege at Jerusalem, and 40,000 were slain, and 40,000 made slaves. Meanwhile the Alexandrians, seeing Philometer their king entirely at the beck of Antiochus, made his brother Ptolemy Physcon king in his stead. Under pretence of restoring Philometer, Antiochus again invaded Egypt; but not being able to reduce the Alexandrians, he left the country, expecting that the two brothers would exhaust its strength by their civil wars, and so render the whole an easy prey for him. They, suspecting his designs, agreed to reign jointly. Provoked herewith, he again invaded Egypt, and ravaged a great part of it: but Popilius, and other ambassadors from Rome, arriving in Macedonian

ships, charged him to desist, as he tendered the favour of their state. Stung with rage at this disappointment, and provoked with the peculiarity of the Jewish religion, and some affronts which they had done him, he made terrible work in Judea. He had before turned out their high-priests at pleasure, and sold the office to the highest bidder; he now stopped the daily sacrifice, rendered the temple a scene of idolatry and lewdness, compelled the Jews to eat swine's flesh, and seemed intent to cut off every copy of the Scriptures, and every worshipper of God. Meanwhile the Armenians, Persians, and others of his subjects revolted. The first were easily reduced, but the Persian mob gave him a repulse, as he attempted to plunder their temple. Hearing in his return towards Babylon that the Jews had defeated Lysias his general, and troops, he vowed to root them wholly out from the earth. He was almost immediately struck with a terrible distemper; his flesh crawled with worms, rotted, and fell off in pieces. Convinced that his persecution of the Jews was the cause, he made solemn vows to grant them redress and favour, and to restore their religion; but all was in vain; the torment and stench put an end to his life.

For about a hundred years more, the kingdom of the Greeks subsisted in Syria, amid contention and wretchedness, to the highest degree, and was seized by the Romans about A. M. 3939. The Egyptian kingdom lingered out about thirty-five years longer, and then fell into the same hands. When the Roman empire came to be divided into the eastern and western, about A. D. 338, the most part of what the Greeks had ever possessed, except Parthia, and some other countries on the south-east, fell to the share of the emperor of the east, who generally resided at Constantinople. The Saracens seized a great part of what once belonged to the Greeks. The Ottoman Turks are at present masters of almost the whole of it: but vast numbers of the Greeks still live among them, in a condition sufficiently wretched. Gen. ix. 27. Zech. iii. 3, 6. Dan. ii. 32, 39, vii. 6, and viii. 5-25, and x. 20, and xi. 2-33. Zech. ix. 13. Dan. vii. 7, 12.

Long before our Saviour's incarnation, a part, if not the whole, of the then received oracles of God, was translated into the Greek tongue; and, not long after his death, so much counted foolishness by their philosophic pretenders to wisdom, Christian churches were planted almost everywhere in the Grecian territories. Multitudes of them still retain the Christian name. See CHURCH. Isa. ix. 19. 1 Cor. i. 24. All the gentiles are sometimes called *Greeks*, Rom. x. 12. Gal. iii. 28; and the Jews who used the Septuagint, or Greek translation of the Old Testament, are called *Grecians*, or *Hellenists*. Acts vi. 1.

**GREEDY**; to work uncleanness with *greediness* is to commit it with an increasing desire and delight in it; or a striving who shall exceed in it. Eph. iv. 19.

**GREEN**. As *green* is the colour of flourishing grass, it is used as an emblem of pleasantness, prosperity, fulness of wealth, grace, or comfort. Jesus Christ is called a *green tree*, to mark his unbounded and never-failing fulness of grace and fruitifying virtue. Luke xxiii. 31. Hos. xiv. 8. Saints are *green trees*, or *green things*; they still retain the spirit of grace, and grow in grace and good works; and are delightful to behold. Ps. lii. 8. Rev. ix. 4. Men abounding in prosperity, honour, and wealth are called *green trees*. Ezek. xvil. 24, and xx. 47. See **BUD**.

**GREET**. See **SALUTE**.

**GREY**; perhaps what we render *GREYHOUND*, an animal comely in going, ought to be rendered a *riding* or *war-horse*. Prov. xxx. 31.

**GRIEF**; **SORROW**. (1.) Inward pain and vexation of mind, on account of something sinful or distressing; it contracts the heart, sinks the spirits, and often mars the health of the body. It is either, (1.) Natural, occasioned by the death or departure of friends, or any other sore trouble. Acts xx. 38. Job ii. 13. We are to beware of an immoderate degree of it; and are not to mourn hopelessly, since there is a future resurrection of the dead to eternal life, 1 Thess. iv. 13; nor must we express it in a heathenish and superstitious manner, by cutting our flesh, or the like. Deut. xiv. 1. (2.) Godly, when one affected with the love of God shed abroad in his heart is sensibly pained in soul for sin, as offensive to God, or with God's withdrawal of his influence and presence. This appears in *carefulness* to search out and amend what is wrong in clearing

one's self, showing detestation of sin in others, as well as in ourselves; in fear of God's just vengeance, and of continuance in sin; *vehement desire* to remove offence, and get rid of sin; *zeal* for the honour of God and his law; and in *revenge*, loathing one's self on account of sin. 1 Cor. vii. 10, 11. (3.) A legal sorrow, such as is found on account of sin in the heart of unregenerate men. Accurately speaking, this is an inward pain of mind, that God will not let sin escape unpunished. It works death, stupifies the soul, hurts the bodily constitution; and often drives people to murder themselves. 2 Cor. vii. 10. 2. Sorrow or grief also signifies the cause of grief, and trouble of mind; so Job's trouble is called his *grief*; and Esau's Canaanitish wives a *grief* to Isaac and Rebekah. Job vi. 2. and ix. 28. Gen. xxvi. 35. A woman's pains in childbirth are her *sorrows*; and to them are likened the terrible and vexatious calamities of famine, sword, and pestilence, that so perplexed the Israelites that they knew not what to do, or whither to go. Hos. xii. 13. The young ones of hinds are called their *sorrows*, because they give them much pain in bringing them forth. Job xxxix. 3. 3. Often it signifies both the passion of grief, and the cause of it. Matt. xxiv. 8. 1 Tim. vi. 10. *Sorrows of hell, or death*, are great troubles, causing the most painful *grief*. Ps. xviii. 4, 5, and cxvi. 3.

To *grieve* is to fill with vexation and grief. 1 Sam. ii. 33. God is *grieved* when he is highly offended with men's sinning, and provoked to execute his judgments on them. Gen. vi. 6. Heb. iii. 10. Men *grieve* the *Holy Ghost* when they resist his influence, abuse his gifts or grace; and so displease and offend him, and provoke him to withdraw his influences, and give them up to their corrupt lusts. Eph. iv. 30. To *sorrow* is to be grieved and mourn. Jer. xxxi. 12. A land is said to *sorrow* when its inhabitants are filled with grief, and mourn exceedingly; and the face of the country is ruined and desolate. Jer. li. 29. They shall *sorrow a little* for the burden of the king of princes. After being a little distressed and grieved with the heavy tax of the Assyrian king, they shall be more grievously afflicted with murder, captivity, &c. Hos. viii. 10.

**GRIEVOUS**; that which furnishes great cause of grief. (1.) What is very offensive; so sin is *grievous* when it is very great and aggravated, Lam. i. 8, 20. Ezek. xiv. 13; and men are *grievous* *revolters* when they sin exceedingly. Jer. vi. 28. (2.) What is very ill-natured, outrageous, and provoking; so *grievous* words stir up anger. Prov. xv. 1. (3.) What is very afflicting, and hard to be borne; and so war, visions, &c. are said to be *grievous*. Isa. xxi. 15. Matt. xxiii. 4. (4.) What is very hurtful and destructive; so wolves, or false teachers, are called *grievous*. Acts xx. 29. Men write *grievousness*, which they have prescribed, when they establish and ratify wicked and oppressive laws. Isa. x. 1.

**GRIN**. See SNARL.

**GRIND**; to bruise small, as meal is bruised in a mill. Anciently they had only handmills for grinding their meal: women and slaves, such as Samson was at Gaza, and the Hebrews at Babylon, and the Chaldeans under the Persians, were usually the grinders; and, it seems, they sat behind the mill. Matt. xxiv. 41. Judg. xvi. 21. Lam. v. 13. Isa. xlvii. 2. Millstones were never to be taken in pledge, as this would have hindered from grinding the daily provision of the family. Deut. xxiv. 6. The Romans had their mills driven with asses or slaves. Nor is it much above six hundred years since windmills were first brought from Asia into Europe. The millstones were hard, the nethermost especially, which was fixed; and so the heart of Leviathan is likened to a piece of it, to represent his undaunted courage and obstinacy. Job xli. 24. The ceasing of the *sound of the millstones* imported the places' being turned into a desolation. Jer. xxv. 10. Rev. xviii. 22. Christ's falling on men, and *grinding* them to powder, denotes his rendering them utterly miserable for their contempt of him; thus he did *grind* the Jewish nation, when their city and temple were utterly ruined, and multitudes slain and enslaved in the most wretched manner. Matt. xxiv. 44. To *grind the face of the poor* is cruelly to oppress and afflict them. Isa. iii. 15. Let my wife *grind* to another; let her become a slave to work at the mill; or let her be defiled by another. Job xxxi. 10. Our jaw-teeth, which chew our food, are called our *grinders*; and *their sound* is brought low when they are lost by old

age, and we have hardly any stumps left to chew our victuals. Eccl. xii. 3, 4.

**GRIZZLED**; having many white spots like hailstones. Zech. vi. 3.

**GROANING** is expressive of great trouble; and of a vehement desire of relief. Exod. ii. 24. The saints *groan earnestly*, and with *groanings that cannot be uttered*: they have a deep and heart-burdening sense of their sins and afflictions; and, with ardent desire, long and cry for deliverance. 2 Cor. v. 2, 4. Rom. viii. 26. The whole creation *groaneth and travaileth in pain*: the irrational part of it, in our earth and air, suffer much abuse and distress on account of man's sin; and will never be happy till at the last day they be delivered from man's sinful abuse, and from the distressful judgments of God; but others understand it, that the gentile world, though anxiously seeking after happiness, never attained it, till the gospel revealed to them true rest and satisfaction in Christ. Rom. viii. 22.

**GROPE** signifies to be deprived of seeing, or reduced to great perplexity and uncertainty what to think or do. Deut. xxviii. 29. Isa. lix. 10.

**GROSS** darkness is what is very thick. Exod. x. 21-23. Isa. lx. 2. Men's heart is *gross* when it is sensual, stupid, and obdurate. Matt. xiii. 15.

**GROUND**. Men and things are said to be brought to, or cast on, the ground, when they are destroyed, or rendered contemptible. Judg. xx. 21. Ps. lxxiv. 7, and lxxxix. 29. Dan. vii. 7, 10, 12. *Fallow ground*, a field that has rested from bearing crops of corn; to *break up our fallow ground*, and not sow among thorns, is seriously to consider our ways, break off our wickedness, and turn our spiritual barrenness into an active bringing forth of good works. Jer. iv. 3. Hos. x. 10. *Wayside ground* denotes careless hearers of the gospel, who never are much impressed with it, and soon lose what impression they have had. *Stony ground* denotes such as, with considerable affection, receive the gospel, and are, for a while, reformed in their life by means of it, but never have it deep-rooted in their heart, and so quickly fall away before temptation. *Thorny ground* denotes hearers, who are, for a considerable time, impressed with the power of gospel-truth, but at last worldly cares prevail, and render it evident that their heart was never changed. The *good ground* bringeth forth thirty, forty, sixty, or one hundred fold, is heart-renewed hearers of the gospel, who, in an upright manner, and in different degrees, bring forth fruit unto God. Matt. xiii. 4-8, 19-23. Mark iv. Luke viii. To be *grounded and settled* in faith is to have a real habit or principle of faith implanted in the heart, to be well established in the knowledge and belief of God's truths. Col. i. 23. See ROOTED.

**GROVE**; a plot of growing trees. Abraham planted a *grove* in Beersheba around his altar, that he might worship God with more privacy. In after-times, the heathens generally erected altars and worshipped their idols in *groves*. God therefore prohibited the Hebrews to plant any trees near his altar; and commanded them to cut down all the *groves* of the Canaanites. Deut. xii. 3, and xvi. 21. In their repeated relapses into idolatry, the Israelites worshipped their idols in *groves*. Judg. iii. 7, and vi. 25. 1 Kings xiv. xv. &c. Sometimes *groves* may denote the idols there worshipped. 1 Kings xviii. 19.

**GROW**; INCREASE. (1.) To spring up; wax bigger. Gen. ii. 5. (2.) To increase or flourish in honour, grace, fruit, multitude. Isa. liii. 2. Mal. iv. 2. Acts xii. 24, and vii. 17. Christ *increased* when he became more famous and esteemed. John iii. 30. Faith is *increased* when it is made more strong, lively, and fruitful in good works. Luke xvi. 5. And the *growth* of grace is called the increase of God. Col. ii. 19. The word of God *increaseth* when it is more fully, clearly, and extensively preached. Acts vi. 7. The young brood of animals, or the fruit of seed sown in the earth, and the good effects of the gospel are called *increase*. Deut. vii. 13, and xiv. 22. 1 Cor. iii. 6, 7. The *latter growth* of hay, after the kings' mowings, may represent the Israelites recovered from their Syrian calamities, by means of Jehoshaphat and Jeroboam the Second, but quickly ruined by the Assyrians. Amos vii. 1.

**GUEST**; one bidden to eat at our table, or lodge in our house. 1 Kings i. 41, 49. Gospel hearers are likened to *guests*; at Christ's invitation, by his ministers or others, they come to his ordinances, professing to feed with him on his fulness. Matt. xxii. 10, 11. The

Chaldeans were *guests* bidden to the Lord's sacrifice; he raised them up and enabled them to execute his vengeance; and they satiated their own pride and covetousness in murdering and spoiling the Jews and nations around. Zeph. i. 7.

**GUIDE**; a leader; director; adviser. Acts i. 16. God is a *guide*: he directs the motions of all his creatures, Job xxxviii. 22; and by his word, Spirit, and providence, he directs his people in their proper course, and comforts them under their troubles. Isa. xlix. 10. A first husband is called a *guide of youth*, Prov. ii. 17; so God was to the Hebrews. Jer. iii. 4.

**GUILE**. See **DECEIT**.

**GUILTY**; chargeable with crimes that expose to punishment. Gen. xlii. 21. He that offends in one point is *guilty of all*; of breaking all the commandments of God; he tramples on the authority which establishes, and fails of that love which fulfils the whole law. Jas. ii. 10. An unworthy partaker of the Lord's Supper is *guilty of the body and blood of the Lord*: he is chargeable with the horrid crime of crucifying Christ afresh, and offering the highest indignity to his person

and righteousness, represented by the symbols of that ordinance. 1 Cor. xi. 27. To be *guilty of death* is to be chargeable with a crime which deserves death by the hand of the civil magistrates. Matt. xxvi. 66. The Jews reckoned him who swore by the gift on the altar *guilty*: that is, bound to perform his oath or vow. Matt. xxiii. 18.

**GULF**; a large breaking in of the sea into the dry land, as in the frith of Forth; or a great rent in the earth. The *great gulf fixed* between Abraham and the rich man may denote the great distance between heaven and hell, and the irremovable hindrances of coming from the one to the other. Luke xvi. 26.

**GURBA'AL**; a place in Arabia the Stony, south of Canaan, and perhaps the same with Petra, the Arabian capital. The inhabitants of it were defeated by the troops of Uzziah. 2 Chron. xxvi. 7.

**GUTTER**; dams or troughs for watering flocks or herds. Gen. xxx. 38, 41. But the *gutter* through which one might enter the city of Jerusalem was perhaps some privy entrance, by which the filth of the city ran out. 2 Sam. v. 8.

## H

**HA, HA**, is expressive of courage and joyful contempt. Job xxxviii. 25.

**HABAKKUK**, the prophet, is said to have been of the tribe of Simeon. He prophesied during the reign of Manasseh, or rather was contemporary with Jeremiah. In his first chapter, he foretells the destruction of Judea and the countries about by the Chaldeans; in the second, he foretells the overthrow of the Chaldeans, for their own oppression and murder of others, and encourages the Jews patiently to wait for it; in the third, he, in a most lofty manner, celebrates God's former appearances for Israel, in bringing them through the Red Sea; in giving his law to them, and in casting out the Canaanites before them: he professes his terrible apprehensions of the Chaldean invasion; begs the Lord would at least mitigate the stroke; and concludes rejoicing in God his Saviour.

**HABERGEON**. (1.) A corselet or coat-of-mail. Exod. xxxviii. 32. (2.) A javelin or hand-dart. Job xli. 26.

**HABITATION**; dwelling; house. God is the *habitation* of his people; in him they find the most delightful rest, safety, and comfort. Ps. xci. 9. Justice and judgment are the *habitation* or *establishment* of God's throne; all his royal acts are founded on judgment and justice; he takes pleasure to execute them; and being executed on our Redeemer, they became the foundation of his exercise of mercy, and performance of his promises to us; by his righteous distribution of rewards and punishments, he supports the honour of his character. Ps. lxxxix. 14. The land of Canaan, the city of Jerusalem, the tabernacle and temple, heaven, and the heart of the saints, are represented as the *habitation* of God; there he did or does signally show himself present, work by his power, or bestow his favour and influence. Jer. xxv. 30. Ezra vii. 15. Exod. xv. 2. Ps. cxxxii. 5, 13. Eph. ii. 22. Eternity is represented as his *habitation*; he is eternal in a manner no other is, nor does his duration increase as that of angels and men. Isa. lviii. 15. He *inhabited* the praises of Israel; he dwelt in the temple where they praised; he owns, deserves, is the object of, and kindly accepts the praises of his people. Ps. xxii. 3. Their first *habitation*, which singing angels left was their original state of holiness and happiness, and their mansions in heaven. Jude 6. A body, soul, or family exercised in holiness is called a *habitation of righteousness*. Job viii. 6. The state of heavenly glory is everlasting *habitations*. Luke xvi. 9. The firmament is the *habitation* of the sun and moon. Hab. iii. 11. The anti-christian state becomes a *habitation of devils* when the infernal nature of her laws and customs is discovered; or when Rome is reduced to a desolate haunt of evil spirits. Rev. xviii. 2.

**HACHILAH**; a hill in the south-east part of Judea, southward of Jeshimon, which was about ten miles

south of Jericho. Here David for a while hid himself from Saul. 1 Sam. xxiii. 19. Here Jonathan the Macabee built the almost impregnable castle of Massada, and whose garrison killed themselves, soon after the taking of Jerusalem by Titus.

**HA'DAD**; three kings of Edom had this name; the last was the son of that king whom David conquered; his friends carried him off from the destructive rage of Joab, and committed him to the protection of Pharaoh king of Egypt. When he grew up, Pharaoh gave him Tahpenches his sister to wife, who bare him a son called Genubath. Informed of king David's death, he took a strong fancy to return to his native country, and recover his kingdom. With reluctance, Pharaoh consented to part with him. He set up for king in some remote corner of Idumea, or perhaps Pharaoh procured him Solomon's allowance to govern Edom as his deputy. It is certain, that towards the end of Solomon's reign he did what mischief he could to the Hebrews. 1 Kings xi. 14-25. 1 Chron. i. 46-51.

**HADADEZER**, **HADAREZER**, son of Rehob, was a powerful king of Zobah in Syria, and appears to have been very troublesome to his neighbours, particularly to Toi, or Tou, king of Hamath. David intending to extend the boundaries of the Hebrew dominion to the Euphrates, as God had promised to give them, he defeated Hadadezer's host, and took 20,000 of them prisoners, and 700 horse, and 1000 chariots. The Syrians of Damascus came to Hadadezer's assistance, but were defeated with the loss of 22,000. David ordered the arms of the Syrians, with a prodigious spoil, particularly an immense store of brass, which he found in the cities of Beten, or Tibhath, and Berothai, or Chin, to be carried to Jerusalem. Glad of the ruin of his rival, Toi sent Hadoram, or Joram, his son, with his grateful compliments and large presents to king David. About seven years after Hadadezer, and three other Syrian princes, assisted the Ammonites. Joab and Abishai gave them a terrible defeat. Hadadezer, intent on resistance, or ruin to the Hebrews, drew together a large body of Syrians from the east of the Euphrates. These the Hebrews routed at Helam, a place about the south-east of Syria (if the name might not perhaps be as well rendered to them), and killed 40,000 of them, with Shobach, or Shopach, their general. Hereon all the kingdoms tributary to Hadadezer became David's servants, and forbore to assist the Ammonites. 2 Sam. viii. and x. 1 Chron. xviii. and xix.

**HA'DAD-RIMMON**; a city in the valley of Megiddo, near to which Josiah was slain, and his army routed by Pharaoh Necho, which occasioned a terrible mourning and consternation in these parts. Zech. xii. 11. 2 Chron. xxxv. 22, 24.

**HADO'RAM**. See **HADADEZER** and **REHOBAM**.

**HA'DRACH**; a city or country near Damascus;

perhaps Hollow Syria, or Adra, a city of it, about twenty-five miles north of Bostra; but whether the burden of the Lord on it imports that it would early, and for many ages, be the rest or residence of a Christian church, or rather, that it would be terribly distressed by the Greeks, Romans, Saracens, Turks, and popish crusades, in their turns, is not agreed. Zech. ix. 1.

**HAGGAR**; an Egyptian handmaid of Abraham. Perhaps she was presented to him by Pharaoh. Sarah, finding herself still more and more unlikely to conceive the promised offspring, advised Abraham to take Hagar to his bed as his concubine. Hagar had no sooner conceived than she contemned her barren mistress. On Sarah's insinuating that Abraham encouraged her in it, he allowed her to do with Hagar what she pleased. Hagar was ill used, and fled off, intending to return home to Egypt. The Lord appeared to her in the wilderness of Shur, directing her to return to her mistress, and humble herself under her hand; and told her she should have a son, called *Ishmael*, whose numerous posterity should dwell in the presence of, or on the south of, Abraham's other posterity; and be remarkable for constant wildness and freedom. Deeply affected with this vision, she called the name of the adjacent well *Beer-lahario*,—*the well of him that liveth and seeth me*; and, all obedient, she returned and submitted herself to Sarah. About sixteen or seventeen years after, her son Ishmael, having marked some hatred or contempt of young Isaac, Sarah begged that he and his mother might be expelled from the family. After God had directed Abraham, and assured him that he would multiply Ishmael's posterity exceedingly into twelve different tribes, Abraham sent off Hagar and her son with a small portion of bread, and a bottle of water. She was chastised for taking her to his bed, and she for her haughtiness. He perhaps intended to send more provisions after her, and she missed it. In going towards Egypt, she lost her way in the wilderness of Beersheba. Her water failed, and her son became faint. Unwilling to see him breathe out his last, she left him under a tree whose shadow might be refreshing, withdrew to the distance of a bowshot, and sat down and wept. The Lord called to her from heaven, comforted her, and showed her a well of water for their refreshment. After they had drunk to satisfaction, she filled her bottle, and they went on till they took up their residence in the desert of Paran, where she procured one of her country women for a wife to her son. Gen. xvi. and xxi. She and mount Sinai, which perhaps pertained to her seed, were an emblem of the covenant of works and ceremonial law, to which all that now cleave, in opposition to Christ, are slaves to Satan, and outcasts from the family of God, as we see verified in the present state of the Jews. Gal. iv. 24. At least part of her descendants were called *HAGARITES* or *HAGARENES*. In the days of Saul, the Reubenites and Gadites attacked the Hagarites that dwelt on their borders, and cutting off their army, seized on their territory eastward of Gilead. The Hagarenes assisted the Ammonites and Moabites against Jehoshaphat, and were miserably cut off. About the time of Jeroboam the Second, or soon after, the Reubenites and Gadites with 44,000 defeated the Hagarites, then governed by Jetur. Nephis and Nodab took 100,000 of them prisoners, with an immense body of flocks and herds. 1 Chron. v. Ps. lxxxiii. See *ABABIA*.

**HAGGAI**; the first of the three Jewish prophets that flourished after the captivity. He was probably born in Chaldaea; and in the sixth month of the second year of Darius Hystaspes, he began his public work of prophesying, about seventeen years after the return from Babylon. He, together with Zachariah, mightily excited and encouraged their brethren to finish the building of the temple. He remonstrated how improper it was for the temple to lie in ruins, while their own houses were so fine; and that their neglect of God's house and honour had provoked him to blast their outward enjoyments. He assured them, that after terrible convulsions of the nations, the Messiah should appear in the flesh, teach in the courts of the second temple, and render it more glorious than the first. Ezra v. 1, 2. Hag. i. and ii.

**HAIL**. (1.) It appears to be formed of rain-drops, frozen in their descent through the middle region of the air. It often attends thunder and lightning; and sometimes hailstones have sulphurous matter enclosed in them. In April 29, 1697, there was a terrible storm of

hail in Cheshire and Lancashire; several of the stones were about five or six inches round, and about half a pound weight. On May 4th, there was a storm in Hertfordshire, whose stones were from ten to fourteen inches about. Casper Weser tells us of a hail-storm in Zurich, in Switzerland, whose stones, when carried to a considerable distance, weighed a pound. In 1510, after a terrible darkness, there was a storm of hail in Italy, whose stones were bluish, and of so terrible a weight, that most of the animals without doors were destroyed. Terrible hail was part of one of the Egyptian plagues, Exod. ix. 24; and by terrible hail-stones did God discomfit the allied army of the Canaanitish kings. Josh. x. 11. God's judgments on nations are likened to a hail-storm: how oft, sudden, and dreadful! and by the direction of heaven, they easily destroy men's persons and property. Isa. xxviii. 2. Rev. vii. 7, and xi. 17, and xvi. 21. (2.) **HAIL**! as a word of salutation, imports a wish of prosperity and comfort to any one. Mark xv. 18. Luke i. 28.

**HAIR**. The Hebrews were not allowed to cut their hair, nor make themselves bald in the manner of the heathen, Deut. xvi. 1; but, it is said, the priests, while they served at the temple, cut off the hair of their beard with scissors once every fortnight. Nazarites were never to cut off their hair during the time of their vow. Samson having broken his vow, by suffering his hair to be cut, God deprived him of his extraordinary strength, Num. vi. 5-9. Judg. xvi. 1; but, at the expiration of the vow, Nazarites shaved it off. Num. vi. 18, 19. Acts xviii. 18. The Levites at their consecration shaved off all their hair. Did this signify Christ's freedom from sin, and our duty to mortify it? Num. viii. 7. Did the leper's shaving off all his hair at his purification denote our mortifying the deeds of the body, when we are cleansed by the blood and spirit of Christ? Lev. xiv. 8, 9. Black hair was an emblem of beauty and vigour. Sol. Song v. 11. *White hair*, or *hair like pure wool*, an emblem of gravity, antiquity, and wisdom. Rev. i. 14. Dan. vii. 9. *Gray hairs* here and there on Ephraim imported the decaying condition of the kingdom of the ten tribes; that, by consuming corruptions, intestine commotions, and the Assyrian ravages, it was fast hastening to ruin. Hos. vii. 9. *The hair on the church's head like purple* is saints weak in themselves, but rooted and grounded in Christ; washed in his blood, and in honour to him; and the good works of saints flowing from a solid hope of eternal life, and a conscience washed in Jesus' blood. Sol. Song iv. 1, and vii. 5. The locusts of the fifth trumpet *had hair like women*: the Arabs put up their hair in the manner of women; and the antichristian clergy were effeminate to an uncommon degree. Rev. ix. 8. *By the cutting off hair* is sometimes denoted God's destroying a people small or great. Isa. vii. 20. Ezek. v.

**HALE**; to draw by force. **HALF** a man's days is a short time. Ps. lv. 23. Perhaps *half the valley* should be read, *from the middle of the river*, viz. Arnon. Deut. iii. 16.

**HALLOW**. (1.) To set apart to a holy use. Exod. xxviii. 30. (2.) To use and improve holily, in holy exercises. Jer. xvii. 22. God's name is *hallowed* when his glory is advanced by himself; and when men exert themselves to glorify and honour him. Matt. vi. 19. **HALT**; cripple. *Halt*ing denotes falling into snares and trouble, Ps. xxxviii. 17. Jer. xx. 10; or continuing in doubt which to choose. 1 Kings xviii. 21. *Her that halteth*: i. e. Jews weak and unresolved to return to their own land. Mic. iv. 6. Zeph. iii. 9.

**HAM**; the youngest son of Noah, who mocked at his father's shame, and whose posterity was cursed on that account. He had four sons, viz. Cush, Mizraim, Phut, and Canaan. His posterity peopled Africa, and part of the west of Asia. They have been generally most wicked and miserable, and few of them have hitherto enjoyed the light of the gospel. From him the land of Egypt was called Chemia, or land of Ham. There was another place on the east of Jordan called Ham; but whether it was Rabbah, which Stephanus calls Ammana, or Hamath, the city of Tou, which the Targum calls Hemta, cannot be ascertained. Gen. xiv. 5. Part of Ham's race dwelt anciently on the south borders of the tribe of Simeon. 1 Chron. iv. 40.

**HA MAN**, the son of Hammedatha, a descendant from Agag the Amalekite. When he was promoted by Ahasuerus, and made prime minister of the Persian empire, and all the servants of the court were ordered

to bow to him, all but Mordecai the Jew obeyed. Haman thought it below him to revenge this affront on Mordecai alone: he resolved to cut off the whole nation of the Jews that were in the Persian empire. He cast lots for the luckiest day to accomplish his design. The lot, directed of God, fell on the thirteenth day of the twelfth month: and so the execution was put back almost a whole year, that Providence might gradually counteract it. Meanwhile, Haman represented the Jews to king Ahasuerus as a nuisance and burden to the kingdom on account of their different laws and customs, and begged they might be utterly extirpated, and he would pay 10,000 talents of silver to the exchequer, as a full balance for the loss of their tribute. Ahasuerus replied that he freely allowed him to extirpate that people. Haman immediately despatched letters in the king's name to all the provinces of the empire to massacre the Jews among them on the day appointed, and to take their wealth for a prey. He mightily rejoiced in his success and wealth; and the more that queen Esther had invited him only along with the king to her banquet; but signified that it galled his spirit to see Mordecai the Jew sitting at the king's gate. Zeresh his wife, and other friends, advised him to erect a gallows immediately, and get the king's allowance to hang Mordecai thereon. A gallows was erected about seventy-five or ninety feet high: and he went in next morning to ask the king's leave to hang Mordecai on it: but the king prevented his request by ordering him to array Mordecai in the royal apparel, and as his page lead his horse through the city of Shushan, and proclaim that he was one of the king's chief favourites. Stung with grief, he hastened home as soon as his task was finished, and told his wife and friends what had happened. They told him that his fall, begun before Mordecai, was a sad omen of the fatal consequences of his project against the Jews. That very day Esther accused him as the intended murderer of her and her nation; and begged the king would interpose for their lives. Ahasuerus having got out in a rage, Haman fell at the queen's feet to implore her intercession for his life; the king returning reproached him as attempting to stain the honour of his bed. Glad of Haman's downfall, the servants covered his face; and Harbonah, the chamberlain, told the king that Haman had prepared a gallows to hang Mordecai the preserver of the king's life: Ahasuerus ordered him to be hanged upon it directly. Not long after, his ten sons shared the same fate. Esth. iii. v-vii. and ix. See **FEAST OF PURIM**.

**HAMATH**: Canaan had a son of this name who was the father of the Hamathites, 1 Chron. i. 16. Gen. x. 18; and from whom, it is possible, the places called Hamath, or Hammath, derived their name. There appears to have been several Hamaths: (1.) Hamath, a country where Solomon built store-cities, which perhaps was about Hammon, or Hammath-dor, in Galilee, where the crops were exceeding plentiful; if it was not the same with *Hamath-Zobah* on the south-east of Syria near Tadmor, and which was the only city that Solomon appears to have warred against, 2 Chron. viii. 3, 4. (2.) Hamath, a city of Naphtali, near the entrance into Hollow Syria. Josh. xiii. 5, and xix. 35. Which of these two Hamaths Jeroboam restored to Israel we know not certainly, though most probably it was Hamath-Zobah. (3.) Hamath the great, which seems to be the same as Epiphania, or Emesa, cities pretty far northward in Syria, Amos vi. 2; whether it was this or Hamath-Zobah, of which Toi was king, cannot now be ascertained.

**HAMMER**. God's word is like a hammer; with it he breaks our hearts, and fastens the nails of his convictions therein. Jer. xxiii. 29. Babylon was the hammer of the whole earth; the Chaldean armies broke in pieces and subdued a multitude of nations. Jer. i. 23. Nah. i. 1.

**HAMONAH**; the name which Ezekiel gives to a city, and *Hammon-gog*, the name he assigns to a valley, import that multitudes of Gog, or the Turks, shall be killed in some place of Canaan. Ezek. xxxix. 11, 16.

**HAMOR**, or **EM MOR**. See **JACOB**, **SHCHEM**.

**HANA NI**. See **ASA**.

**HANANIAH**. See **SHADRACH**; **JEREMIAH**; **NEBEMIAH**.

**HAND**, especially the right, being the member so much used in business, is much used in metaphorical language. *Pouring water on one's hands* imported

serving of him. 2 Kings iii. 11. *Washing of hands* imported profession of innocence, Deut. xxi. 6. Matt. xxvii. 24; or a solemn purgation of one's self in Jesus' blood, and a resolution to maintain a holy practice. Ps. xxvi. 6. *Kissing of the hand* to a thing imported adoration of it. Job xxxi. 27. The consecration of the priests was called a *filling of their hands*, because part of the consecrated offerings was put into their hands. 1 Kings xiii. 33. *Leaning on one's hand* imported the familiarity of a superior with his inferior. 2 Kings v. 18, and vii. 17. *Striking of hands* imports undertaking as surety for one's debt or good behaviour. Prov. xvii. 18, and xxii. 26. *Putting the hand under the thigh* was an ancient form of swearing: but that it signified subjection to the person under whose thigh the hand was put, or a belief of the Messiah's proceeding from his loins, we dare not peremptorily affirm. Gen. xxiv. 2, and xlvii. 29. *Giving of the hand* imports making a covenant with one, or serving him. 2 Kings x. 15. Lam. v. 6. 1 Chron. xxix. 20. *Stretching out the hand to God* imports earnest prayer for his favours, and solemn dedication of ourselves to him. Ps. lxxvii. 31, and cxliii. 6. *Lifting up the hand* in affirmation was a form of solemn swearing much used anciently. Gen. xiv. 22. *Lifting up the hands* in prayer, or by the priests in blessing, imported solemn wishing of blessings to come from God, Lev. ix. 22; but to *lift up the hand* against a superior is to rebel against him. 2 Sam. xx. 21. *To put forth the hand* against one is to kill him. 1 Sam. xxiv. 10. *To put our hand to our neighbour's goods* is to steal them. Exod. xxii. 8, 11. *To lay the hand on the mouth* imports silence and an acknowledgment of guilt. Job xl. 4. Mic. vii. 16. *To lay hands angrily* on persons is to apprehend and smite them. Exod. xxiv. 11; or seize on their country. Isa. xi. 14. *Witnesses laid their hands on the head of the person accused*; importing their solemn charging him with guilt, or their readiness to be the first in stoning him. Deut. xiii. 9, and xvii. 7. The Hebrews *laying their hands on their sacrifices* before they were slain imported solemn confession of their sin, and of their deserving to die; their ceremonial translation of their guilt on the victim, and profession to trust in Jesus, the great sacrifice for their atonement. Lev. i. 4, and xvi. 21. *Laying on of hands* was used in setting apart men to an office; thus Moses publicly set apart Joshua to the office of governor. Num. xxvii. 18. So the Levites under the Old Testament, and ministers under the New, were set apart to their offices by laying on of hands. Num. viii. 10. Acts xiii. 3. 1 Tim. iv. 14. This form was also used in blessing of persons; so Jacob blessed Joseph's children, Gen. xlviii. 14; and so Jesus blessed the little children brought to him. Mark x. 16. The miraculous gifts of the Holy Ghost were conferred by laying on of the apostle's hands. Acts viii. 17, and xix. 6. *Hiding the hand* in the bosom denotes great inactivity or sluggish aversion to do or receive any thing. Prov. xix. 24. *Clapping of hands* denotes great joy and rejoicing. Ps. xlvii. 1; and the *clapping of hands* by trees and floods denotes universal joy and gladness. Isa. lv. 12. Ps. xcvi. 8; but sometimes it denotes contempt and noisy derision. Ezek. xxv. 6. Job xxiv. 37. With respect to station, the seat on the right-hand was honourable, that on the left not so much so. Matt. xx. 21. With respect to the points of the heavens, the left-hand signifies the north, and the right-hand the south; and yet sometimes it may only signify different quarters, Gen. xiii. 9; and so our *turning from God's law to the left-hand* or *to the right* imports our following it most exactly in every point, neither indulging ourselves in neglect of what it requires, nor pretending to go beyond it. Josh. i. 7, and xxiii. 6. Prov. iv. 27. God's *standing at men's right-hand* imports his regard to them, and readiness to plead their cause and assist and comfort them. Ps. xvi. 8, and cix. 31. Satan's *standing at men's right-hand* imports his accusing of them, hindering them from their proper work; and his readiness to torment them. Zech. iii. 1. Ps. cix. 6. In giving alms we are not to let our left hand know what our right hand doth; i. e. we are to bestow them with all proper secrecy, and with no proud ostentation. Matt. vi. 3. *Though hand join in hand*, i. e. though all men should use their most vigorous and united efforts to protect a wicked man, he shall not go unpunished. Prov. xi. 21. *To be in the hand* of persons is to be in their possession, or under their management, or under their power

and dominion. Job xii. 6. Gen. xxxix. 6. 2 Kings xxi. 14. Ps. xxxi. 15. A darling and apparently pleasant and profitable lust to be mortified is likened to a *right hand*, or foot, or eye, to be cut off or plucked out. Matt. v. 29, 30, and xviii. 8, 9. To have *one's life or soul in his hand* is to be in extreme hazard of death. 1 Sam. xix. 5. Job xiii. 14. Ps. cxix. 109. As hands are the instruments of acting, doing, or receiving, they are often the emblems of power, and work. God's *hand*, or *right hand*, signifies his power and the exertion thereof, either in a way of mercy or wrath. Ps. lxxiii. 8. Deut. xxxiii. 4. So his powerful influence to instruct or support a prophet is called his *hand* being on or with him. 1 Kings xviii. 46. Ezek. i. 3, and iii. 14. His judgments executed are called his *heavy hand*. 1 Sam. v. 11. His *stretching out his hand* imports the exertion of his power to protect and deliver his friends, or terribly to punish his foes, Exod. iii. 20; or his continuing to threaten men with further strokes. Isa. ix. 12, and xiv. 26, 27. *He will not stretch out his hand to the grave, though they cry in his destruction*. Let friends mourn ever so bitterly, God will not by his power bring me or any other dead man to life again; nor will he pursue me farther than the grave with his judgments. Job xxx. 24. God *plucks his hand out of his bosom* when he exerts his power for the deliverance of his people, and *withdraws* it when he forbears to help, comfort, or deliver them. Ps. lxxv. 11. *Christ sits at God's right-hand*; he is enthroned in his highest favour, and in the highest honour and authority. Rom. viii. 34. Christ's *hands* as gold rings set with the beryl, and which embrace his people, are his divine, well-ordered, and glorious power and offices, whereby he saves, supports, and comforts us. Sol. Song v. 14, ii. 6, and viii. 3. His *stretching out his hands* to men, in the offer of the gospel, denotes his earnest calling of them, his readiness to receive them and supply them out of his fulness. Isa. lxx. 2. Prov. i. 24. Length of days is in his or Wisdom's *right hand*, and in his *left* riches and honour. In receiving and walking in him in a wise and well-ordered conversation, there is to be had life and happiness both here and hereafter. Prov. iii. 16. He has the stars or ministers in his *right hand*; he supports, protects, and governs them. Rev. i. 16. Angels and ministers have the *hands of a man*; they act with knowledge and affection. Ezek. i. 8. *Hands weak or hanging down* denote persons dispirited and unfit for action. Job iv. 3. Heb. xii. 12. *To lift up the hands* to God's commandments is to be devoted to and earnest in obeying God's law in our practice. Ps. cxix. 48. *Clean and holy hands* denote a blameless and holy practice. Ps. xxiv. 3. 1 Tim. ii. 8. *Hands defiled and bloody* denote a practice corrupt and murderous. Ezek. xxiii. 37. Isa. i. 15. *Slack hands* import a careless, inactive practice. Prov. x. 4. Faith, whereby we receive Christ, and every good thing, and work by love, is *hands dropping with myrrh* on the handles of the lock, sweetly influenced by the Saviour's power and love, in desiring to admit him into the heart. Sol. Song v. 5. To do a thing *by the hand* of others is to do it by their assistance, Exod. iv. 12. Lev. viii. 36, and x. 11, and xxvi. 46, &c.: and so wicked men are called the *hand of God*; as by them he executes much of his providential work on earth, particularly in correcting his people. Ps. xvii. 14.

**HANDBREADTH**, a measure of about four inches. *Our days are as a handbreadth*; they are very short, and their shortness ought to be ever before us. Ps. xxxix. 5.

**HANDMAID**, a woman-servant. Women in general are so called, in the language of humility. Ruth iii. 9. Ps. cxvi. 16.

**HANDWRITING**. The ceremonial law is called a *handwriting* against us; its rites witnessed guilt and desert of death; and it was a means of shutting out the gentiles from the church of God. Col. ii. 14.

**HAND-STAVES**; darts cast by the hand. Ezek. xxxix. 9.

**HANES**. See TAH'PANRES.

**HANG**. God *hath* the earth upon nothing; by mere power he preserves it in its proper place, a ball surrounded at immense distance by the visible heavens. Job xxvi. 27. On the two commandments of loving God and our neighbour *hang* all the law and the prophets; every duty pointed out in the law and prophets is comprehended in these two things; and every

history, doctrine, promise, and threatening tends to promote this love. Matt. xxii. 40.

**HANGING**; an ancient PUNISHMENT. Gen. xi. 22. Josh. viii. 29. The *hanged* malefactors of Israel were not to remain on the tree all night. They were emblems of Christ's being cursed and crucified for us, and of his satisfying the penalty of the broken law by his death, and thereby removing the iniquity of a land in one day. Deut. xxi. 23. Gal. iii. 13. Crucifixion is called *hanging*. Luke xxiii. 39. Acts v. 30. *Hangings*, curtains. Exod. xxvii. 9.

**HAN'NAH**. Her husband, Elkanah, was a Levite of mount Ephraim, the seventeenth in descent from Kohath the son of Levi, and had two wives, Hannah and Peninnah. The former was exceeding pious, and the darling of her husband; but the latter had children, and mightily upbraided Hannah with her want of them. As Elkanah and his whole family attended one of the solemn feasts at Shiloh, of his share of his sacrifices he at their feasts gave Peninnah and her children their several portions, but to Hannah he gave the best part of the peace-offering that fell to his share, or best part of the passover lamb. At these entertainments it was Peninnah's common practice to reproach Hannah with her barrenness. Hannah at last took it so ill, that she could eat none. To comfort her, Elkanah told her that his distinguished regard to her was better than ten children. After eating a little, Hannah retired to the court of the tabernacle, prayed with great fervour for a child, and vowed to surrender him, as a Nazarite, for life, to the service of God. Eli, the high-priest, observing her lips move, but not hearing her words, upbraided her as if she had been drunk. She told him her case, and he wished the Lord might grant her request. Divinely impressed that he would grant it, she went home cheerful. She had scarcely returned to Ramah, the place of their abode, when she conceived; and in due time bare him, and called him *Samuel*, because she had *asked* him of, and *lent* him to, the Lord. After she had weaned him, and he was about three years old, she carried him to Shiloh; and with an oblation of three bullocks, an ephah of flour, and a bottle of wine, presented him before the Lord, and put him under Eli's tuition; representing, that as she had obtained him by prayer, so she had given him up for life to the service of God. On this occasion she composed an elegant hymn, celebrating the holiness, greatness, wisdom, power, and mercy of God. At an after-feast, as she gave Eli a coat for her son, he blessed her, and wished her more children. She bare other three sons and two daughters, while it seems Peninnah's children died. 1 Sam. i. and ii.

**HA'NUN**; the son and successor of Nahash king of the Ammonites. Persuaded by evil counsellors, he used David's ambassadors, sent to him with compliments of condolence after his father's death, as if they had come to spy the country, where it might be most easily attacked; he ordered to shave their beards, and cut off their clothes by their middle. He immediately thought how ill this would be taken, and prepared for a war with the Hebrews. Once and again he procured an assistant army from the Syrians; but all his forces being defeated in sundry battles, and the Syrians giving up with him, his whole kingdom was taken, and Rabbath his capital, after a siege of some months, destroyed: his crown, weighing or worth a talent of gold, and all he had, being seized by David, it is probable himself was slain, and his brother Shobi, who brought victuals to David at Mahanaim, made deputy-governor of the kingdom under David. 2 Sam. x. xi. xii. and xvii. 27-29.

**HAPPY**. Some are happy only in the opinion of themselves or others; as is indeed the case of all wicked men; there being no solid happiness but in reconciliation to and enjoyment of God, who is *happy* in himself, and the author of all happiness to his creatures. Gen. xxx. 13. Jer. xii. 1. Mal. iii. 15. The saints are truly *happy* because God is their portion; their life of fearing and serving him is the best; they are *corrected* by him for their profit; and their suffering for righteousness is their honour, and shall be rewarded by him. Ps. cxlv. 15, and cxxviii. Job v. 17. 1 Pet. iii. 14. Matt. v. 3-10. Luke vi. 20-23.

**HA'RAN**, the eldest son of Terah and brother of Abraham, and father of Lot, and of two daughters, viz. Milcah and Iscah. As he died young, it seems his two brothers married his two daughters, Abraham, Iscah. or Sarah, and Naur, Milcah. Out of respect to his

memory, it is probable that his father called the place of their future abode HARAN, HARA, or CHARRAN. Gen. xi. 27, 32. Acts vii. 2. Here Terah died; and Jacob dwelt with his uncle Laban. Gen. xxvii. 45, and xxix. It seems to have been situated between the rivers Chebar and Euphrates, considerably northward of the place where these rivers met. The natives carried on a trade with the Tyrians. Ezek. xxvii. 23. Near this place Crassus the Roman general, and almost all his army, were cut off by the Parthians.

**HARD.** Besides its natural signification of the hardness of matter, it signifies, (1.) Powerful; having much influence; thus the sons of Zeruiah were *too hard* for David to get any of them punished. 2 Sam. iii. 39. (2.) Difficult; what can scarcely be got done, or understood; hence we read of *hard* causes, questions, and language. Exod. xviii. 26. 1 Kings x. 1. Ezek. iii. 5. (3.) What is cruel, insupportable, troublesome, and unmerciful; hence we read of *hard* bondage, a *hard* saying, a *hard* man. Exod. i. 14. John vi. 60. Matt. xxv. 24. *Hardness of spirit* expresses great inward sorrow and trouble. 1 Sam. i. 15. *Hardness of heart* imports stupidity and obstinacy in sinning. Ezek. iii. 7. *The way of transgressors is hard*; they are obstinate in their sin, and their course is disagreeable and dangerous. Prov. xiii. 15. *Manifold troubles* are called *hardness*, because difficult to be borne. 2 Tim. ii. 3. *God's hardening men* imports his justly withholding his gracious influences from them; his casting them into such circumstances, as their corruption will improve to bad purposes; and his permitting Satan, sinful companions, and their own lusts, to draw them into one sin after another, and thus render them bold and obstinate in wickedness. Exod. iv. 21, vii. 3, xiv. 4, 17, xix. 12, and x. 10, 27. *Men harden their heart*, face, or neck, when they grow more and more obstinate and impudent in wickedness, and refuse to be reclaimed. 1 Sam. vi. 6. Jer. v. 3. Prov. xxix. 1. *To harden one's self in sorrow* is with bravery to endure violent pains from an eager desire of death. Job vi. 10.

**HARE;** a well-known animal, with a short tail, black eyes, double fore teeth, single under teeth, and no tusks. It has long ears, by which it hears quickly; its feet are excellently formed for running, especially uphill, the fore-legs being shortest. It is very timorous and lustful. Moses is not the only writer who affirms that hares chew the cud. Aristotle says, it has a rumen similar to other beasts that chew the cud. It was unclean under the law, as it did not divide the hoof, and might be an emblem of sinners, fearful, unbelieving, and given to fleshly lusts. Lev. xi. 6. Deut. xiv. 7.

**HARLOT.** See WHORE.

**HARNESS;** the furniture of a horse, to render him fit for work, or war, Jer. xlii. 4; but it is more frequently taken for a set of defensive armour, as a coat-of-mail, brigantine, and habergeon. 1 Kings xxii. 34. The children of Israel went up out of Egypt *harnessed*, girded as for war; but the word may be rendered, *by five in a rank*. Exod. xiii. 18. He that *puts on his harness* ought not to boast as he that *puts it off*: he that only prepares for battle ought not to boast as if he had gotten the victory. 1 Kings xx. 11.

**HAR'ROD;** a place in the valley of Jezreel near the foot of mount Gilboa, and seems to have had its name from the *trembling* of the Hebrews or Midianites near to it. Here Gideon mustered his army, Judg. vii. 1; and here Elikah and Shammah, two of David's mighty men, seem to have been born. 2 Sam. xxiii. 25. 1 Chron. ii. 27.

**HAR'OSHEETH** of the gentiles; a city of Galilee, near the lake of Merom, near which many heathens dwelt; where Sisera resided; and to the very gates of which his routed army was pursued. Judg. iv. 2, 16.

**HARP.** The kind invented by Jubal, the descendant of Cain, and used by the ancients, is now disused. It was composed of a base or hollow-sounding belly, with two branches raised on the sides, to which were fastened three, six, or nine strings, which, when played on with the fingers, or with a bowstring, gave a very agreeable sound. From Isaiah's saying that his *bowels sounded in mourning* as a *harp*, and from other evidences, it appears that its sound was of a grave and querulous kind; its very name, KINNOH, signifies what is sad and lamentable. Solomon's harps were of wood. 1 Kings x. 12. Harps were used both in sacred and civil music. 1 Sam. xvi. 16, 23. During the captivity in Babylon, the Levitical singers hung their harps, as useless, on

the willow-trees on the bank of the Euphrates and other rivers of Chaldaea. Ps. cxxxvii. 2. The Greeks and Romans learned the use of the harp from the eastern nations. The modern harp is of a triangular form, having three rows of strings, and, being held upright between the knees, is played on with both hands, and has a sound somewhat similar to that of the spinnet. *Playing on the harp* often denotes grave and cheerful praise of and thanksgiving to God. Ps. xxxiii. 2, xliii. 4, and cxlix. 3. The saints are likened to *harpers*, because with gravity, cheerfulness, and holy skill, they praise the Lord for his goodness. Rev. v. 8, and xiv. 2.

**HART.** See DEER.

**HARVEST.** The harvest, or time of cutting down and gathering in the fruits of the earth, is different according to the soil and warmth of countries. In Canaan it began in March, and was finished about the middle of May. As the harvest is a time of great importance for laying up provisions, any time of painful labour is called *harvest*. Hence a *sleepier in harvest* causeth shame to himself and his friends. Prov. x. 5. A time of God's destructive judgments, whereby he puts down many, and carries them into the eternal state, is likened to a *harvest*; hence we read of a *harvest* on Babylon and Judah. Jer. li. 33. Hos. vi. 11. "A people ripened by sin for destruction are likened to a *harvest*, or crop ready for the sickle of God's vengeance. Isa. xlviii. 5. Joel iii. 13. Rev. xiv. 15. A favourable opportunity afforded to ministers labouring with much success in the work of the gospel, cutting men off from their natural state, and gathering them to Christ, is called a *harvest*; and men disposed by Providence for receiving the gospel are likened to a *ripe crop*. Matt. ix. 36, 37. John iv. 35, 36. A season of mercy, in which a nation or people is favoured with opportunities to escape impending judgments, or to secure important benefits, is called a *harvest*. Jer. viii. 20. The day of judgment is likened to a *harvest*; then all things shall be ripe for a dissolution; the frame of nature shall be broken up; men's condition shall be quite altered; the saints shall be gathered into Christ's garner, his heavenly mansions, and the wicked cast into hell-fire. Matt. xiii. 30, 39-42. The Assyrians were like *harvest-men*; they destroyed the nations, cut them down, and even *gleaned*, cutting off the remnant that were left. Isa. xlvii. 6.

**HASTE; HASTEN.** To hasten righteousness is to execute judgment and justice with all proper speed. Isa. xvi. 5. *To hasten to the coming of the day of God* is earnestly to long after and prepare for the last judgment. 2 Pet. iii. 12. *Hasty* persons are such as are rash and inconsiderate, Prov. xiv. 29; or who are very active, furious, and speedy in their march. Hab. i. 6. The *hasty* fruit is what is ready before the ordinary time. The suddenly-approaching judgments of God are likened to it. Isa. xxviii. 4.

**HATE.** (1.) To bear an ill-will to one. God and his people *hate* sin; enemies *hate* one another; and unregenerate men *hate* God. Jer. xlii. 4. Rom. vii. 15. Ps. xxxiv. 21. Rom. i. 30. God *hated* the Jewish new-moons, and feasts, and sacrifices, and solemn assemblies, on account of the sinful manner in which they were observed. Isa. i. 13, 14. (2.) To want love to persons. Thus God *hated* Esau; he did not elect him to everlasting life; he did not choose his seed to be his peculiar people, nor show saving kindness to him, or to many of them. Mal. i. 3. Rom. ix. 13. A parent *hates* his child, i. e. wants proper love to him, when he forbears to inflict on him due correction for his real good. (3.) To love far less ardently: so sometimes the Jews had a *hated* and a beloved wife. Deut. xxi. 15. We must *hate* father and mother in comparison with Christ; that is, we must love them far less than him. Luke xiv. 26.

**HATEFUL;** odious; deserving to be hated. Sinners, being full of hatred against God, deserve to be hated, Tit. iii. 3; and birds, such as ravens, owls, kites, vultures, are *hateful*. Rev. xviii. 2.

**HATRED;** a deeply rooted ill-will towards any one, disposing us to vex, injure, and destroy him. 2 Sam. xiii. 15. *Hatred* of our neighbour is accounted murder before God, 1 John iii. 15; and he reckons us guilty of this *hatred*, if we suffer our neighbours to lie in sin; or go on in it, without reproving him in a serious and faithful manner. Lev. xix. 17. Wicked priests are *hated*; are very hateful and often malicious and fearful means of variance between God and men, and between man and man. Hos. ix. 8.



**HAVEN**; a seaport where ships lie at rest. Zebulun was a *haven for ships*; that tribe had convenient harbours in their part of the coast of the Mediterranean Sea. Gen. xlix. 13. A place on the east end of Crete was called the *fair*, or beautiful, *haven*. Acts xxvii. 8.

**HAVILAH**. (1.) The second son of Cush, and grandchild of Ham. It is probable that he and his posterity peopled and gave name to the land of Havilah, on the north-west of the Persian Gulf, and which was the east border of the Ishmaelites and Amalekites. Gen. x. 7, and xxv. 18. 1 Sam. xv. 7. (2.) The twelfth son of Joktan, whose posterity were probably the Chaldeans, or Avallites, that dwelt near the Sabaeans, on the Avallitic bay, southward of the former Havilah. Gen. x. 27. Calmet and Reland will have Havilah to be Colchis, on the east of the Euxine Sea; and it is true, there was fine gold there in the earliest ages, which the inhabitants gathered in sheep-skins, with the wool on, as it ran down the rivers when swollen; and hence probably sprung the fable of the golden fleece; but as we have already rejected their situation of Eden, and will do Calmet's of Ophir, we cannot admit this of Havilah.

**HAVOC**. See RUIN; WASTE.

**HA'VOth-JA IR**; the villages or hamlets of Jair; which lay on the north or north-east of mount Gilead. Num. xxxiii. 41.

**HAURAN**, or AU'RANITIS; a country on the north-east of Canaan, near Damascus. Since, according to Luke, Philip ruled over Iturea, Trachonitis, and according to Josephus, over Batanea or Bashan, Auranitis, and Trachonitis, one is tempted to think Iturea is the same with Auranitis. Jerome mentions Hauran as a city in the wilderness of Damascus; but Abulfeda, an Arabic prince, informs us that Bozrah, or Bqstra, was the capital of Hauran. Ezek. xlvii. 18.

**HAWK**; a well-known bird. There are nine or ten principal kinds of hawks, viz. falcons, goshawks, sparrow-hawks, &c. Hawks are quick-sighted, swift-winged, ravenous, and very courageous. Men formerly trained them to catch fowls, hares, &c. In the winter they migrate to warmer climates. Deut. xiv. 15.

**HAZAE'EL**. It is probable he was the Syrian general, after Naaman, who possibly gave up his post, rather than lead armies against the Israelites. Elijah had been divinely ordered to anoint Hazael king over Syria. Elisha, about eleven years after Elijah's translation, went north to Syria. Benhadad the king being sick, sent Hazael to the prophet to inquire if he should recover. Elisha replied, that though his disease was not mortal, he would never recover. He also with tears told Hazael, that he foresaw the horrid barbarities which he would exercise on the Israelites. Hazael replied, that he had neither power nor inclination to do these horrid things. Elisha told him that he would become king of Syria, and then do them. Hazael returned to his master, and said he would certainly recover; but next day he stifled him with a wet cloth, and by his influence in the army, seized the throne. Almost immediately afterward, when Jehu gave up the siege or care of Ramoth-gilead, to fix himself on the throne of Israel, Hazael took the opportunity to ravage almost all the country of Reuben, Gad, and Manasseh beyond Jordan. He burned their cities with fire; dashed their children to pieces, and ripped up their women with child. 2 Kings viii. 7-13, and x. 32, 33. After the death of Jehu, he invaded the kingdom of the ten tribes westward of Jordan, and reduced the country to a desert. 2 Kings xiii. 3, 7, 22. About the forty-fourth year of his reign, he took Gath from the Philistines, and marched to lay siege to Jerusalem; but Joash, by large presents, diverted him; the very next year, a small army of Syrians invaded Judea, and defeated Joash's mighty host, slew his princes, and carried off a great spoil. 2 Kings xii. 17, 18. 2 Chron. xxiv. 23-25. After Hazael had reigned about fifty years, he was succeeded by Benhadad his son, about A. M. 3170.

**HA'ZARMA VETH**; the third son of Joktan, and the father of the Adramytes, Chatramotites, or Chatramonites, in Arabia Felix. There is still a place in the south parts of that country called Hadramaut, which is the Arabic pronunciation of Hazarmaveth. Gen. x. 26.

**HA'ZOR**. (1.) A strong city on the west side of the lake of Merom, and the capital of the principal kingdom of the Canaanites in those quarters. Joshua, having routed Jabin the king of it, and his allies, burnt it with fire, and afterward gave it to the tribe of Naphtali. Josh. xi. 10, and xix. 36; but the Canaanites again

erected a kingdom in it, and Jabin governed it. Judg. iv. 2. Possibly Barak burnt it a second time. Solomon seems to have repaired it. 1 Kings ix. 15. Tiglath-pileser took it, and transported the inhabitants to his eastern territories. 2 Kings xv. 29. (2.) A noted city and capital of a kingdom of Arabia the Rocky. Whether some Canaanites who had fled from the northern Habor when it was destroyed had built this, I know not. Some think it was the same with Petra; but it is far more certain that the Chaldeans took and demolished it. Jer. xlix. 28-33.

**HEAD**. This, being the uppermost, and a chief part of the body, is often put for the whole man; so blessings come on the *head*, the whole person of the just, Prov. x. 6; and men have their way recompensed on their *head*. Ezek. ix. 10. To endanger one's *head* is to expose his life. Dan. i. 10. *Covering of the head* imports protection, as with a helmet, Ps. cxl. 7; or grief and mourning, 2 Sam. xv. 30; or modesty and subjection, in the case of women. 1 Cor. xi. 5, 6. To *lift up one's own head* is to rejoice, Luke xxi. 28; or to grow proud, rebel against God in a bold and daring manner. Ps. lxxiii. 2. To *lift up the head* of another is to exalt him to honour. Gen. xl. 13. Jer. lii. 31. *Shaking or wagging of the head* at one implies contempt, mockery, insult. Ps. xxii. 7. *Anointing of the head* imports joy and prosperity. Eccl. ix. 8. Ps. xxiii. 5, and xcii. 10. Matt. vi. 17. Luke vii. 46. *Iniquities going over our head* imports that our guilt is very great, and our apprehension of it, and our affliction for it, likely to sink us. Ps. xxxviii. 4. Men *riding over our heads* imports great oppression and slavery. Ps. lxxvi. 12.

Whatever is more excellent, or has power over, or gives influence and direction to others, is called the *head*. God is the *head* of Christ; he set him up in his mediatorial office, and gave him his power and authority. 1 Cor. xi. 3. *Christ is the head of the corner*, and *head of his church*, excelling in dignity, governing her, and communicating light, life, provision, and comfort to her; and he is the head of all things to her, as he rules and governs them for her advantage. Col. i. 18. Eph. i. 22. *The church's head* upon her, like Carmel, or crimson, is the fruitful and bleeding Jesus, and the true hope founded in his blood, and fruitful in good works. Sol. Song vii. 5. Having her *crown of twelve stars* on her *head* imports her bold and open profession of divine truth, preached by the twelve apostles. Rev. xii. 1. *The head of the serpent which Christ bruises* is his power, authority, and chief interests. Gen. iii. 15. *The head of the leviathan*, which God broke in the waters, is the king of Egypt and his mighty host drowned in the Red Sea. Ps. lxxiv. 13, 14. Isa. li. 9. A husband is the *head* of a wife, to protect, rule, and direct her. 1 Cor. xi. 3. Kings and great men are the *heads* of a nation, who excel the rest in power and dignity, and rule and protect them. Exod. xviii. 25. Mic. lii. 1. Isa. i. 5. Capital cities are the *head* of a kingdom. Isa. vii. 8. *The seven heads of the Romish beast* are the seven forms of government at Rome, by kings, consuls, tribunes, dictators, decemvirs, emperors, and popes, and also the seven hills on which Rome is built. Rev. xiii. 1, and xvii. 9. *The hurtful heads of the Turkish cavalry*, like lions' heads, denote their terrible force, fierceness, and cruelty. Rev. ix. 17, 19. *The whole head is sick, and the whole heart is faint, there is nothing but wounds and bruises*; men of power, or wisdom, of professed piety, and the more poor and indigent, are all corrupted, and every man is thoroughly tainted in all his powers, with sin. Isa. i. 5, 6.

**HEAL**. (1.) To cure the diseases of the body. Matt. iv. 24. (2.) To cure the maladies of the soul, by forgiving men their sins, turning them from them to God, and filling them with spiritual comfort. Rev. xxii. 2. Ps. vi. 2. God's *saving health* is his salvation, or his Son in his saving offices, Ps. lxxvii. 2; and he is the *health* of his people's countenance, as, by vouchsafing his salvation, he cheers and exhilarates them. Ps. xlii. 11. (3.) To heal nations and churches is to redress their grievances, purge out their corruptions, and reduce them to a fixed and regular state, Jer. xiv. 19; and their *health* and *cure* is their civil and religious prosperity. Jer. xxx. 17, viii. 22, and li. 8, 9. *False prophets heal*, by flattering men in their sins, and encouraging them in false hopes of deliverance and prosperity. Jer. vi. 14, and viii. 11.

**HEAP**; much water, earth, or stones, standing up, &c. Exod. xv. 8. Ruth iii. 7. Zech. ix. 3. Hab. iii. 15. 2 Sam. xviii. 17. *Heaps on heaps* denote great multi-

tudes. Judg. xv. 16. Cities are reduced to *heaps of rubbish* when utterly destroyed. Isa. xvii. 1, and xxv. 2. Mic. i. 6. Jerusalem was built on *her own heap* when rebuilt on the hills on which it stood.

**HEAR, HEARKEN.** *Give ear.* God's *hearing* or *hearkening* denotes his perfect knowledge and observation of things, Ps. lxxviii. 21, 59. Jer. vii. 6. Exod. ii. 22; his *hearing prayers*, or *hearkening* to them, denotes his gracious acceptance of and answer of them, by granting what is requested. Job ix. 13. Christ speaks the things which he has *heard* of the Father, which, as God, he knows as well as the Father; or rather, which his manhood has learned from or concerning the Father, and which the Father has given him a commission to publish to men. John viii. 26, 40. Men *hear* when they perceive what is pointed out, and ponder it, receive it into their heart by faith, and obey or put it in practice: they *hear* God and Christ when they receive the truth into their hearts with a cordial purpose to obey it, Isa. lv. 3. Matt. xvii. 5. John x. 27; they *hear* his rod when they ponder the nature and design of it, and study to act accordingly. Mic. vi. 9. *False teachers are heard* when their doctrines are regarded, listened to, believed, and obeyed. 1 John iv. 5. *Men hear but understand not, see but perceive not*, when, amid their instruction and natural apprehension of divine truth, they have no spiritual and saving views thereof. Isa. vi. 9, 10. *Judges hear causes* when they examine and determine them. 2 Sam. xv. 3. To *hear in the ear* is to hear secretly, as it were from a whisper. Matt. x. 27. *Cause me (thy Redeemer) to hear* thy voice of prayer or praise; or *cause me to be heard*; commend and speak of me to others. Sol. Song viii. 13. *The poor heareth not rebuke*; is not molested with reproach; and the poor in spirit is free from the wrathful rebukes of God. Prov. xiii. 6. *Hearing* sometimes denotes the thing heard; so *hearing of faith* is the doctrine believed. Gal. iii. 2, 5.

**HEART** is used, not only for that part of the body which is the fountain of life, but for the soul, and all the powers thereof; the understanding, conscience, will, affections, and memory. The heart is *clean, good, and new*, when washed in the blood of Christ, changed by the spirit of God, and filled with holy dispositions and thoughts. Ps. li. 10. Luke viii. 15. It is *evil* when under the influence of sinful lusts. Heb. iii. 12. It is *true, honest, perfect, sound, and upright*, when it follows after what is true and good with candour and sincerity. Heb. x. 22. Luke viii. 15. Isa. xxxviii. 3. It is *of flesh* when pliable and ready to receive the impressions of God's word and providence. Ezek. xxxvi. 26. It is *broken and contrite* when filled with sorrow and perplexity on account of guilt, prevalence of corruption, divine hiding, and the like. Isa. lxi. 1, and lxi. 2. It is *tender* when easily affected, and afraid of sin. 2 Chron. xiii. 7, and xxxiv. 27. It is *large* when one knows much, or is filled with spiritual liberty and joy. 1 Kings iv. 29. Ps. cxix. 32. It is *double, divided, deceitful*, when men try to serve God and idols at once, pretend one thing and desire and seek after another. Ps. xii. 2. Hos. x. 2. It is *stony, hard, stout, froward, perverse*, when it can scarcely be impressed with God's word or providence, and is obstinate in sinning and rebelling against the Lord. Ezek. xi. 19. Isa. xlii. 12. It is *gross and fat as grease* when stupid, filled with sensual pleasure, and is unconcerned about, and inattentive to eternal things. Acts xxviii. 27. Ps. cxix. 70. To *say in the heart* is inwardly to think, to reason, Rom. x. 6; or earnestly desire. Ps. xiv. 1. To *speak to the heart* is kindly to encourage, comfort, and persuade. Hos. ii. 14. To *do a thing with the heart* is to do it with much affection and diligence. Matt. xxii. 37. Persons having their heart towards any thing, or having persons in their heart, denotes a fixed remembrance of desire after and care for them. 2 Cor. vii. 3. So Christ's people are on his heart. Sol. Song viii. 6. As *heart* denotes understanding, courage, and activity, the Israelites were without it when they had no sense of, and no care or concern about their real welfare. Hos. vii. 11. God's heart is his will, purpose, and love, Isa. lxiii. 4; but the *turning of his heart within him, and kindling of his repentings*, denote only the greatness of his mercy and compassion. Hos. xi. 8. Jer. xxxi. 20. God's law is in Christ's and his people's heart; they understand, remember, love, and are careful to fulfil it. Ps. xl. 8, and cxix. 11. What people think, love, or purpose is said to be in their heart: so *false prophets prophesy out of their own heart*; say what their vain imaginations

and corrupt affections prompt them to. Ezek. xiii. 2. In allusion to the heart of animals being in the midst of the body, the midst of any thing, or being within it, is called the heart; so Tyre was in the heart of the sea, being in an island, Ezek. xxvii. 4; and Christ when in the grave was in the heart of the earth. Matt. xii. 40.

**HEARTH.** The bones of sorely afflicted persons are likened to a hearth; because the judgments of God, and their own inward vexation, as it were, burn on them, and render their case destitute of comfort, and very tormenting. Ps. ciii. 3. The governors of Judah, the Maccabees, and others, were, or shall be, as a hearth, or chimney full of fire, among wood: they marvelously did, or shall, cut off and consume their enemies round about. Zech. xii. 6.

**HEAT.** See HOT.

**HEATH;** a well-known shrub, that grows on barren moors: it *knows not when good cometh*; doth not flourish in the spring, but towards the end of summer. Men are likened to it, as they are insufficient and contemptible, and profit not in true godliness amid the merciful providences of God. Jer. xiv. 6. It likewise represents men in a destitute and wretched condition. Jer. xlviii. 6.

**HEATHEN.** See GENTILES.

**HEAVE** : to lift up towards heaven. Num. xv. 20.

**HEAVEN.** (1.) The region in which God especially displays his glory, amid holy angels and glorified saints; this is called the *third heaven*, and *heaven of heavens*, because more glorious and distant than the other. 2 Cor. xii. 3. 1 Kings vii. 27. (2.) The region in which the sun, moon, stars, and comets are placed. Ps. xix. 1. The ancients imagined it to be a solid, extended vault; but from the equality of the motion of the planets from time to time, without diminution, it seems to be really void of matter, and the luminaries keep their respective places, by virtue of their own attraction and gravitation, subject to the preserving power and direction of God. From the long absence of comets, and the late appearance of new stars, it is plain that the extent of this region is inconceivable to mortals. (3.) The atmosphere, or region of AIR, that surrounds our earth, and where birds fly, clouds move, &c. Matt. vi. 26. When a thing goes high up in the air, it is said to be *up to heaven*; so the flames from Sinai burnt into the midst of heaven, Deut. iv. 11; and the cities of Canaan are said to be *walled up to heaven*. Deut. i. 28. God, angels, and saints are called *heaven*, because they dwell in it; i. e. God, when it is said the *Heavens* do rule, and that men sin against *Heaven*, Dan. iv. 26. Luke xv. 21; or a doctrine to be from *Heaven*. Luke xx. 4. Angels and glorified saints are signified when it is said the *heavens* are not clean in his sight, and the *heavens* are called to rejoice. Job xv. 15. Rev. xviii. 20. The church is likened to *heaven*; she is of a heavenly origin; her holiness is similar to that of *heaven*; in her, God, his angels, and holy people reside; and through her men are brought to the regions of the blessed; its sun, moon, and stars are Scripture-revelation, instituted ordinances, and ministers. Rev. viii. 12. In midst of this heaven ministers do fly, preaching the gospel in a bold and open manner. Rev. viii. 13, and xiv. 6; and in her is the war between Michael and the dragon, Rev. xii. 7; and the ark of God's testament opened. Rev. xi. 15, 19. The *new heavens and the new earth* may either denote the happy state of the church during the millennium, or the reign of the saints; or the renewed state of nature after the last judgment. Rev. xxi. Isa. lxxv. 17, and lxxvi. 22. 2 Pet. iii. 13. A civil state is likened to the *visible heavens*; and the sun, moon, and stars of it are its kings, counsels, and great men; these fall from heaven, or become black, when it is overturned and ruined. Isa. xiv. 12. Matt. xxiv. 29. Rev. vi. 13, and vii. 12. God's wonders, righteousness, &c. are declared by the *heavens*, when saints and angels celebrate the same; or when they are shown in the most evident and open manner. Ps. lxxxix. 5, and i. 6. God's mercy and faithfulness are in, or established in the *heavens*; are very great, visible, firm, and cannot be withstood. Ps. xxxvi. 5, and lxxxix. 2. Sins *grow up to the heavens* when they are very great and are boldly committed. Ezra ix. 6. Gen. xviii. 20, 21. Sometimes the prophets address the *heavens and earth*, in speaking of men's sins, to signify the dreadful nature of it; as if sufficient to terrify the very heavens and earth. Isa. i. 2. Jer. ii. 12. Deut. xxxii.

**HEAVENLY**; what dwells in, belongs to, or comes from heaven. Matt. vi. 14. John iii. 12. Heb. vi. 4.

**HEAVY**. Whatever is burdensome or afflicting to body or mind is called *heavy*; as the *hand* or *judgments of God*, 1 Sam. v. 6; an *oppressive tax*, Neh. v. 18. 1 Kings xli. 4; *bad news*, 1 Kings xiv. 6; and the *outrageous wrath of a foolish man*. Prov. xxvii. 3. A *heart is heavy* when it is sad and displeased. 1 Kings xxi. 4. *Eyes are heavy* when they can scarce look up for drowsiness. Matt. xxvi. 43. *Ears are heavy* when men are dull and inattentive. Isa. vi. 10. *Hands are heavy* when one is wearied with holding them up. Exod. xvii. 12. *Christ was very heavy* when his spirit was oppressed and filled with sorrow under the unspeakable pressure of his Father's wrath. Matt. xxvi. 37.

**HEAVINESS**; (1.) Great grief and trouble of mind. Ezra ix. 6. Rom. ix. 2. (2.) The cause of great grief of mind. Prov. x. 1.

**HE'BER**, E'BER, the son of Shela, and great-grandchild of Shem. He had two sons, Peleg and Joktan, whose posterity afterward peopled Mesopotamia, and westward of it, and part of Arabia Felix. Gen. x. 24-30, and xi. 14-26. 1 Chron. i. 18-42. *The children of Eber, afflicted by ships from Chittim*, may signify the Mesopotamians afflicted by the Greeks under Alexander and his successors; and the Jews harassed by the Romans under Pompey, Vespasian, Titus, Trajan, Adrian, &c. Num. xxiv. 24.

**HE'BREWS**. Abraham, Isaac, Jacob, and his descendants are thus called. We cannot believe they received this name only from HEBER; for why should this branch bear his name rather than any other of his family, unless that they retained his religion? nor is Abraham ever called a Hebrew, till he had passed the Euphrates to the westward. Did they not then rather receive it from their *passing over*, or coming from beyond the river? A *Hebrew of the Hebrews* is one who is descended from Hebrew parents, both father and mother. Phil. iii. 5. Sometimes only those Jews were called Hebrews who spoke the Hebrew language, in contradistinction to the Jews who spoke the Greek. Acts. vi. 1. God had promised to Abraham that he would render his seed extremely numerous. It was long, however, before the promised seed made any remarkable appearance. Abraham's seed by Ishmael, and the sons of Keturah, indeed, mightily increased; but neither these nor the posterity of Esau were the promised offspring. In Jacob's twelve sons it first began to increase; and in after-times they were called *Israel*, or *Jacob*, from their progenitor; and in times still later were called *Jews*, such of them as were known, from the name of JUDAH. In about two hundred and ten or two hundred and fifteen years, they increased in Egypt from seventy persons to between two and three millions, men, women, and children. While Joseph lived, who had preserved the Egyptian nation amid a terrible famine, they were kindly used by the Egyptian monarchs: but soon after were terribly oppressed. From a suspicion that they might, in process of time, become too strong for the natives, they were condemned to labour in the most slavish and toilsome employments. The more they were oppressed, the more exceedingly they multiplied. The midwives and others were therefore ordered to murder every male infant at the time of birth; but the midwives shifted the horrible task. Everybody was therefore ordered to kill the Hebrew male children wherever they were found: the females they intended to incorporate with the Egyptians. After they had been thus miserably oppressed for about a hundred years, and on the very day that finished the four hundred and thirtieth year from God's first promise of a seed to Abraham, and about four hundred years after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to let the Hebrews go, under the direction of Moses and Aaron. As the Hebrews' due wages had been denied them, God, the supreme judge and proprietor of all, ordered them to ask a vast deal of precious things from the Egyptians, and carry them off. Thus they departed peaceably, and with great wealth, and without so much as one of their number weak or sickly; and a mixed multitude of heathens attending them, and who were afterward a snare to them. Gen. xv. and xvii. and xxii. with Exod. i-xiii. Acts vii. Neh. ix.

God directed the Hebrew march by a cloud, which in the day was dusky and screened them from the

heat, and in the night was fiery, and gave them light. He directed them not by the near way to Canaan, lest their early encounters with the Philistines should tempt them to return back into Egypt; but caused them to march towards the south-east, and into the straits of Pihahiroth, where there were mountains on each side, and the Red Sea before them. Pharaoh, expecting they were now entangled, pursued them with a mighty army to bring them back. The Lord opened a passage through the Red Sea for the Hebrews; but the Egyptians, attempting to follow them, were drowned. The Hebrews were now in a dry and barren desert; nor had they brought along provision for the journey. God supplied them with water from a flinty rock, and with manna from heaven. Moreover, he regaled them with quails in the desert of Sin. By means of Moses' prayers and Joshua's bravery, he enabled them to rout the Amalekites, who barbarously fell on their rear. Having got officers of thousands, hundreds, fifties, and tens set over them, they marched southward along the east side of the western gulf of the Red Sea, and came to mount Sinai, about fifty days after their departure from Egypt. There God, in a most tremendous manner, from the midst of a terrible fire on the top of the mount, and after the most fearful thundering, avouched them for his peculiar people, intimated to them his laws, and confirmed the authority of Moses as their leader. While Moses tarried in the mount, they so far lost the impression of every thing they had seen and heard, that they formed and worshipped a golden calf. This being destroyed, and 3000 of the principal idolaters cut off by the sword of the zealous Levites, God, at the intercession of Moses, spared them; renewed to them the tables of his law, and his tabernacle was erected among them; Aaron and his sons consecrated to the priesthood; and vast numbers of further ceremonies concerning offerings, purifications, and festivals, prescribed them. The numbers of their fighting men were taken, and arranged in four great divisions, three tribes in each; and the manner of their marching and encampment was appointed: the tabernacle was dedicated, by the oblations of their chief princes, on twelve several days; and the Levites were consecrated to the sacred service of it, in the room of the Hebrews' first-born; and the passover was again observed in the first month of the second year after they had come out of Egypt. Exod. xiv-xi. Lev. i-xxvii. Num. i-x. Neh. ix. Ps. lxxviii. cv. cvi. cxiv. cxxxv. cxxxvi. Ezek. xx. and xvi. 4-14.

After they had continued about a year at the foot of Sinai, they marched northward, loathed the manna, and were punished with a month's eating of flesh, till a plague broke out among them. About this time seventy or seventy-two elders were set over them: They quickly arrived on the south borders of Canaan, at Kadesh-barnea; but, for their rash belief of the ten wicked spies, and their contempt of the promised land, God had entirely destroyed them, had not Moses' prayers prevented it. They were actually condemned to wander in the desert till the end of forty years, till that whole generation, except Caleb and Joshua, should be cut off by death. During this period God frequently punished them for their repeated rebellion, murmuring, or loathing of manna. The Canaanites made terrible havoc of them at Hormah, when they attempted to enter Canaan contrary to the will of their God. Above 14,000 of them perished in the matter of Korah; or for their murmuring at this and his accomplice's death. Multitudes of them were bitten by fiery serpents. Twenty-four thousand of them were cut off for their idolatry and whoredom with the Midianitish women. But God's marvellous favours were still continued; his cloudy pillar conducted and protected them; his manna from heaven supplied them with meat; the streams issuing from the rock at Meribah followed their camp about thirty-nine years, whether their way was ascending or not. Their clothes never waxed old. At Kadesh and at Beer, God anew supplied them with water. The intended curse of Balaam was turned into a blessing in their favour. During this period, the cloud conducted them from Kadesh-barnea, on the south of Canaan, back to Ezion-geber, which is on the north-east of Sinai; and then back to the south border of Canaan. This journey, though of no more than a few hundred miles, took them up about thirty-eight years, and it is like they marched hither and thither, so that it is in vain to pretend an accurate ac-

count of their stations. Nor were they yet permitted to enter the promised land, but conducted along the south border of Idumea by a way exceedingly rough and fatiguing. At last they marched to the north-east, till they came to about the head of the river Arnon, and turned westward to the Jordan. While they tarried in these quarters, they took possession of the two powerful kingdoms of Sihon and Og, on the east of Canaan, and made terrible slaughter of the Midianites, for enticing them to uncleanness and idolatry. After crossing the Jordan, miraculously divided, under Joshua, the successor of Moses, as their general, they solemnly dedicated themselves to the Lord by circumcision, and eating of the passover; and, in a war of six years, conquered thirty-one kingdoms. On the seventh, the land was divided, and the tabernacle of God set up among them at Shiloh; and, not long after, they solemnly dedicated themselves to the Lord. Under the name of each tribe, it will appear how exactly their station in CANAAN, and their respective feats, corresponded to the prophetic benedictions of Jacob and Moses. Num. xi-xxxvi. Deut. i-xxix. Josh. i-xxiv. Neh. ix. Ps. lxxviii. cv. cvi. cxiv. &c. Gen. xlix. Deut. xxxiii.

In these things were not the Hebrews emblems of the chosen people, the true Israel of God? Are they not chosen children of the one Jesus Christ? and by what miracles of grace are they brought from their spiritual bondage, protected by and washed in his blood, and by his Spirit; and therein, to the hurt of their enemies and the joy of their souls, consecrated to the service of God? How solemnly, and often with terror, they receive the law at his mouth! but how frequent their sins, their idolizing of creatures, and murmur against the provision and lot assigned them by God! How fearfully they are chastised for their sin! After ravishing enjoyments, as on the frontiers of heaven, how often they are turned back almost to the terrors of the broken law, and their Egyptian slavery! How often the earth swallows up their cares! the fiery judgments of God, and the poison of the old serpent, prey upon them; and their troublesome way makes their life a burden to them! How often their carnal relations harass, tempt, and seek to destroy them! But, nevertheless, how constant and oft repeated are God's favours to them! Jesus, their meat indeed, and their drink indeed, Jesus their director and protector never leaves them nor forsakes them; nor do the unwasting robes of his righteousness and grace fall them. At last, when the mixed multitude and rebels of indwelling corruptions are purged from among them, they, and often amid fearful struggles with Satan and their lusts, pass safely through the swelling Jordan of death; and, rendered faultless before God, take possession of the kingdom prepared for them from the foundation of the world. Nay, with what terrible tossing of mind! what impression of the fiery law! and through what horrid provocations on their side, and wonders of mercy on God's, and often through a number of gracious-like attainments, afterward lost, are they brought into their new-covenant state!—Was not this fate of the Hebrews typical of that of the New Testament church? Brought out of Egypt by miracles and wonders in the apostolic age, through what a waste-howling desert of persecution from dragons and fiery serpents; through what multitudes of sins, troubles, and mercies, did she arrive on the border of rest, under Constantine the Great, about A. D. 312! But, for contempt of her spiritual ordinances and privileges, how driven back, and plagued under Antichrist's reign! how consumed by fiery troubles and persecutions, and mortally bitten by heretics, Arians, Pelagians, and others! At the reformation, we again retouched the borders of the promised felicity, and God anew opened for us wells of living water in the preaching of the gospel; but now we compass the land of Edom, where our soul is much discouraged because of the way; nor do I expect our entrance into the millennial state till the mixed multitude of carnal and profane persons be purged from among us.

In their entrance to Canaan, God, to give the Hebrews a horror of idolatry, ordered them to cut off every idolatrous Canaanite; they, however, through sinful pity or sloth, spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages, the Hebrews enjoyed scarce a blink of outward prosperity, but they relapsed into idolatry, worshipping Baalim and Ashto-

reth, &c. Micah and the Danites introduced it not long after Joshua's death. About this time, the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin. To punish the tribes for their wickedness, and their neglecting at first to consult the mind of the Lord, they, though more than fourteen to one, were twice routed by the Benjamites, and 40,000 of them slain. In the third, all the Benjamites were slain, except six hundred. Heartily vexed for the loss of a tribe, the other Hebrews provided wives for these six hundred, at the expense of slaying most of the inhabitants of Jabesh-gilead, and of eluding their oath, in the affair of the daughters of Shiloh. Judg. i. ii. and xvii-xxi. Their relapses into idolatry also brought on them repeated turns of slavery from the heathen among or around them. From A. M. 2591 to 2598, they were terribly oppressed by Cushan-rishathaim; but delivered by Othniel. From A. M. 2661 to 2679, by Eglon king of Moab; from which they were delivered by Ehud. Soon after which they were delivered from the ravages of the Philistines by Shamgar. From A. M. 2699 to 2719, they were oppressed by Jabin king of the Canaanites; but delivered by Deborah and Barak. From 2752 to 2759, by the Midianites; but delivered by Gideon, whose son Abimelech was a scourge to Israel. From 2799 to 2817, by the Ammonites on the east, and the Philistines on the west; but Jephthah rescued them from the Ammonites. From A. M. 2849 to 2889, they were oppressed by the Philistines, who were harassed by Samson, and routed by Samuel, after the death of Eli. During this last oppression, the Hebrews were almost ruined; the ark was taken, and, for perhaps one hundred and ten or one hundred and thirty years afterward, was without a settled abode. Judg. i-xxi. 1 Sam. ii-vii. Or the servitude of Cushan-rishathaim began A. M. 2600; that of the Moabites A. M. 2648; that of the Canaanites 2747; that of the Midianites 2807; that of the Ammonites A. M. 2854, just after the death of Gideon, and three hundred years after the death of Moses, Judg. xi. 26; that of the Philistines in A. M. 2872. When the Hebrews had been governed by judges, divinely raised up, for about three hundred and forty years after the death of Joshua, they took a fancy to have a king, like the nations around them. Saul was their first sovereign. Under his reign of about twenty or forty years, they had almost perpetual struggles with the Ammonites, Moabites, and Philistines; and, at his death, the nation was left on the brink of ruin by the Philistines. After about seven years' struggling between the eleven tribes that clave to Ishbosheth the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David, David became sole monarch of Israel. Under him the Hebrews subdued their neighbours the Philistines, Edomites, Moabites, Ammonites, and Syrians, and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon they had almost no war, but employed themselves in buildings, sea-trade, and other things grand and pompous. It is plain, however, that they disrelished the taxes which he laid upon them in the end of his reign. To punish his and their idolatry in the latter part of his reign, Rezon the Syrian, and Hadad the Edomite, harassed them a little; and after Solomon's death, ten of the Hebrew tribes formed the kingdom of Ephraim or Israel for themselves, under Jeroboam the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. This division, which happened about A. M. 3029, and in the hundredth or one hundred and twentieth year of their kingdom, tended not a little to the hurt of both parties, by their mutual contests. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king; and often the royal families were destroyed, and others took their place. Idolatry, particularly of worshipping the golden calves of Bethel and Dan, was always their established religion, and brought miseries unnumbered on their head. The kingdom of Judah had wicked and pious sovereigns by turns; but their frequent relapses into idolatry often occasioned terrible distress to the country. To punish the kingdom of Judah, or the Jews, for their apostasy, God delivered them into the hand of Sennacherib king of Egypt, who ravaged the country; but appears to have done no hurt to Jeroboam's kingdom, as perhaps he was in league with him. There was almost perpetual war

between Jeroboam and Rehoboam, and Abijah his son. In one battle Jeroboam had 500,000 of his forces cut off by the army of Abijah, which was but the half of his own. From A. M. 3049 to 3115, the kingdom of Judah, for the most part, followed the true God, reformed from their corruptions, and had considerable prosperity and success against their enemies, Ethiopians, Edomites, Moabites, &c. Jehoshaphat had an army of 1,160,000 men. Meanwhile the Israelites, under Nadab, Baasha, Elah, Omri, Ahab, Ahaziah, and Jehoram, were generally in a most wretched condition, especially by Ahab's introduction of the worship of Baal, and by various famines, and repeated wars with the Philistines and Syrians; and by civil broils between Omri and Tibni. 1 Sam. viii-xxxi. 2 Sam. i-xxiv. 1 Kings i-xxii. 1 Chron. x-xxix. 2 Chron. i-xx.

Not only was the kingdom of Israel, but also the kingdom of Judah, the royal family of which had joined in marriage and other alliance with the wicked house of Ahab, brought to the very brink of ruin after the death of Jehoshaphat; nor indeed did his successors Jehoram and Ahaziah deserve a better fate. From A. M. 3120 to 3232, Jehu and his posterity governed the kingdom of Israel: the worship of Baal was abolished; but the idolatry of the calves was still retained. To punish this, the kingdom was terribly ravaged, and the people murdered by the Syrians, during the reign of Jehu, and especially of Jehoahaz his son; but Jehoash, and Jeroboam his son, reduced the Syrians, and rendered the kingdom of the ten tribes more glorious than ever it had been. In the beginning of this period, Athaliah for six years tyrannized over Judah. After her death, religion was a while promoted under Joash by means of his uncle Jehoiada the high-priest; but they quickly relapsed into idolatry; and during the reigns of Joash, Amaziah, Uzziah, as well as of Jotham, numbers sacrificed in high places, but to the Lord their God. Nor did the kingdom of Judah recover its grandeur till the reign of Uzziah. Under the reigns of Zachariah, Shallum, Menahem, and Pekahiah, the kingdom of the ten tribes was reduced to a most wretched condition, by their intestine broils, murder of sovereigns, and Assyrian ravages. Under Pekah they recovered part of their grandeur; but he being murdered by Hoshea, a civil war of nine years seems to have happened, at the end of which Hoshea found himself master of the crown. Under Jotham the kingdom of Judah was moderately happy; but under Ahaz they relapsed into idolatry, and were terribly harassed by the Philistines, Syrians, and by the ten tribes under Pekah. About A. M. 3280 the kings of the Hebrews were better than they had been ever since the division. Hezekiah of Judah was an eminent reformer, and Hoshea was less wicked than his predecessors; but the abounding wickedness of both kingdoms had ripened them for ruin. Ignorance, stupidity, idolatry, rebellion against God, and apostasy from his way, forgetfulness of him, ingratitude for his mercies, derision of his threatenings, changing of his ordinances, profane swearing, violation of sacred vows, magical arts, hypocrisy, and obdurate impudence in wickedness, violation of the Sabbath, mingling themselves with the heathen, sinful alliances with the Syrians, Assyrians, and Egyptians, and dependence on them for help; pride, want of natural affection among relations, or between the kingdoms of Israel and Judah; universal corruption of princes, judges, priests, and prophets; murder, drunkenness, luxury, whoredom, covetousness, fraud, oppression, perverting of justice, and falsehood, everywhere prevailed. Provoked with Hoshea for entering into a league with So king of Egypt, Shalmaneser king of Assyria, invaded the kingdom of the ten tribes, furiously besieged and took their cities, murdered most of the people, ripping up the women with child, and dashing infants to pieces; and carried almost all the rest captives to Hara, Haiah, and Habor, by the river Gozan, and to the cities of the Medes, on the north-east of the Assyrian empire; and brought the Samaritans, and placed them in their stead. Thus the kingdom was ruined two hundred and fifty-four years after its erection. Sennacherib king of Assyria, contrary to treaty, invaded the kingdom of Judah, and brought that hypocritical nation to the brink of ruin. Hezekiah's piety and Isiah's prayer were a means of preventing it; but under his son Manasseh, the Jews abandoned themselves to the most horrid impieties. To punish them, Esarhaddon king of Assyria, about the twenty-

second year of Manasseh's reign, invaded Judea, reduced the kingdom, and carried Manasseh prisoner to Babylon; he also transported the remains of the Israelites to Media, and the countries adjacent. What has become of them since, whether they removed eastward with the Tartars, and partly passed over into America; or how far they mixed with the Jews, when carried to Babylon, we have no certain accounts. 2 Kings i-xxi. 2 Chron. xxi-xxxii. Amos ii-ix. Hos. i-xiii. Mic. i-iii. vi. vii. Isa. i-x. xvii-xxii. xxiv-xxxii. xxxiii. and xxxvi-xxxix. 1 Chron. v. 26.

Manasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation of his subjects during the rest of his reign: but his son Amon defaced all, and rendered matters as wicked as ever. His son Josiah mightily promoted a reformation, and brought it to such a pitch as it had never been since the reign of David and Solomon; but the people were mostly hypocritical in it, and the Lord never forgave the nation the murders and other wickednesses of Manasseh, as to the external punishment thereof. After Josiah was slain by Pharaoh-necho king of Egypt, the kingdom of Judah returned to their idolatry and other wickedness; no kind of the above-mentioned sins did they forbear. God gave them up to servitude, first to the Egyptians, and then to the Chaldeans. The fate of their kings, Jehoaz, Jehoakim, Jehoachin, and Zedekiah, was unhappy; and so was the case of their subjects during the twenty-two years of their reigns. It is shocking to think what famine, pestilence, and murder, by the Chaldeans, happened among them. Provoked by Zedekiah's treachery, Nebuchadnezzar furiously invaded the kingdom, sacked and burned the cities, murdered such multitudes, that of a kingdom once consisting of about six millions of people under Jehoshaphat, no more than a few thousands were left. The few that were left after the murder of Gedaliah, flying to Egypt, made the Chaldeans suspect them guilty of the murder, and excited their fury against the Jewish nation. Thus the kingdom of Judah was ruined, A. M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year from the begun captivity, in the fourth year of Jehoakim, and the fifty-second from the destruction of the city, the Jews, according to the edict of Cyrus king of Persia, who had overturned the empire of Chaldaea, returned to their own country, under the direction of Sheshbazzar, or Zerubbabel, the grandson of king Jehoachin, Joshua the high-priest, and others, to the number of 42,360, and 7337 servants of a heathen original; but as the particulars mentioned by Ezra amount but to 29,818, and those by Nehemiah to 31,031, it seems the overplus of about twelve thousand were of the remains of the ten tribes. The lists of Ezra and Nehemiah are different in many particulars; but the one might be the list of such as gave in their names to return, and the other the list of them that actually returned. Vast numbers of the Jews, who had agreeable settlements, preferred their own carnal advantage to their religion, and remained in Babylon. After their return, the Jews, under the direction of Zerubbabel, Joshua, Ezra, and Nehemiah, rebuilt the temple and city of Jerusalem, put away their strange wives, and solemnly renewed their covenant with God; and vast numbers were turned to the Lord, though many were still given to contemn the worship of God, and to rebel against his laws. Isa. xiv. xl-xlv. xlviii. xlix. Jer. ii-xliv. l. lii. Mic. iv. Hab. i. iii. Zeph. i-iii. 2 Kings xxii-xxv. 2 Chron. xxxiii-xxxvi. Ezra-i. Neh. i-xiii.

The Jews, after their return from Babylon, retained a constant aversion to idolatry, which they justly believed had been a chief reason of their ejection from their land; but many corruptions, as selfishness, marriage of strange wives, rash divorcement of lawful wives, contempt of God's worship, carnal labour on the Sabbath, partiality, and scandalous living among their priests still took place; the year of jubilee, and perhaps that of release, was scarce ever punctually observed. Nor were their troubles few. Their temple wanted the ancient ark, cherubim, Shechinah, pot of manna, and budding-rod. The gift of prophecy ceased after the death of Haggai, Zechariah, and Malachi. Tatnai, Shethar-bozrai, Rehuc, &c. mightily opposed the building of the temple. Sanballat, Tobiah, and Geshem no less maliciously opposed the repairing of the walls of Jerusalem. About A. M. 3490, or 3546 they escaped the ruin devised by Haman. About 3653

Darius Ochus king of Persia, who is by some pretended to be the husband of Esther, and master of Haman, ravaged part of Judea, took Jericho by force, and carried off a great number of prisoners; part of which he sent into Egypt, and the rest he transported to Hyrcania, on the south of the Caspian Sea. When Alexander was in Canaan, about A. M. 3670, he was at first provoked with their adherence to the Persians; but, if we believe Josephus, their solemn submission, with their high-priest at their head, entirely pacified him. He caused a great number of victims to be offered for his success to the God whom they worshipped. He confirmed to them all their privileges; and having built Alexandria, he settled vast numbers of them there, endowed with the same privileges as his own Macedonians. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, to revenge their fidelity to Laomedon his rival, furiously ravaged Judea, took Jerusalem, and carried 100,000 Jews prisoners to Egypt; but used them so kindly, and even assigned them places of power and trust, that many of their countrymen followed them of their own accord. It seems that, about eight years after, he transported another multitude of Jews to Egypt, and everywhere gave them equal privileges as Alexander had done. About the same time, Seleucus Nicator, having built above thirty new cities in Asia, sixteen of which were called Antioch, nine Seleucia, six Laodicea, settled in them as many Jews as he could; they being reckoned most faithful to their friendly sovereigns; and bestowed on them the same privileges as they had at Alexandria; nor did Antiochus Theos, his grandson, less favour them. Ptolemy Philadelphus of Egypt, about 3720, at his own expense, bought the freedom of all the Jewish slaves in Egypt; and it is said, he, or his son, procured a translation of their Bible for the use of his famous Alexandrian library. Ptolemy Euergetes offered a vast number of victims at Jerusalem for his victories over the Syro-grecians, and was extremely kind to Joseph and other Jews. Ptolemy Philopater, having defeated Antiochus the Great, offered a great multitude of victims at Jerusalem; but, provoked with the priest for hindering him to enter their holy of holies, and at the affront he had received in attempting it, he issued forth murderous decrees against all the Jews in his dominions; but the beasts prepared to devour them in Egypt turned on and destroyed the heathens who attended for diversion. Antiochus the Great soon after invaded Judea, and the Jews readily revolted to him. To reward this, he repaired their tabernacle at his own expense, and assigned 20,000 pieces of silver, 1400 measures of wheat, and 375 of salt, for its service; and confirmed to them all the privileges which had been ratified to them by Alexander. Such dispersed Jews as settled at Jerusalem he for three years exempted from tribute. Such as were slaves to his subjects he ordered to be set free; but Scopas quickly reduced Judea, and put an Egyptian garrison in Jerusalem under Philometor Onias, who, about 3850, built a temple at On, or Heliopolis, in Egypt, after the model of that at Jerusalem, and Dositheus had almost the whole management of the Egyptian state. About A. M. 3898, Heliodorus, by his master Seleucus's orders, attempted to pillage the temple; but an angel affrighted him. Soon after Antiochus Epiphanes came to the Syrian throne; severely the Jews felt the effects of his fury and madness. Because Onias the high-priest refused to comply with some imitations of the heathen, he turned him out and sold the office to Jason his brother for three hundred and fifty talents of silver. Soon after he took it from him, and sold it to Menelaus, a third brother, for six hundred and fifty talents of silver. About A. M. 3834, a report being spread that Antiochus was killed in his Egyptian expedition, he attempted to turn out Menelaus, and retake the high-priesthood. Enraged hereat, and with the Jews for rejoicing at the news of his death, and for the peculiar form of their worship, Antiochus, in his return from Egypt, forced his way into Jerusalem, murdered 40,000, and sold as many more for slaves to the heathens around; carried off a great part of the sacred furniture, with about 1800 talents of gold and silver, which he found in the treasury; and appointed two of his most savage friends, Philip the Pargyan and Andronicus to govern Judea and Samaria as his deputies. About two years after, enraged at the Romans' check of his designs against Egypt, he, in his return, ordered his troops to pillage the cities of

Judea, murder the men, and sell the women and children for slaves. On a Sabbath-day, Apollonius, his general, craftily entered Jerusalem, killed multitudes, and carried off 10,000 prisoners. Antiochus built a fort adjacent to the temple, from whence his garrison might fall on the people who came to worship in the courts; the temple was soon after dedicated to Jupiter Olympius, an idol of Greece, and his statue was erected on the altar of burnt-offering. For 2,300 mornings and evenings, or three years and about two months, the daily sacrifice was stopped, and the temple rendered a shambles of murder, a sty of whoredom, and of all manner of baseness. Such Jews as refused to eat swine's flesh, and comply with idolatry, were exposed to all the horrors of persecution, torture, and death. While Eleazar, and the widow with her seven sons, and others, bravely suffered martyrdom, and others with ardour taught their brethren the evil of idolatrous compliances, Matathias the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. After a variety of lesser advantages, Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, repaired and purified it, dedicated it anew, and restored the daily worship of God, and repaired Jerusalem, which was now almost a ruinous heap. After he had for four years more, with a small handful of troops, proved a terrible scourge to the Syrians, and other heathens around, the Edomites, Arabs, &c., he was slain; Jonathan his brother succeeded him as high-priest and general. He and his brother Simon, who succeeded him, wisely and bravely promoted the welfare of their church and state, and were both basely murdered. Hircanus, Simon's son, succeeded him, A. M. 3896; he at first procured a peace with the Syrians, and soon after entirely threw off their yoke. He subdued Idumea, and forced the inhabitants to be circumcised, and to accept the Jewish religion; he reduced the Samaritans, and demolished their temple at Gerizim, and Samaria their capital, after a short reign of Aristobulus and Shechem. His son Alexander Jannæus succeeded him A. M. 3899. He reduced the Philistines, and obliged them to accept circumcision; he also reduced the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. His widow governed nine years with great wisdom and prudence. After her death, the nation was almost ruined with civil broils, raised by the Pharisees, who had hated Alexander for his cruelties, and their opposers; and in 3939, Aristobulus invited the Romans to assist him against Hircanus his elder brother. They turning his enemy quickly reduced the country, took Jerusalem by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not into the holy of holies, to view the furniture thereof. About nine years after, Crassus the Roman general, to obtain money for his mad Parthian expedition, pillaged the temple of every thing valuable, to the worth of 8000 talents of gold and silver. After Judea had for more than thirty years been a scene of ravage and blood, and during twenty-four of which had been oppressed by the Romans, Herod the Great, assisted by Antony the Roman triumvir, with much struggling and barbarous murder, got himself installed in the kingdom. Finding that neither force nor flattery could make his reign easy, he, about twenty years before our Saviour's birth, with the Jews' consent, began to rebuild the temple; in three years and a half the principal parts were finished, and the rest not till after eight years more, if ever. Mic. v. 3. Ezek. xxi. 27. Dan. ix. 24, 25. Deut. xxviii. 68. Joel iii. 16, 17. Ps. lxxviii. 29, 30. Zech. ix. 8, 13-16. Dan. viii. 9-14, xi. 11, 14, 28-35. About this time, the Jews everywhere had big hopes of the appearance of their Messiah, to free them from their bondage, and bring their nation to the summit of temporal glory. The Messiah, or Christ, and his forerunner John Baptist, actually appeared; both were born about A. M. 4001, which is three years before our common account. Instigated by fear of losing his throne, Herod sought to murder him in his infancy. When he assumed his public character, and after his resurrection, many of the Jews believed on him, and those chiefly of the poorer sort; but the most part, offended with the spiritual nature of his office, his pure and self-debasing doctrine, his mean appearance, and sorry

retinue, reproached, persecuted, and at last got him betrayed, and crucified between two thieves, as if he had been a noted malefactor, and wished his blood might be on them and their children. Notwithstanding of the miraculous effusion of the Holy Ghost, and the multitudes of miracles thereby produced, most of the Jews everywhere poured contempt on the gospel of Christ, raged at the conversion of the gentiles, and everywhere stirred up persecution against the apostles and other Christian preachers, as in Judea, in Pisidia, and at Iconium, Lystra, Thessalonica, Berea, Corinth, &c. The Jews' rejection of Christ was wisely ordered of God; it fulfilled the ancient prophecies; it demonstrated that the report of Jesus' Messiahship was far from being supported with carnal influence; and by this means the Jews came to be standing monuments of the truth, amid almost every nation under heaven.

The sceptre was now wholly departed from Judah. About twenty-seven years before Christ's death, Judea was reduced into a province. Nor does it appear that afterward they had any power of life and death lodged in their hands; for the murder of Stephen appears to have been effected by an outrageous mob; at least it is plain, that after the conversion of Cornelius the gentile to Jesus, they had not the least vestige of civil power, but were entirely subject to the Romans. After our Saviour's ascension their misery gradually increased. Some false prophets, as Judas and Theudas, had already risen; now their number exceedingly multiplied; Simon Magus, Dositheus the Samaritan, and the Egyptian who led 4000 men into the wilderness were of this sort. Under Felix's government pretended messiahs were so numerous, that sometimes one was apprehended every day. Caligula had wreaked his rage on the Jews for refusing to worship his statue, if Herod had not soothed him, or death prevented him. At Cesarea 20,000 of the Jews were killed by the Syrians in their mutual broils, and the rest expelled from the city. To revenge which the Jews murdered a vast number of Syrians in Syria and Canaan; and were in no smaller numbers murdered in their turn. At Damascus 10,000 unarmed Jews were killed; and at Bethshan the heathen inhabitants caused their Jewish neighbours to assist them against their brethren, and then murdered 13,000 of these assistants. At Alexandria the Jews murdered multitudes of the heathen, and were murdered in their turn to about 50,000. The Jews of Peria warred with their heathen neighbours of Philadelphia about adjusting their territory. Both Jews and Galileans warred on the Samaritans, who had murdered some Galileans in their way to a solemn feast at Jerusalem. War, too, often raged in the empire between the different pretenders to sovereignty; various earthquakes happened in Italy, Lesser Asia, Canaan, and the Mediterranean isles; a terrible famine had oppressed the whole Roman empire. The gospel had been preached in most parts of the Roman empire, and manifold persecutions raised by the Jews and by Nero against the believers of it. Various strange tokens took place. A star shaped like a sword hung over Jerusalem for a whole year. At the ninth hour of the night during the feast of tabernacles, a light as bright as of noon shone for half an hour on the temple and places adjacent. About the same time a cow led to be sacrificed brought forth a lamb in the court of the temple. The eastern gate of the temple, all of solid brass, and which twenty men could scarce shut, though fastened with strong bolts, opened of its own accord, and could scarce be got shut again. Before sunset armies were seen in the air as if fighting and besieging cities. In the night at Pentecost the priests in the temple heard a noise and a voice as of a multitude crying, *Let us go hence*. For about seven years and a half, beginning four years before the war broke out, one Jesus, a country fellow, especially at their solemn feasts, ran up and down the streets of Jerusalem crying in a rueful manner, "A voice from the four winds! Wo to Jerusalem! Wo to the city, to the people, and to the temple!"—and at last, as he added, "Wo to myself!" was struck dead by a stone from a sling; nor could the utmost scourging or torture restrain him from his thus crying till his death.

About A. D. 67, Cestius Gallus, the Roman governor of Syria, laid siege to Jerusalem; but most unaccountably raised it, and was pursued at the heels by some of the Jewish rebels. The Christians, according as Jesus had warned them, took this opportunity to

leave the city and the country westward of Jordan, and retired to Pella, a place on the east of Jordan. Soon after, the Romans under Vespasian, whom God had marvellously advanced to the empire, invaded the country from the north-east, furiously besieged and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and sometimes murdered almost all the inhabitants. Almost everywhere the Jews resisted even unto madness, and sometimes murdered themselves rather than yield even to the most compassionate generals of Rome. While the Romans destroyed them in multitudes, the zealots of the Jewish nation, with enraged madness, fought with one another. At Jerusalem the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another, and sometimes united to make a desperate but unsuccessful sally on the Romans; they even murdered the inhabitants in sport to try the sharpness of their swords. At last Eleazar's party was treacherously massacred by their brethren. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender; but, mad on their own ruin, they scorned every proposal. The multitudes of unburied carcases corrupted the air and produced a pestilence. The famine, hastened on by their destruction of one another's magazines, prevailed till people fed on one another, and even ladies broiled their sucking infants and ate them. After a siege of six months the city was taken; provoked with their obstinacy, the Romans murdered almost every Jew they met with. Titus was bent to save the temple, but a false prophet having persuaded 6000 Jews to take shelter in it, all of whom were burnt or murdered therein, a Roman soldier set it on fire with a brand he cast; nor could all the authority of Titus make his troops, who highly regarded him, attempt to extinguish the flames. The outcries of the Jews when they saw it on fire were almost infernal. The whole city, except three towers and a small part of the wall, was razed to the ground. Turnus Rufus, a Roman commander, caused the foundation of the temple to be ploughed up, and other places of the city; and the soldiers dug up the rubbish in quest of money or like precious things, and, it seems, ripped up some Jews to procure the gold they had swallowed. Titus wept as he beheld the ruins, and bitterly cursed the obstinate wretches who had forced him to raze it. Soon after the forts of Herodion and Macheron were taken, and the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone we hear of 1,100,000 that perished by sword, famine, and pestilence. Titus too crucified of them before the walls all around the city till he had no more wood to erect crosses. In other places we hear of 250,000 that were cut off. About 97,000 were taken prisoners, many of whom were sent into Egypt by ships to labour as slaves; part were sent to Syria to be exposed for shows, or devoured by wild beasts, or sold for slaves. All the family of David that could be found were cut off; and that of Herod was not long after extinguished. Every Jew in the empire was required to pay the yearly half-shekel of soul-ransom money, which they had paid to their temple, for the maintenance of the idolatrous capital at Rome.

Prodigious numbers of Jews still remained in almost every part of the Roman empire. About fifty years after, they brought a superadded ruin on their own heads. In Cyrene, Egypt, Cyprus, and Mesopotamia, they murdered about 500,000 of the Roman subjects, heathens and Christians. With terrible bloodshed and no small difficulty did the conquering Trajan, about A. D. 119, reduce them. About A. D. 130 the emperor Elus Adrian sent a colony of Romans to rebuild Jerusalem, and called it Elia after himself; and had prohibited the Jews to circumcise their children. Barcoaba, one of those thievish banditti who had infested Canaan for about a hundred years, pretended that he was the Messiah, raised a Jewish army of 200,000, and murdered all the heathens and Christians that came in their way. About A. D. 134 Adrian's forces defeated him in battle, and after a siege of three years took Bitter his capital; after which fifty of his fortifications quickly surrendered. In this terrible war it is said about 600,000



Jews were slain by the sword, besides what perished by famine and pestilence. It is said the rivers were high swelled with blood, and the sea into which they ran for several miles marked therewith. In this war they had about fifty strong castles taken, and nine hundred and eighty-five of their best towns demolished. For some time the emperor caused to be held annual fairs for the sale of captive Jews, and transported such as had dwelt in Canaan to Egypt, and everywhere loaded with taxes such as adhered to their religion. Adrian built a city on mount Calvary, and erected the marble statue of a sow over the gate that led to Bethlehem. No Jew was allowed to enter the city, or even to look to it at a distance, under pain of death. Constantine further enlarged this city; his troops repressed the Jews' attempt to seize on it. Multitudes of them had their ears cut off, and being marked in their bodies for rebellion, were dispersed through the empire as vagabond slaves. About A. D. 360 the Jews, encouraged by Julian, Constantine's nephew, and now emperor, and bent to give Jesus the lie, began to rebuild their city and temple. They had scarce begun to lay one stone upon another in building the temple, when a terrible earthquake and flames of fire issuing from the earth killed the workmen and scattered the materials. Soon after, Julian dying, the edict of Adrian was revived against them, and Roman guards prohibited their approach to the city. Nor till the seventh century durst they so much as creep over the rubbish to bewail it, without bribing the Roman guards. However basely the Jews have complied with the delusions of the countries whither they are scattered, they have been exposed to the most outrageous abuse. In the end of the second century Niger the usurper persecuted them, because of their adherence to Severus the emperor; and for a while Severus harassed them on the footing of Adrian's edict. In the third century Sapor king of Persia furiously harassed and murdered them; and, much about the same time, Manes, one of them, founded the sect of Maniches, who believed there were two gods, a good and a bad. Dioclesian intended to persecute them, but by huge sums of money they appeased his fury. In the fourth century the council of Elvira in Spain prohibited Christians to eat with them. Constantine the Great discharged them to retain any Christians for slaves, and obliged them to undergo their share in public services, of the military, &c. It is even said that he forced multitudes of them to eat swine's flesh or be murdered. Offended with their insult of the Christians in Egypt, and their insurrection in Palestine, Constans, his son, terribly chastised them, revived every harsh edict against them, and condemned to death such as had Christians either for their wives or servants. Encouraged by the emperor Theodosius's prohibition to pull down their synagogues, they became very insolent about the beginning of the fifth century; they crucified the image of Haman, and sometimes a Christian, in derision of our Saviour. In Egypt they insulted the Christians on the Lord's day. Provoked herewith, the Christians in Macedonia, Dacia, Chalcis, Syria, and Egypt fell upon them and killed prodigious numbers of them, especially at Alexandria. In the isle of Minorca, vast numbers of them were forced to turn Christians, or hide themselves in dens and caves of the earth. About A. D. 432 one Moses of Crete pretending that he as their Messiah would lead them safe through the sea to Canaan, a vast number threw themselves into the deep from a precipice and were drowned. Just after, many of them, for the sake of the presents given to new converts, were baptized at Constantinople.

In the sixth century Cavades and the two Chosroes kings of Persia, terribly harassed them; but the latter Chosroes was afterward reconciled to them, and gratified their malice with the murder of about 90,000 Christians, at the taking of Jerusalem, A. D. 614. About 530, the emperor Justinian prohibited them from making testaments, or appearing as witnesses against Christians, and prohibited to those in Africa the exercise of their religion. Soon after, one Julian of Canaan set up for Messiah. He and his followers did infinite mischief to the Christians; but in the end 20,000 of them were slain, and as many taken and sold for slaves. Just after, numbers of Jews were executed for occasioning a revolt at Cesarea. And to revenge their assistance of the Goths at the siege of Naples, the Greek general Belisarius, and his troops, killed as many of them as

they could find, men or women. In A. D. 602 they were severely punished for their horrible massacre of the Christians at Antioch. Heraclius the emperor soon after banished them from Jerusalem. Multitudes in Spain and France were forced to become Christians; and the councils of Toledo encouraged their sovereigns to oblige them to do so. About A. D. 700, when Erica king of Spain complained that the Spanish Jews had conspired with those of Africa against him, the council of Toledo ordered that they should be all enslaved, and their children taken from them and educated in the Christian religion. In France, a variety of edicts were made against them. Childeric, Dagobert, and other kings, ordered that such as refused baptism should be banished. In this century too, numbers of them in the east imagined Mahomet the Messiah; and one of them assisted him in compiling his Alcoran. In the eighth and ninth centuries, the misery of the Jews still continued. In the east, Caliph Zayd permitted his subjects to abuse them. About 760, Jaafar the imam ordered that such as embraced Mahometanism should be their parents' sole heirs. About 841, Caliph Wathek persecuted them, because some of their number had embezzled his revenues; and he fined such as refused to embrace Mahometanism. Motawakhel, his successor, deprived them of all their honour and trust; and, marking them with infamy, caused them to wear leathern girdles, and ride without stirrups on asses and mules. Such marks of contemptuous distinction partly still subsist in the east, and have been imitated by other princes. Sundry of his successors persecuted them in a manner still more severe. While the emperor Leo Isaurus, the image-opposer, heartily hated them, the promoters of image-worship obliged the Jews to comply, and to curse themselves with the curse of Gehazi, if they did it not from the heart. In France and Spain, the people terribly insulted them. Probably provoked with this, they invited the Normans into France, and betrayed Bourdeaux and other places into their hands. About 724, one Serenus of Spain set up for the Messiah. Multitudes followed him, and went so far as to take possession of Canaan. The Christians seized what they left in their absence. Another in the east, about 831, pretended to be Moses risen from the dead, and was followed by numbers.

In the tenth, eleventh, and twelfth centuries, their miseries rather increased; partly through their own divisions, and partly by the persecutions which they underwent. About A. D. 1037, we find about 900,000 of them near Babylon, if we may believe their own noted traveller; and yet, about two years after, all their academies there, if not also their schools, were ruined. About A. D. 1020, Hakem, the founder of the Drusian religion, for a while persecuted them in Egypt. Besides the common miseries which they sustained in the east by the Turkish and sacred war, it is shocking to think what multitudes of them the eight crusades, in this or the two following centuries, murdered in Germany, Hungary, Lesser Asia, and wherever they could find them, as they marched to recover Canaan from the Mahometans; and what numbers of Jewish parents murdered their own children, that these crusaders might not get them baptized. The bloody contention between the Moors and Spaniards might have procured them some ease in Spain, had not their own mutual broils rendered them miserable. In France multitudes of them were burnt, others were banished, and others had their goods confiscated by order of king Philip; and such as offered to sell their effects and remove, could get none to buy them. About A. D. 1020, they were banished from England, but afterward they returned, and had some respite; but for their attending at the coronation of king Richard I the mob fell upon and murdered a great many of them. This popular fury was prohibited by law, but it still raged, A. D. 1189 and 1190, at London and elsewhere. Richard had scarce gone off to the sacred war, when the populace rose and murdered multitudes of them, intending not to leave one alive in the country. About 1500 of them got into the city of York, and thought to defend themselves in it. A furious siege obliged them to offer to ransom their lives with money. This being refused, they first killed their wives and children; and then retiring to the palace, burnt it on themselves. Between 1137 and 1200, there appeared nine or ten pretended messiahs; two in France; two in the north-west of Africa; one David of Moravia, who could ren-



der himself invisible at pleasure; one near the Euphrates, who had been cured of a leprosy; El David, and two others, in Persia. Most of these occasioned a great deal of mischief to those of their nation in the places where they lived.

Nor in the thirteenth and fourteenth centuries was their condition a whit better. In Egypt, Canaan, and Syria the crusaders still harassed and murdered them, till themselves were expelled from these places. The rise of the Mamelukes turned to their misery in Egypt. Provoked by their mad running after pretended messiahs, Calif Nasser left scarce any of them alive in his dominions of Mesopotamia, &c. In Persia, the Tartars murdered them in multitudes; in Spain, Ferdinand persecuted them furiously. About 1260, the populace of Arragon terribly harassed them. Henry III. of Castile, and his son John, persecuted them; and, in the reign of the last, prodigious numbers were murdered. About 1349, the terrible massacre of them at Toledo forced many of them to murder themselves, or change their religion. After much barbarous murder of them, they were, in A. D. 1253, banished from France. In 1275 they were recalled; but in 1300 king Philip banished them, that he might enrich himself with their wealth. In 1312 they obtained readmission for a great sum of money; but in 1320 and 1330 the crusades of the fanatic shepherds who wasted the south of France terribly massacred them wherever they could find them: and, besides, 15,000 were murdered on another occasion. In 1358 they were finally banished from France; since which few of them have entered that country. After oft-repeated harassments from both kings and people, and six former banishments, founded on causes mostly pretended, king Edward, in 1291, for ever expelled them from England, to the number of 160,000. He permitted them to carry their effects and money with them over to France, while in his own dominions he confiscated all to his own use, so that most of them died for want. Notwithstanding their dissimulation and false swearing, we read little else concerning those in Germany, but of repeated murders and insurrections, and of terrible revenges hereof by the Christians. In Italy they had most respite; yet they underwent some persecution at Naples. Pope John XXII, pretending that they had affronted the holy cross, ordered their banishment from his territories; but recalled the edict for the sum of 100,000 florins. In this period two false messiahs appeared in Spain; one Zechariah about 1258, and one Moses in 1290. In the fifteenth, sixteenth, and seventeenth centuries their misery continued. In Turkey, we know of no persecution which they have suffered but what the common tyranny of the government and their own frauds have brought on them; only in Egypt the populace molest them; nor will the people of Athens and Saloné in Greece allow them to settle among them. In Persia they have been terribly used, especially by the two Shah Abbas; from 1663 to 1666, the murder of them was so universal that but a few escaped to Turkey.

In Portugal and Spain they have been miserably handled. About A. D. 1420, Vincent half converted 200,000 of them to popery. The infernal inquisition was appointed to render their conversion sincere and complete. About 1492, six or eight hundred thousand Jews were banished from Spain. Partly by drowning in their passage to Africa, and partly by hard usage, the most of these were cut off, and many of their carcases lay in the fields, till the wild beasts devoured them. The African Mahometans shut their gates against the poor remains, and many were obliged to sell to the Moors their children for slaves, to obtain food for the support of their lives. In Spain and Portugal, thousands of Jews become papists in appearance, and even monks and bishops, and yet continue hearty in their own religion, and educate their children in it from age to age. If we depend on Orobio's account, we may suppose there are 16,000 or 20,000 such even at present. About 1412, 16,000 Jews were forced to profess property at Naples. About 1472, they were barbarously massacred in the dominions of Venice. Nowhere in popish countries are they better used than in the pope's own territory; for which, no doubt, their purse must be emptied. In Germany they have had plenty of hardship. In Saxony, and elsewhere, they have been loaded with taxes; they have been banished from Bohemia, Bavaria, Cologne, Noremberg, Augsburg and Vienna; they have been terribly massacred in

Moravia, and plundered in Bonn and Bamberg. Between 1520 and 1560, three false messiahs appeared in Europe, two of whom Charles V. emperor of Germany burnt to death, and the other he imprisoned for life. About 1660, Zabathai Tzevi, a pretended messiah, made a great noise in Syria, Palestine, and the countries about; but at last, to save his life, turned Mahometan at Constantinople. About 1682, Mordecai, a Jew of Germany, professed himself the Messiah, and had been punished in Italy, had he not escaped to Poland. Deut. xxviii. 15-68, xxix. 19-28, xxxi. 29, and xxxii. 18-35. Ps. xxi. 8-12, and lxi. 19-28. Isa. v. xxiv. lix. lxx. 1-16, and lxxi. 3-6, 24. Dan. ix. 26, 27. Zech. xi. Matt. viii. 11, 12, xxi. 41, xxii. 1-7, xxiii. and xxiv. Luke xxi. and xix. 41-44. Thus they have continued, scattered, contemned, persecuted, and enslaved, among almost all nations, not mixed with any in the common manner, but as a body distinct by themselves. While they are standing witnesses of the dreadful guilt of his murder, and of the truth of his divine predictions, they continue obstinate rejecters of Jesus, and proof against all means; they improve their ancient ceremonies and covenant-relation to God, as a means of hardening themselves in their unbelief. About A. D. 1650, three hundred rabbins, and a multitude of other Jews, assembled in the plain of Ageda in Hungary, and had a serious dispute, Whether the Messiah was come? and whether Jesus of Nazareth was he! Many seemed in a fair way to believe the truth; but the popish doctors present, by their mad extolling of the papal power, the worship of the Virgin Mary, and other saints, prevented it, and strengthened their prejudice against the Christian faith. At present, their number is computed to be three millions, one million of which is found in the Turkish empire; 300,000 in Persia, China, India on the east and west of the Ganges, or Tartary; and 1,700,000 in the rest of Europe, and Africa, and in America. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland, and at Frankfort and Hamburg, they have plenty of liberty. They have often, but in vain, attempted to obtain a naturalization in England or other nations, among whom they are scattered.

About A. D. 1866 or 2016, it is supposed by some that the offspring of Judah, together with the remains of the ten tribes, will, by the power of God, and to the great joy and advantage of the gentiles, be converted to the Christian faith. It seems they will assist the opposers of Antichrist at Armageddon, and greatly rejoice in his ruin. At their settlement in Canaan, their country will be crowded with multitudes. The Turks and their allies will try to dispossess them, but shall perish in their attempt. Thenceforward the twelve Hebrew tribes shall, in the greatest harmony, peace, piety, and order, reside in their country till the end of the millennium. Dan. xii. Deut. xxxii. 36-43. Hos. iii. 5. Isa. xl. lxxv. 17-25, xlix. 1-16, and xli. Ps. cxlix. Ezek. xxxvi. xlvii. Zech. xvi. Rom. xi. Rev. xix. Such Hebrews as received the gospel in the Apostolic age retained a strange affection towards the Mosaic ceremonies: To cure them hereof, Paul wrote them an excellent epistle, wherein he evinces the dignity of Jesus Christ above angels, above Moses and Aaron: explains many of the leading types; and from the imperfection thereof, clearly concludes the necessity of their abolishment. To these he subjoins a number of exhortations to the Christian duties of bold approaching to God through Christ, careful attendance on gospel ordinances, patience under trouble, perseverance in holiness, vigorous exercise of faith in every circumstance, whose power he illustrates in a multitude of instances; and to activity, zeal, and reverence in holy courses, and to hospitality, contentment, submission to Christian teachers, alms-giving, &c. The Latin churches more lately had access to peruse this epistle than those of the Greeks, and so somewhat more lately embraced it, as canonical; but none, except the Arians, who hated it for its clear display of the divinity of Christ, ever denied the inspiration thereof. That this epistle was written by Paul is evident; the similarity of a variety of phrases to those in his other epistles; the similar order of doctrine and duty, the mention of the author's bonds in Italy, and of Timothy as his companion, father it on him. Peter assures us Paul wrote a letter to the Hebrews, in which some things relative to the destruction of their nation, and hard to be understood, were inserted, in which he probably had in view, Heb. x. 25-31. 2 Pet. iii. 15, 16.

Peter directed two epistles to these Hebrews; and James, and John, and Jude, each of them another.

The saints are called the *Israel of God*; *Israelites indeed*; *Jews inwardly*; they, like the ancient Hebrews, are God's chosen and peculiar people, whom he wonderfully preserves and provides for; they have his law written in their hearts; do love him with their soul, and serve him under the inward influences of his grace. Gal. i. 16. John i. 47. Rom. ii. 29.

**HEBRON**; called *Arba*, or *Kirjath-arba*, not because *four*, viz. Abraham, Sarah, Isaac, and Rebekah, were buried in it, but because *Arba*, the noted giant, was king of it. It was built on a hill, it seems, not long after the flood, and seven years before Zoan in Egypt, Num. xiii. 22; and stood about twenty-two miles south of Jerusalem. Here Anak and his father and sons dwelt; but Caleb, receiving it for his inheritance, expelled these giants, and, it seems, called it *Hebron* after one of his sons. Josh. xiv. 13, 14. It was made a city of refuge, and given to the priests. Judg. xxi. 13. To its elders David sent part of the spoil which he took from the Amalekites; and here he reigned seven years over Judah, and was crowned to be sole monarch of Israel. 2 Sam. ii. 11, and v. 3. Here Absalom first set up for king. 2 Sam. xv. Rehoboam repaired and probably fortified this place. During the captivity the Edomites seized it and made it their capital; but the Jews afterward recovered it, and probably Zecharias and Elizabeth were inhabitants of it. Luke i. 39. For many ages after Christ, both Jews and Christians had a great veneration for Hebron, but it is now little else than a heap of ruins.

**HEDGE**; for protecting fields, gardens, &c. 1 Chron. iv. 13. God's protecting providence, magistrates, government, or whatever defends from hurt and danger, is called a *hedge*. Job i. 10. Isa. v. 2. Ezek. xiii. 6. Troubles and hinderances are called *hedges*, as they stop our way and prevent our doing and obtaining what we please. Lam. iii. 7. Job xix. 8. Hos. ii. 6. *The way of the slothful is a hedge of thorns*; he always apprehends great difficulties in the way of doing any good, and often he entangles himself in inextricable difficulties. Prov. xv. 19.

**HEEL**. As heels are the lowest part of the body, Christ's *heel* bruised by Satan is his humbled manhood, and his people who are subject to him. Gen. iii. 15. As heels are used in walking, the first motions of work, or the whole conversation, are called *heels*. Job xlii. 27. Ps. xlix. 5. See **FEET**. To have the *heels bare* denotes shame, contempt, captivity, or distress. Jer. xiii. 22. To lift up the *heel*, or kick, is to render evil for good to a superior; as a beast when it strikes its master. So Judas acted in betraying our Lord. Ps. xli. 8. John xiii. 18. Men are taken by the *heels* in a snare when they suddenly fall into some calamity from which they cannot free themselves. Job xviii. 19.

**HEINOUS**; very wicked. Job xxxi. 11.

**HEIR**; one that succeeds to the inheritance of another after his death; and even enemies succeeding a people driven out of their own land are called their *heirs*. Jer. xlix. 2. Mic. i. 15. Christ is *heir of all things*; as God's Son, he hath an equal right to all things with his Father; as Mediator, he hath his elect, and all things given into his hand, to dispose of for their good. Matt. xxi. 38. Heb. i. 2. Saints are *heirs of the promise*; *heirs of righteousness*; *heirs of salvation*; *heirs of the grace of life*; *heirs of the kingdom*; *heirs of the world*; *heirs of God*, and *joint heirs with Christ*; as united to Christ, and by virtue of his death, they have the most free and honourable title to all the promises, blessings, creatures, and fulness of God. Heb. vi. 17, and xi. 7, and i. 14. 1 Pet. iii. 7. Jam. ii. 5. Rom. iv. 13, and vii. 17. But perhaps Abraham's being *heir of the world* signifies his having Canaan divinely bequeathed to his seed. Rom. iv. 13. A *handmaid heir to her mistress* cannot be borne with, because of her intolerable pride. Prov. xxx. 25. To *inherit* is, (1.) To possess by right of heirship. Judg. xxi. 16. (2.) To take possession of and enjoy. Num. xxxii. 12. God *inherits all nations* when he makes them to receive his Son, walk in him, and serve him. Ps. lxxxii. 8. Christ causes to *inherit the desolate places* when he raiseth up a seed to himself in the gentile world, Isa. xli. 8; his church's seed *inherit the gentiles* when, under the gospel, multitudes of gentiles are, by the labours of the apostles and others, converted to Christ. Isa. liv. 3. *The saints inherit the earth, inherit promises, and all*

*things*; through Christ, as their spiritual Father, they have a free and honourable claim to and possession of whatever in time or eternity can tend to their real advantage. Matt. v. 5. Heb. vi. 12. Rev. xxi. 7. *Wicked men inherit lies, folly, or wind*, when they receive disappointments, the reward of their sins, and what is quite unsubstantial, noisy, and hurtful. Jer. xvi. 19. Prov. xiv. 18, and xi. 29.

**INHERITANCE**, or **HERITAGE**; what one possesses by heirship or other right; and when it is hastily gotten by unlawful means it is attended with the curse of God on it, that often makes it quickly waste away. Prov. xx. 21. The Jews, the land of Canaan, and the saints in general, are God's *inheritance*, because of his special claim to, care of, and presence with them; and he freely gave Canaan to Abraham and his seed. Ps. lxxviii. 62, lxxxix. 1, and xiv. 14. 1 Pet. v. 3. God himself, and his everlasting salvation, are the *inheritance* of his people, to which, through Jesus their Father, they have a free and honourable claim on which they live, and in which they delight and glory. Ps. xvi. 5. Jer. iii. 19. 1 Pet. i. 4. Christ's glorious character of Mediator, and the heathen, or gentiles, are his *inheritance*; he hath an honourable claim to his renown and happiness as God-man, and the gentiles are given into his hand to be called and converted by him. Heb. i. 4. Ps. ii. 8. The Jews took their *inheritance in themselves*, when they were forsaken by God, deprived of their civil and ecclesiastic enjoyments, and left to shift for themselves, under the load of their deserved punishment. Ezek. xxii. 16. The *inheritance of the congregation of Jacob* is either the Israelites, who were God's *inheritance*, or the law, which God gave them as a valuable possession. Deut. xxxiii. 4. *God was the Levites' inheritance*; they lived on his offerings. Deut. x. 9. *God's testimonies are his people's inheritance*; are of great value, and they delight in and live on them. Ps. cxix. 111. *Children are God's heritage and reward*; he freely gives them to parents, and cheerfully ought they to devote them to God. Ps. cxxvii. 3. Fearful punishments and endless woes are the *heritage of the wicked*; it comes to them through their connexion with fallen Adam and the devil, as their fathers; and is allotted to them as their just portion by God the Father of spirits. Job xx. 29, and xxvii. 13.

**HELBON**; the same as Chalybon in Syria. It was famed for its excellent wines. Ezek. xxvii. 18. From hence the luxurious kings of Persia brought the wines used at their table. It was probably the same with Aleppo, which the Arabs call Alep or Halab, and which is now the most opulent city of all Syria, nay, of all the Turkish dominions, Constantinople and Grand Cairo excepted. It was a seat of one of the Seljukian sultans, and often suffered in the Turkish wars; nevertheless, considering it as in the Ottoman empire, where trade is little encouraged, it is still remarkable for traffic. It was once a thoroughfare for the Indian goods brought up the Euphrates and transmitted to Europe by the Mediterranean Sea; but though that branch of business is mostly gone, it is still a thoroughfare for Persian goods; and here the English, Dutch, French, Italians, Arabs, Persians, and Indians have their consuls of trade, and who are very civilly used by the Turks. The city is about three miles in circuit, has handsome buildings, and about 250,000 inhabitants. Here are one hundred and twenty Mahometan mosques, or places of public worship, and three colleges. In this city, and especially in its suburbs, you may find all the different parties of Eastern Christians; of the Greeks about 16,000; of Armenians about 12,000; of Jacobites or Nestorians 10,000; of Maronites 1200. Besides, the popish Jesuits, Capuchins, and Carmelites have each of them a church.

**HELL**. The word **SHOL**, or **HADES**, sometimes signifies the state of the dead or the grave: so David prays that his enemies might quickly go down to *hell*. Ps. lv. 15. Jonah, reckoning himself as good as dead and buried, calls the whale's belly *hell*, or *hell*. Jon. ii. 2. See Gen. xxxvii. 35, and xlii. 38. *Hell* ordinarily signifies the place or state of misery in which wicked men are tormented with the devil and his angels. 2 Pet. ii. 4. Rev. i. 11, and vi. 8. Though this state and place be unseen to us in our present life, yet it is fully open to the eye of God. Job xi. 8. Prov. xv. 11. To represent its dreadful nature, it is held out to us as a *prison*, a *pit*, a *lake of fire* and *brimstone*, as *darkness*, &c. There is no reason to doubt of the eternity of its torments; it is represented as a *fire* that cannot be quenched,

and whose smoke ascends up for ever and ever. No stronger word is used to express the duration of the heavenly felicity than to represent the duration of the torments of hell. Matt. xxv. 46. Nor do such as fondly doubt of the eternity of hell torments, and of the proportion between temporary sinning and eternal punishment, seem to attend to the infinite excellence of God, against whom sin is committed. It must then be far wiser to flee from it, and the curse that binds over to it, to Jesus the almighty Saviour, than curiously to dispute where it is; whether in the centre of the earth, in the sun, &c. Dreadful and tormenting troubles are likened to hell. 2 Sam. xxii. 6. Ps. cxvi. 3. At the last day, *death and hell give up their dead*; the grave the dead bodies, and hell the damned souls, that were in them, in order that both may be judged in a united state, Rev. xx. 13; and are cast into the lake of fire and brimstone, when all misery is connected and carried to the utmost degree. Rev. xx. 14.

HELM. See RUMBER.

HELMET; a kind of metal cap for protecting the head of a warrior. 1 Sam. xvii. 5. The salvation of his people is God's *helmet*; the deliverance he intends and works for them will appear conspicuous, as if on his head, and he will have the glory of it. Isa. lix. 17. Eternal salvation, and the hope of it, are the *saints' helmet*; they defend and render them bold and courageous in their spiritual warfare. Eph. vi. 17. 1 Thess. v. 8.

HELP; to assist, support, deliver. Exod. ii. 17. 1 Sam. xvii. 12. God is the *help and helper* of his people; he assists them in every duty, supports them under every burden, and keeps or frees them from every danger. Ps. xlii. 1, and liv. 4. *The help of the elect is laid on Christ the mighty One*; the purchase and dispensation of their whole salvation are committed to his care. Ps. lxxxix. 19. *Ministers are helpers of the truth*; as they publish it, stand by and defend it when opposed, and in their holy walk exemplify it unto others, 3 John 8: they are *helpers of the saints*; they instruct and encourage them under their burdens of labour and trouble, and in their work of faith and love. 2 Cor. i. 24. Acts xviii. 27. *Deacons are helpers, or helpers*; they assist other church-officers in taking care of the poor, and in serving of tables. 1 Cor. xii. 28. Wives are called a *help-meet* for men; they assist and comfort them in the business of the family. Gen. ii. 18. *Is not my help in me? and is wisdom quite driven from me? What though I cannot uphold or deliver myself, is my sense or wisdom therefore gone from me?* Job vi. 13.

HE'MAN, with Zimri, Ethan, Calcol, and Darda, or Dara, were the sons of Zerah the son of Judah, and were the sons of Mahol; perhaps the one was their grandfather, and the other their father; or Zerah and Mahol may be different names of the same person. They were famous for wisdom. 1 Chron. ii. 6. 1 Kings iv. 31. (2.) Heman the son of Joel, and grandson of Shemuel, and a chief singer in the reign of king David. He had fourteen sons, Bukkiah, Mattaniah, Uzziel, Shebuel or Shubael, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth; their families constituted fourteen classes of the sacred musicians. 1 Chron. vi. 33, xv. 17, and xxv. Which of these two Hemans, or if either of them, was the composer of Psalm lxxxviii. we know not.

HEN. Christ resembles a hen gathering her chickens. How earnestly and tenderly he invites sinners to himself! how readily he receives them! and how fully he protects, provides for, and comforts them. Matt. xxiii. 37.

HEMLOCK; a poisonous herb, of which there are two kinds; it is possible the cicuta of the ancients, which procured death so hastily, was different from our *hemlock*, which effects it more slowly, rendering persons delirious or convulsive. Judgment grows up as *hemlock*, and is turned into *hemlock*, when the execution thereof is perverted to the hurt and destruction of men. Hos. x. 4. Amos vi. 12.

HEPH'ZIBAH was the name of Hezekiah's queen, and given to the church to signify that the Lord delighted in her. Isa. lxii. 4.

HERALD; one that publishes the order of a king. Dan. ii. 4.

HERB; a vegetable; as coleworts, cabbage, and multitudes of others. Many herbs are useful in hu-

man food; others are food for cattle; others good for medicine; and others poisonous. Rom. xiv. 2. Gen. i. 29. Men are likened to *herbs* to denote their flourishing prosperity, or their sudden distress and ruin. 2 Kings xix. 25. Isa. lxvi. 14. Ps. xxxviii. 2. The He brews ate the paschal lamb with *bitter herbs*, to represent the bitterness of Christ's sufferings, and the grief and sorrow for sin with which we are to receive him Exod. xii. 8.

HERD. See FLOCK.

HERESY. This word signifies a sect, or choice; but is generally used to signify some fundamental error adhered to with obstinacy. Thus we say the heresy of the Ariane, Pelagians, &c. *Heresies* are works of the flesh, that exclude men from the kingdom of God Gal. v. 20. Men bring in *damnable heresies* when they deny the Lord that bought them. 2 Pet. ii. 1. Not in themselves, but in respect of the wise purpose of God, heresies are necessary in the church, that his people may manifest their sincerity in cleaving to the truth. 1 Cor. xi. 19. From the very beginning of the Christian church there were heresies; some denied the divinity, incarnation, or Messiahship of Christ against these the apostle John directs his gospel, and much of his first epistle. Some pretended that men's obedience to the moral or ceremonial law was the ground of their justification before God; others, as Hymeneus and Philetus, pretended that the dead rise not, or that the resurrection of the dead was only of a spiritual kind and was past: against these the apostle Paul often inveighs, particularly in his epistles to the Romans, Corinthians, Galatians, and to Timothy Others pretended that faith without good works was sufficient: against these the apostle James warmly disputes. Akin to this, it seems, was the heresy of the Nicolaitans, and of Jezebel, which, it appears, tended to the encouragement of fleshly lusts. Rev. ii.

HERETIC; one who holds some fundamental error: he is to be rejected and cast out of the church, if he remain obstinate after a first and second admonition; and he is self-condemned, as he publishes what is plainly wicked and contrary to his own profession. Tit. iii. 10. Heretics are the false prophets and teachers which Christ and his apostles foretold should come; who forsake the faith themselves, and seduce others into error. 2 Pet. i. 1, and iii. 5. Matt. xv. 24.

HERITAGE. See HEIR.

HER'MON; a mountain on the north-east of the promised land beyond Jordan, a little southward of Lebanon; the Sidonians called it Sirion, and the Amorites Shenir. Deut. iii. 9, 10. Sihon was one of the tops of it, Deut. iv. 48; which seems to have been also called Zion. Ps. cxxxiii. 3. Mount Hermon was the north border of the kingdom of Og, as Arnon was the south border of the kingdom of Sihon. Deut. ii. 36, and iv. 48. There was, it seems, a temple on its top to the idol Baal. The dew that falls on it is beautiful and fine. Ps. cxxxiii. 3; in a summer night it will wet a man to the skin, and yet he is in no danger of sleeping all night in the open field. The snow lies on it the most part of the summer, and was thence carried to Tyre, that people might drink their wine in fresco.

HEROD THE GREAT, the son of Antipater and Cypros, and brother of Phasael, Joseph, and Pheroras, and of a sister called Salome. His father is by some said to have been a Jew; by others an Idumean turned Jew; others will have him to have been a heathen guardian of Apollo's temple at Askelon, and taken prisoner by the Idumean scouts, and afterward a Jewish proselyte. Herod was born about seventy years before our Saviour. When he was fifteen, or perhaps twenty-five years of age, his father, with Hyrcanus the high-priest's consent, gave him the government of Galilee. With great prudence and valour he cleared the country of the thievish banditti who swarmed in it, and apprehended Hezekiah their captain. Hereby he procured the esteem of Sextus governor of Syria; but the Jews, jealous of Antipater's authority and his son's, instigated Hyrcanus the high-priest to cite Herod to appear before their sanhedrim to answer for his conduct. Herod came, attended with his chosen troops. His judges were so terrified that none of them durst speak, except Sameas, who laid the blame of Herod's misconduct on Hyrcanus and the judges for permitting him to assume too much power. Hyrcanus, however, observing that the judges, though afraid to speak, were disposed to condemn him, deferred bringing the matto

to a sentence that day, and advised Herod to make his escape in the night. He retired to Sextus governor of Syria, and was by him intrusted with the government of Hollow Syria. To revenge his late affront, he marched an army to besiege Jerusalem; but his father and brother Phasaël prevented him. A. M. 3963, when Mark Antony was at Daphne, near Antioch in Syria, a hundred principal men of the Jews brought accusations against Herod and his brother Phasaël; but Hyrcanus the high-priest, who had promised Herod Mariamne his grandchild in marriage, being asked his mind, represented the two brothers as better qualified to govern the Jewish state than their opposers. Hereupon Antony made Herod and his brother tetrarchs, and had killed fifteen of their principal adversaries, had not Herod petitioned for their lives. Not long after, Antigonus the son of Aristobulus invited the Parthians to his assistance, and obliged Herod to flee the country. He had not been long at Rome, when Antony and Augustus got the synod to declare him king of Judea, and Antigonus an enemy to the Romans. Returning to Judea, and assisted by Sosius the Roman deputy in Syria, he, after about three years' war, took Jerusalem and acted as king. He was disqualified to hold the double office of high-priest and king, as the Maccabees had for some ages done; he therefore made Ananias priest, but quickly turned him out to make way for Aristobulus, the brother of his wife Mariamne, to whom the high-priesthood more rightly belonged; but the Jews loving him too well, Herod, about a year after, caused to drown him in a bath. After the ruin of Antony, Herod was obliged to implore the clemency of Augustus. He met the emperor at Rhodes, and frankly told him he had done all he could for Antony his benefactor, and was now ready to do the same to him, if he allowed him his favour, and permitted him to retain his kingdom. Charmed with his open frankness Augustus granted him his desire. His kingdom was now pretty quiet, but he was plagued with family disorders. He passionately loved Mariamne, and she, disgusted with the murder of her brother, as heartily hated him. His mother and sister persuaded him in his fury to murder Mariamne. He had scarce done it, when he was almost killed with grief. Recovering, he ordered Mariamne's mother to be killed, as she had too easily credited the report spread of his death. To divert his tormented mind, he applied himself to building, and to instituting public sports. To ingratiate himself with the Jews, he rebuilt their temple, and rendered it exceeding stately and glorious. He sent his two sons by Mariamne, Aristobulus and Alexander, to be educated at Rome. Soon after their return, he married them, Aristobulus to Bernice the daughter of Salome his sister, and Alexander to Glaphyra the daughter of Archelaus king of Cappadocia. Herod's preference of Antipater, whose mother was but of mean birth, exasperated both his sons against him. By means of Augustus, and afterward of Archelaus of Cappadocia, a reconciliation was twice effected between him and them; but Salome and Antipater never rested till they got him to murder them. Having got rid of his brothers, Antipater next resolved to rid himself of his father. To hide his hand in the conspiracy he retired to Rome; but the plot being discovered, he was imprisoned upon his return, and Augustus informed of his treachery. Herod was in a languishing way when the wise men informed him that the Messiah was born: he was exceedingly troubled, and the principal Jews, afraid of new wars, were troubled along with him. He, finding out the place of his birth, resolved to murder him while but an infant; and under pretence of a design to worship him, desired the wise men to bring him back word where and how he might know him. An angel ordered the wise men to go home without returning to Herod. Provoked with this disappointment, he ordered his soldiers to go murder every child about Bethlehem, or near it, under two years old, that he might make sure of murdering the Messiah among them. Some young men, hearing that Herod was dead, pulled down the golden eagle which he, in honour of the Romans, had erected over the principal portal of the temple; for this he ordered forty to be burnt alive. His distemper still increased; his hunger was insatiable; his bowels were ulcerated; his legs swelled; his secret parts rotted, and bred worms; his whole body was afflicted with an intolerable itch. To prevent the Jews rejoicing at his death, he convened all

the great men of the kingdom, and shut them up in the circus at Jericho, where he then was, and with tears constrained his sister Salome and Alexas to see them put to death that moment he should expire; they no doubt promised, but did not execute this horrid device. In his agony, Herod attempted to plunge a knife into his own belly; but Achiab his cousin prevented him. The outcry on this occasion made the family believe he was dead. In his prison, Antipater heard of it, and begged his keepers to allow him to escape. They informed his father, who ordered him to be immediately killed, about A. M. 4002 or 4012. In five days after, Herod died, having lived about seventy, and reigned about thirty-seven years. He had eight or ten wives, and fifteen children. He left his kingdom to Archelaus the worst; Gaulonitis, Trachonitis, and Batanea to Philip; and Galilee and Perea to Herod Antipas. Matt. ii. Luke iii. 1.

2. **HEROD ANTIPAS** had the kingdom of Judea left him in his father's first will, but he altered it, and only gave him the tetrarchy of Galilee and Perea. In this Augustus the Roman emperor confirmed him. With great care and labour he adorned and fortified the principal places of his dominions. He drew upon himself an unfortunate war with the Arabs, by divorcing the daughter of Aretas their king, that he might espouse Herodias, the wife of Philip his brother, who still lived. For this incestuous marriage John Baptist reproved him. On that account he imprisoned the Baptist, and would have killed him, had he not feared an insurrection of the people in his favour. One day, as Herod and his lords celebrated the festival of his birth, Salome the daughter of Herodias so pleased Herod with the pretty airs of her dancing, that he swore he would give her any thing she asked.

Instructed by her spiteful mother, she asked the head of John Baptist. To show regard to his oath, and to the lords that feasted with him, Herod, with great reluctance, ordered John to be beheaded in the prison, and his head delivered to Salome in a charger. Pilate having sent our Saviour to Herod, he ridiculed him, dressed him up as a mock-king, and returned him to Pilate. About A. D. 39, Herodias, growing jealous of her brother Agrippa, who was now deputy-king of Judea, instigated her husband to solicit that dignity at Rome. Informed hereof, Herod Agrippa accused Herod of Galilee to the emperor, as an accomplice in Sejanus's conspiracy against Tiberius, and of correspondence with the Parthians, and as evidence, alleged that Herod had in his arsenal arms for 70,000 men. Herod could not deny that he had the arms, and so was instantly banished to Lyons in France, where he and Herodias died in exile, miserable enough; and it is said the pretty dancing Salome, falling through the ice, had her head separated from her body. Matt. xiv. Mark vi. Luke xxiii. 4.

3. **HEROD AGRIPPA**, the son of Aristobulus, grandson of Herod the Great, and brother of Herodias. His grandfather sent him early to Rome to make his court to Tiberius. Herod quickly won the affection of the famed Drusus, at whose death he was obliged to leave Rome, quite plunged in debt. When he returned, Tiberius ordered him to pay his debt, and be gone. Antonio the empress lent him money to pay his creditors; and after that he recovered the favour of Tiberius. Soon after, Tiberius, hearing that Herod wished him dead that Caligula might reign, threw him into prison. But when Caligula came to be emperor, he liberated Herod, gave him a chain of gold, and a royal diadem, appointing him king of Batanea and Trachonitis, and afterward of Abilene. When Caligula attempted to erect his own statue for adoration in the Jewish temple, and the Jews refused to admit it, Herod was in no small danger between the two, but by a long letter he prevailed on the emperor to desist. Herod, being at Rome when Claudius was made emperor by the army, contributed not a little to establish his dignity. To reward his services, Claudius made him deputy-king of all Judea and Chalcis. Returning home, he governed his dominions much to the satisfaction of his people. About A. D. 44, or perhaps 49, he caused the murder of James the son of Zebedee. Observing the Jews pleased with this, he apprehended Peter, intending to murder him also for their further gratification; but Providence defeated his designs. After the passover-feast, he repaired to Cesarea, to celebrate some games in honour of Claudius. Thither the inhabitants of Tyre and

**Sidon**, who had offended him, after making Blastus his chamberlain their friend, sent their deputies to beg his favour. As he gave audience to the deputies, he appeared dressed in a robe tissue with silver, to which the rising sun shining on it gave a marvellous lustre. As he spoke to the Phœnician deputies, some of his parasites cried out, It is the voice of a god, not of a man. He received the impious flattery with pleasure. To punish him, an angel smote him directly with a most tormenting disease in his bowels, and he was eaten up of vermin, after he had reigned seven or ten years, and been the father of Agrippa, Bernice, Drusilla, and Mariamne. Acts xii.

**HERODIANS.** See SECT.

**HERONS** are of the same general kind with the crane, bittern, stork, &c.: they have a hanging crest of black feathers; their beak and legs are long; their under and upper chaps are alike in strength, and there runs a furrow from their nostrils; they have four long connected toes on each foot. Herons are tall, and very furious; though some of them are tamed in Egypt. Some reckon nineteen kinds of herons; but the three principal are, the criel or dwarf heron, the blue heron, and the bitour. They frequent watery places, and feed on eels and other fish, and are said to be very lustful. They were unclean under the law; and perhaps figured out men soon angry, lustful, and high-minded. Lev. xi. 19. Deut. xiv. 18.

**HESH BON**; the capital city of the kingdom of Sihon, and about twenty miles eastward of Jordan. From thence his conquering troops like fire entered the territories of Moab. After the overthrow of Sihon, it was first given to the Reubenites; and it, or another of the same name, was given to the Gadites, and was one of the cities of the Levites. Num. xxi. 26, 27, and xxxii. 37. Josh. xiii. 17, and xxi. 37. After the death of Ahab, the Moabites seized on it. It was almost reduced to desolation by the Assyrians and Chaldeans; but it continued a place of some note for some ages after Christ. Its famous fish-pool is said to have been about three hundred paces broad, and, it seems, was hard by the gate called Bath-rabbim, on account of the multitudes that passed by it. Isa. xv. 4. Jer. xlviii. 45. Sol. Song vii. 4.

**HEW**; to cut wood or stone. Such as hewed wood, and drew water for the sanctuary had a mean office; but it was connected with the happiness of easy attendance on the public worship of God. Josh. ix. 21, 27. Men's natural birth or descent is likened to *hewing* them out of a rock, and *digging* them out of a pit; both represent to us our hardness and pollution. Isa. li. 1. Men are *hewed* by the prophets, and *slain* by the words of God's mouth, when they are threatened with fearful judgments. Hos. vi. 5; and they are *hewed* by God's axe when they are cut off and ruined by his strokes of wrath. Matt. iii. 10.

**HEZEKIAH** was born when his father Ahaz was about eleven years of age, and so was twenty-five at his father's death, in the thirty-sixth year of his age. He succeeded him A. M. 3278. His idolatrous father having left the nation plunged into a kind of heathenism, Hezekiah, with great vigour, applied himself to reform it. In the first month of the first year of his reign, he caused the principal doors of the temple to be opened and repaired; he ordered the priests and Levites to purify it, and prepare it for sacrifice. This done, he and his princes solemnized the dedication with a multitude of offerings. As the temple could not be purified, or the priests cleansed, to observe the passover in the first month, they agreed to observe it in the second. Hezekiah invited such of the ten tribes as remained in their country to join with him therein. Some ridiculed his pious invitation, and others complied with it. This passover was observed with more solemnity than it had been for many ages before. They continued the feast of unleavened bread fourteen days instead of seven; many, indeed, were not duly prepared, but Hezekiah prayed for forgiveness of their rashness in approaching to God. Now, and afterward, Hezekiah and his people broke down the idolatrous altars and images in his own dominions, and in those of Hoshea, who, being better than his predecessors, took no offence at his subjects returning to the Lord. Hezekiah also settled proper methods to procure for the priests and Levites their due maintenance. Goniaiah and Shimei, two brothers, with ten subordinate officers of

the tribe of Levi, and Koreh, with six under him, were appointed to superintend the whole.

Encouraging himself in the Lord, Hezekiah shook off the Assyrian yoke, which his father had wickedly taken on himself, and refused to pay them the accustomed tribute; he invaded the country of the Philistines, who had lately ravaged Judea, and reduced them under his yoke; he fortified Jerusalem, and filled his magazines with armour. In the fourteenth year of his reign, Sennacherib king of Syria invaded his kingdom and took most of his fenced cities. Hezekiah, after fortifying Jerusalem, and bringing the south stream of Gihon into the city, finding that the king of Ethiopia and Egypt did not timeously assist him, begged conditions of peace from the Assyrian. He demanded three hundred talents of silver and thirty of gold, in all about 351,000*l.* sterling, as the condition of his leaving the country. To raise this sum, Hezekiah was obliged to exhaust his treasures, and pull off the golden plates which he had just before put on the doors of the temple. No sooner had Sennacherib received the money, the loss of which he saw disqualified him for war, than he sent three of his principal officers from Lachish, to demand Hezekiah's immediate surrender of his capital. Hezekiah sent Eliakim, Shebna, and Joah to converse with them without the city. Rabshakeh, the principal Assyrian messenger, magnified the power of his master, as if neither God nor man could deliver out of his hand: he cried to the Hebrews on the wall, that if they would not surrender themselves, he would quickly force them to live on their excrements in the terrible siege; and that, if they surrendered themselves quickly, he would place them in a fine country as agreeable as their own. Shocked with these blasphemies, Hezekiah's messengers gave no reply, but rent their clothes and reported the whole to their master. He begged Isaiah the prophet to intercede with God in behalf of the city, and was assured that the Assyrian army should quickly be ruined, and their king flee home in a precipitate manner, and there perish with the sword. When Sennacherib departed from Lachish to give battle to Tirhakah king of Ethiopia, who came to assist Hezekiah, he sent Hezekiah a most blasphemous and insulting letter. This Hezekiah spread before the Lord in the court of the temple, and begged the Lord would deliver him from this insolent enemy. The Lord, by Isaiah, assured him that he had heard and would quickly answer his prayer; that Sennacherib should never besiege Jerusalem, nor so much as shoot an arrow against it. That very night the whole Assyrian army was almost ruined by an angel. While Sennacherib was ravaging his kingdom, Hezekiah fell dangerously bad of an ulcer. God, by the prophet Isaiah, ordered him to lay his account with death, and put his affairs into order. Hezekiah observing that he had no child to be the Messiah's progenitor, or govern the broken state of his kingdom, and perhaps being in no proper frame for dying, wept sore, and begged the Lord would not cut him off in the midst of his days, as had often happened with the idolatrous kings. God, by Isaiah, assured him that his prayers were heard; that in three days he should be able to walk to the temple, and should live fifteen years more; and meanwhile ordered him to apply a lump of dry figs to the boil, in order to his miraculous recovery: and told him, the city should not be delivered into the hands of the Assyrians. For a sign of the certainty of these events, the sun, at Hezekiah's choice, went back ten degrees on the sun-dial of king Ahaz. After Hezekiah's recovery, he composed a hymn of thanksgiving, and a narrative of his temper of mind in his trouble. He, however, grew proud of the miracles wrought in his favour, and was not duly thankful to God. When Merodach-baladan, the son of Baladan king of Babylon, sent messengers to congratulate his recovery, and get information concerning the ruin of the Assyrian host, and the retrograde motion of the sun, and perhaps to solicit an alliance against the weakened Assyrian empire; Hezekiah vainly showed them every thing valuable and rare in his treasures. His pride brought wrath from the Lord on himself and his subjects. God, by Isaiah, assured him that his wealth should be carried to Babylon, and his offspring serve there as eunuchs in the palace. Hezekiah confessed that the threatening was just, but wished that peace and truth might continue all his time. Some of his servants copied out several of Solomon's proverbs, and

joined them to the rest. After he had lived fifty-four years, and reigned twenty-nine, he died, and was succeeded by Manasseh his son. 2 Chron. xxix-xxxii. 2 Kings xviii-xx. Isa. xxxvi-xxxix. Prov. xxv. 1.

**HIDDE'KEL**, called *Tigris*, from its swift motion, or the multitudes of tigers on its banks, and by the Arabs *Diglat*; a noted river that rises in the mountains of Armenia, runs southward between Assyria, or Kurdistan, on the east, and Mesopotamia on the west; and afterward, meeting with the Euphrates, runs along with it a considerable way, after which they divided into the two streams of Gihon and Pison: but perhaps they now run into the sea by four different channels. It is said to go to the eastward or fore-side of Assyria; i. e. that which was next to Moses. Gen. ii. 14. On the banks of this river the famed cities of Nineveh, Ctesiphon, and Seleucia stood; and on the ruins of the latter now stands Bagdat. On the banks of the Hiddekel, Daniel had one of his visions. Dan. x. 4.

**HIDE**; (1.) To cover; to keep secret: so God *hides* his commandments when he shows not their meaning. Ps. cxix. 19. To *hide* his righteousness in our heart is sinfully to neglect the due publishing and declaring of it. Ps. xl. 10. (2.) To lay up: so saints *hide* God's word in their heart when they lay it up in their memories, judgments, consciences, and affections, that it may influence and regulate their whole exercise in heart and life. Ps. cxix. 11. (3.) To protect. God *hides* his people in his pavilion, in the secret of his presence, and under the shadow of his wings; and is their *hiding-place* when, in the exercise of his perfections, he gives them the most safe and refreshing protection from danger and hurt. Ps. xxvii. 5, and xxxii. 7. *Jesus Christ is a hiding-place*; under the covert of his righteousness we are secured from the vengeance of God; and by his providence, power, and love we are secured from the danger of sin, Satan, and the world. Isa. xxxii. 2. God *hides himself*, *hides his face*, when he forbears kindly to show his glory and favour in his word, ordinances, and providence. Ps. lxxxix. 46. His *hiding his face from our sin* imports his complete forgiveness of it. Ps. li. 9. He *hides pride from men* when he disappoints them and bereaves them of what they are disposed to boast of. Job xxxiii. 17. God *hides men's afflictions in his heart* when, amid multiplied favours, he hath a secret and fixed purpose to afflict them. Job x. 13. Wicked men think God *hides* his face, i. e. does not observe nor regard what they do. Ps. x. 11. *Men hide hatred by lying lips* when they conceal it under high pretences to kindness and love. Prov. x. 18. *Men's hiding of themselves* imports their fleeing to some place for protection and secrecy, Rev. vi. 16; or making a small appearance, Prov. xxvii. 12; or refusing to show kindness. Isa. lviii. 7. Their *hiding* of sin imports the denial, excusing, and extenuating of it. Ps. xxxii. 5. Prov. xxviii. 13. Men's understanding is *hid*; when they need to use it, it cannot be found. Isa. xxix. 14. Whatever is secret, hard to be known or found, is called *hid*, or *hidden*; saints are God's *hidden* ones; their state and happy privileges are unknown to the world, and they are protected of God. Ps. lxxxiii. 3. The gospel and Christ are a *hidden treasure*, and *hidden wisdom*, unknown to natural men. Matt. xiii. 44. 1 Cor. ii. 7.

**HIERA'POLIS**; a place near Colosse, and near to which was a large opening of the earth whence issued a deadly steam. The gospel was preached here very early, Col. iv. 13; but not long after the city was swallowed up by an earthquake.

**HIGGAI** ON signifies *meditation*, and imports that what is said deserves to be carefully and frequently thought upon. Ps. ix. 16.

**HIGH** relates to stature, station, conceit, or carriage. *God is high*: his nature is infinitely excellent; he has an unlimited dominion over all, and in the high heavens he manifests his peculiar presence. Ps. xcvi. 9. His *righteousness and right hand are very high*; his equity, his Son's righteousness, and his almighty power are unspeakably excellent, and are gloriously displayed. Ps. lxxi. 19, and lxxxix. 13. *Men are high*; in stature, 1 Chron. xi. 23; in station, when they are nobly descended, and are placed in offices of power and authority, Job xxi. 22, Ps. lxi. 9; and when they think *highly* of themselves or behave proudly. Ps. ci. 5. Rom. xi. 20. Things *above our station and capacity of knowing* are called *high*. Ps. cxxxi. and cxxxix. 6. Israel went out of Egypt with a *high hand*, in a most

public and solemn manner, and under the special and powerful protection of God. Exod. xiv. 8. *High* when referred to day or time signifies full. Rom. xiii. 11. The heavens are called *heights*. Ps. cxlviii. 1. Mountains are called the *heights* or highest part of the dust, Jer. xlix. 16. Prov. viii. 26; or the chief part of the dust may signify metals or man. Whatever is above is called *height*. Rom. viii. 29.

The heathens often worshipped their idols in *high* places, or on tops of hills, that they might be as near heaven as they could. God commanded the Hebrews to destroy all the *high places* of the Canaanites. Num. xxxiii. 52. But during the separation of the ark and tabernacle, in the days of Samuel, Saul, and David, he tolerated the worship of himself in *high places*. 2 Chron. i. 3. 1 Sam. ix. 19. The erection of the temple excluded all sacrificial worship elsewhere except on very extraordinary occasions. Solomon began to restore idolatry in *high places*; Jeroboam also promoted it, 1 Kings xi. 7, and xii. 30, 32; nor were they ever abolished in Israel. The wicked kings of Judah encouraged them; nor did any of the godly ones, except Hezekiah and Josiah, sufficiently discountenance them. It seems, in Ezekiel's time there was scarcely a street without a *high place*. Ezek. xvi. 24. The men of Judah, however, sometimes worshipped only the true God in their *high places*. It is probable the *proscenae*, or places for prayer, built in the form of the court of the temple, and surrounded with a grove, were much of the same kind as the high places anciently used in sacrifice.

**HIN**; a liquid measure for oil or wine, &c. It was the sixth part of an ephah, or about two hundred and ninety-one solid inches, which is nearly equal to three pints of our measure. Exod. xxix. 40

**HIND**. See DELA.

**HIN'NOM**. See TOPHET.

**HIRAH**. See JUDAH.

**HIRAM**, or **HURAM**. (1.) A king of Tyre, son of Abibai. When David came to the Hebrew throne, Hiram sent messengers to congratulate him; and sent him cedar-trees, and artificers to build him a palace. 2 Sam. v. 11, 12. He, or his son of the same name, congratulated Solomon on his accession to the crown. He furnished him with timber, stone, and artificers for his intended buildings, viz. the temple, his own palace, &c.; and lent him one hundred and twenty talents of gold, or 1,657,000l. sterling. He assisted him in establishing his trade to Ophir. He was displeased with the twenty cities of Galilee which Solomon gave him. 1 Kings v. ix. 2 Chron. viii. 18. Darius and Menander, two heathen historians, say that Hiram and Solomon corresponded by letters, and tried to puzzle one another with hard questions. (2.) A famed artificer: his father is called a Tyrian, perhaps merely because he dwelt for some time at Tyre; but he might be of the tribe of Naphtali; and his mother was a widow of Naphtali, and a daughter of Dan, a native of the city of Dan, or descended of the tribe of Dan. He is represented as the father of king Hiram and Solomon; either because he was the director in their curious works, or perhaps *Abi* or *Ab*, which signifies *father*, was his surname. He was a most skilful artificer in designing and executing the most curious workmanship of brass, copper, or other metal. He made the brazen pillars, sea, lavers, and basins, &c. of the temple. 1 Kings vii. 13, &c. 2 Chron. ii. 13, 14.

**HIRE**; to procure service for wages. Isa. xli. 6. The Israelites *hired* among the nations; gave presents to the Assyrians to let them alone, and not cut them off. Hos. viii. 10. See SERVANT.

**HISS**. To hiss one out of his place is to drive him away with a shout of contempt and insult. Job xxvii. 23. Babylon and Jerusalem were a *hissing* when made the object of the most contemptuous sneers in the midst of their distress and ruin. Jer. li. 37, and xix. 8. God's *hissing* or whistling for the Assyrians and Egyptians imports his calling and bringing them together to invade the nations, as easily as men in some places gather bees with the sound of a whistle. Isa. v. 26, and vii. 18. His *hissing* for the scattered Jews imports his easy and powerful bringing them back in companies from their Chaldean captivity and present dispersion. Zech. x. 8.

**HITHER**; to this place. Gen. xxiv. 6. **HITHERTO**; (1.) Until this time. Exod. vii. 16. (2.) To this degree of honour and happiness. 1 Chron. xvii. 16. (3.) To this point of boundary; thus far. Job. xxxviii. 11.

**HITTITES**; the offspring of Heth, the second son of Canaan. They dwelt in the south part of the promised land near Hebron; and from Ephron, one of them, Abraham bought his cave of Machpelah. Gen. xxiii. In the days of Joshua it seems part of them fled southward and dwelt in the country where the Canaanites of Bethel built Luz. Judg. i. 26. Two of David's mighties were Hittites, viz. Uriah and Ahimelech. 2 Sam. xi. 6. 1 Sam. xxv. 6. Such of the Hittites as remained Solomon laid under tribute; but he afterward married some of their idolatrous women. 2 Kings viii. 7. 1 Kings xi. 1. It seems that about A. M. 3100 the Hittites either in Arabia or Canaan had kings of their own. 2 Kings vii. 6.

**HIVITES**; a tribe of the Canaanites, who seem to have been the same with the Avims whom the Philistines expelled. Driven from the south-west of Canaan, part of them appear to have settled about Avin, Gibeon, and Shechem, whose inhabitants are called *Hivites*. Josh. ix. 11, 19, and xviii. 23. Gen. xxxiv. 2. Another part of them settled near mount Hermon. Josh. xi. 3. It is probable that a colony of those under Kedem or Kadmus and his wife Hermione, about the time of David removed northward to Boctia; and the name *Hivim* signifying serpents gave rise to the fable of his companions being turned into serpents, or the people being produced from serpents' teeth.

**HOARY**; whitish; as the head of an old man. Job xxxviii. 29, and xli. 32. Lev. xix. 32.

**HOBAB**, the son of Jethro, and brother-in-law to Moses. As the Hebrews were on the point of leaving mount Sinai, Hobab came to visit Moses, and, at his entreaty, went along with Israel. Num. x. 29. Some think that the Kenites were his descendants.

**HOLD**. (1.) To keep fast. Gen. xxi. 18. (2.) To restrain. Ps. xxxii. 9. Rev. vii. 1. *God's not holding men guiltless* is to account them and deal with them as guilty. Exod. xx. 7. *He holds his people* by their right hand; keeps, strengthens, and comforts them under their weakness. Ps. lxxiii. 23. *To take hold of God and his covenant* is to embrace him as given in the gospel; and by faith to plead his promises and relations. Isa. lxiv. 7, and lvi. 4. *Christians hold forth the word of life*; they, by practising it in their lives, give light and instruction to others. Phil. ii. 16. *Not holding of Christ the head* is neglecting to draw gracious influence from him, and to yield due subjection to him; and admitting saints and angels as mediators in his stead. Col. ii. 18. See **FOR**.

**HOLY**. (1.) Free from and opposite to sin. *God is the Holy One of Israel*; he is infinitely free from and opposite to every thing sinful. *He only is holy*; he alone is infinitely and independently holy, and is the author of all holiness that is to be found among angels and men. Lev. xix. 2. Isa. i. 4. 1 Sam. ii. 2. *Christ is God's Holy One and Holy Child*; infinitely holy as God, perfectly pure as man. Ps. xvi. 10, and lxxxix. 19. But in the last text some think Samuel is meant, to whom God revealed his intention of setting up David. *Good angels and saints are holy*; they are like God in their nature, haters of sin, and set apart by God and themselves to his service. Rev. xviii. 20. *The third person of the Godhead* is called *holy*, because he is holy in nature, and gives holiness to men. Acts x. 38. *Preserve my soul, for I am holy*; i. e. innocent of what is laid to my charge; favoured of God, and benevolent to men. Ps. lxxvi. 2. (2.) Set apart to the service of God: thus the Hebrews, the Levites, priests, tabernacle, temple, Jerusalem, Zion, sacrifices, oil, days, are called *holy*. Num. xv. 40, and xviii. 17. Jer. xi. 15. The inmost apartment of the tabernacle or temple was called the *holy of holies*, or the *holy place*, or *most holy place*; and some parts of the offering are called *most holy*, as they were not to be eaten but by the priests in the *holy place*. Exod. xxviii. 39. Lev. x. 18. *Heaven is a holy place*; separated to be the peculiar residence of God, and of his holy angels and saints; and into it enters nothing that defileth. Isa. lviii. 15. Heb. ix. 12. *Israel was holiness to the Lord*; they were separated to his service and made a fair show of holiness and purity at their coming out of Egypt. Jer. ii. 3.

**HOMER**; the same measure as the cor. Isa. v. 10. **HONEY** much abounded in Canaan; and so it is represented as a land flowing with milk and honey. Their bees deposited their honey in rocks, Deut. xxxii. 13; or on trees. 1 Sam. xiv. 26. John Baptist lived in the desert on locusts and wild honey, Matt. iii. 4; and

butter and honey were common fare. Isa. vii. 15. To restrain the Hebrews from imitating the heathens, who used honey in their sacrifices, and to represent the impropriety of carnal pleasure in God's worship, they were prohibited to use honey in their sacrifices. Lev. ii. 11. Whatever is sweet, delightful, and medicinal is likened to *honey*; as the word of God, Ps. xix. 10, and cxix. 103; the prayers, praises, and edifying converse of the saints, Sol. Song-iv. 11; Christ's gospel-truth and his people's graces, Sol. Song v. 1; and the knowledge of wisdom. Prov. xxiv. 10. *The lips of harlots drop as a honey-comb; and their mouth is smoother than oil*: their speech is soft, flattering, and enticing. Prov. v. 3. *The full soul loatheth the honey-comb; but the hungry even bitter things are pleasant*: persons full of goodness in their own conceit, or full of worldly cares, loathe the sweetest promises and blessings of God; but such as are sensible of their wants and unworthiness are glad to obtain the very least of God's mercies. Prov. xxvii. 7.

**HONEST**; seemly; grave; upright; just. 1 Tim. ii. 3.

**HONOUR**; to put tokens of respect upon one in thought, word, and deed. *To honour God* is to believe in, love, worship, and serve him, as our chief good and great Sovereign, 1 Tim. i. 17; or outwardly to profess to do it. Matt. xv. 8. *God honours men* in rendering them respected and happy. 1 Sam. ii. 30. *Men honour one another* in esteeming, reverencing, and performing acts of kindness and respect. 1 Pet. ii. 17. *The double honour* to which such as rule well in the church are entitled, comprehends esteem, regard, subjection, and proper maintenance. 1 Tim. v. 17.

**HONOURABLE**; respected and regarded, Isa. v. 13; or worthy of respect and regard. Heb. xiii. 4.

**HOODS**, among the Jews, were probably like the turbans of the Turks and Persians, consisting of many folds and wreaths, and sometimes raised up to a great height in the middle. Isa. iii. 23.

**HOOF**; the horny part of the feet of horses, bullocks, &c. The paring or division of the *hoof* in clean beasts might represent good men's readiness to render to God his due love and obedience, and to men what is their due. Lev. xi. 3. Deut. xiv. 6-8.

**HOOK**; an instrument to hang things on, Exod. xxxviii. 19, 28; to prune trees with, Isa. ii. 4; and to catch fish with, Matt. xvii. 27. God's restraining power and providential hinderances and judgments are called *fish-hooks*, as by these he can oblige men to act or move as he pleases. Isa. xxxvii. 29. Ezek. xxxviii. 4. *The hook and fillets* of the tabernacle may denote the connexion which subsists between all the perfections of Jesus and the ordinances which connect the various members of the church. Exod. xxvii. 10. Might not the *hooks* for hanging up the flesh of sacrifices signify gospel-ordinances, as exhibiting a crucified Redeemer to our souls? Ezek. xl. 43.

**HOPE**; EXPECTATION. (1.) A confident persuasion of obtaining some future good. Job xi. 18. Luke xii. 15. *The saints' hope* is a firm expectation of all good things in time and eternity, founded on the promises, relations, and perfections of God, and on the office, righteousness, and intercession of Christ. It has an infinitely precious object, an infallible ground, and a purifying influence, 1 John iii. 2, 3; and it is called the *hope of the gospel*, as it is begotten by means of the gospel, and is founded on the declarations and promises of the gospel. Col. i. 23. *The hope of salvation*, as deliverance from sin and misery, and enjoyment of holiness and happiness, is the thing hoped for, 1 Thess. v. 8; and it is a *lively hope*, proceeds from spiritual life, and renders one active and lively in good works, 1 Pet. i. 3; and a *good hope*, as it has a good foundation, object, and effect. 2 Thess. ii. 16. (2.) What is hoped for, Jer. xxix. 11; so Christ, in respect of his incarnation, was the *hope of Israel*. Acts xxviii. 20. Eternal life is called a *blessed hope*, a *hope of righteousness*, founded in the righteousness of Christ, and which produces good works, Gal. v. 5; and a *hope laid up in heaven*, Col. i. 5; and *hope*, that is, the thing hoped for, deferred, makes the heart sick with longing for it. Prov. xiii. 12. (3.) The ground of hope: so Ethiopia was the *hope* or expectation of the Jews; they expected help from them against the Assyrians. Isa. xx. 5. God and Christ are the *hope* of his people; they are the ground of their hope; and the full enjoyment of God in Christ is the sum of all the good hoped for. 1 Tim. i. 1. Jer. i. 7, and xvii. 13. In the last passage the word



might be read the *washing-pool*. Compare Zech. xiii. 1. People are the *hope, joy, and crown of ministers* when they expect to have them for a pleasure and honour in the day of judgment. 1 Thess. ii. 19. Abraham, *against hope, believed in hope*; hoped for a son, notwithstanding Providence long appeared to deny him one. Rom. iv. 18.

**HOPHNI.** See ELI.

**HOR;** the name of two mountains, the one on the south of Canaan, in the south of Idumea, where Aaron died, and near to which perhaps was Horhagidgad, or Gudgodah, where the Hebrews encamped; and another on the north of Canaan, and seems to have been a top of mount Lebanon. Num. xx. 25, and xxxiv. 7, 8.

**HO'REB.** See SINAI.

**HO'RITES,** or **HO'RIMS**; an ancient people that dwelt about mount Seir. They were perhaps sprung of one Hori; at least one of that name was a chief man among them. They were anciently governed by dukes: Seir, Lotan, Shobal, Zibeon, Anab, Dishon, Ezer, and Dishan. Chedorlaomer ravaged their country. Some think they had also eight kings in succession before they were expelled by or blended with the Edomites. Gen. xiv. 6, and xxxvi. 1 Chron. i. Horim oft signifies *nobles*. 1 Kings xxi. 8, 11. Perhaps the Greek *Heros*, or hero, comes from Horim, as well as *Anaz*, king, from Anak.

**HOR'MAH,** or **Ze'PHATH,** and perhaps also Arad. When the Hebrews approached for the second time to the south borders of the promised land, Arad king of this place attacked them; they vowed to the Lord utterly to extirpate his kingdom, if he should deliver it into their hand. They obtained their desire, and fulfilled their vow; but whether in the days of Moses or of Joshua we know not; and on this account it was called *Hormah*, i. e. *destruction*. Here the rebellious Hebrews were grievously defeated in the second year after their coming out of Egypt. It was given to the Simeonites; and to the elders of it David sent a part of the spoil taken from the Amalekites. Num. xiv. 45, and xxi. 1-3. Josh. xix. 4. Judg. i. 16, 17. 1 Sam. xxx. 30.

**HORN.** As cattle with their horns push their enemies and defend themselves, horns are the symbol of power and authority. *Joseph's horn* resembled the horn of the unicorn; the power and dominion of his posterity in the tribes of Manasseh and Ephraim were vastly great. Deut. xxxiii. 17. *Wicked men lift up the horn* when they arrogantly boast of their power and authority, and threaten to destroy others; and *their horns are cut off* when their power and authority are taken from them. Ps. lxxv. 4, 10. Jer. xlviii. 25. *Hannah's horn* was exalted when God highly honoured her, and gave her a child to be ruler over Israel. 1 Sam. ii. 1. *David's horn* was exalted as the horn of the unicorn, when his kingdom was exalted to great honour, and his authority was established; and when his soul was eminently advanced in grace and comfort. Ps. xcii. 10. David's being *anointed with a horn* full of oil, when Saul was anointed with a *vial* of oil, might mark the abundance of gifts, and the stability of government in the one above the other. 1 Sam. x. 1, xvi. 1. *God is the horn of his people's salvation*; by his power and authority he protects and saves them, and thrusts and destroys their enemies. *The horns of the altar* represented Christ's authority, and ability to save sinners from every end of the earth; and, in allusion hereto, he is called *a horn of salvation*, 1 Kings ii. 28. Luke i. 69; and his having *seven horns* denotes the perfection of his power and authority. Rev. v. 6. The *horns* coming out of God's hand, in which was the *hiding* of his power, are the rays of the glorious brightness that attended him at Sinai, and the mighty displays of his power, in which his might was nevertheless but very partially displayed. Hab. iii. 4.

*Horns* also signify kings and kingdoms, the two *horns* of Daniel's visionary ram are the united kingdoms of Media and Persia; the *notable horn* between the eyes of his he-goat is Alexander the first king of all Greece in the midst of his sagacious generals; the *four horns* coming after it are the four kingdoms into which the Grecian empire was divided after his death, viz. Egypt, Syria, Thrace, and Greece; the *little horn* that sprung out of one of them is Antiochus Epiphanes, who, from the contemptible rise of a base person and Roman hostage, rose to so much power, and did so much mischief in Egypt and Judea; or Antichrist. Dan. viii. The *ten-crowned horns* of the Romish empire, and of Antichrist, are the *ten toes* or kingdoms into which the

Romish empire was at last divided, and over which the pope extends his influence. In Bishop Chandler's list these ten stand thus: the Ostrogoths, in Mæsia; the Visigoths, in Pannonia, or Hungary; the Suevior Alans, in Goscologne and Spain; the Vandals, in Africa; the Franks, in France; the Burgundi, in Burgundy; the Heruli and Thuringi, in Italy; the Saxons and Angles, in Britain; the Huns, in Hungary; and the Lombards, on the banks of the Danube, and afterward in Italy. Mede says they stood thus: in A. D. 456, the Britons, the Saxons, both in Britain; the Franks, the Burgundians, the Visigoths, the Suevi and Alans, the Vandals, the Alemans, in Germany; the Ostrogoths, and their successors, the Longobards; and the Greeks in the eastern part of the empire. Bishop Lloyd ranks them according to the time of their settlement into states, thus: the Huns, about A. D. 356; Ostrogoths, 377; Visigoths, 378; the Franks, 407; the Vandals, 407; the Burgundians, 407; the Heruli and Rugians, 476; the Longobards in Hungary, 526. Sir Isaac Newton ranks them thus: the kingdoms of the Vandals and Alans, in Africa and Spain; of the Suevions, in Spain; of the Visigoths, of the Alans, in Gaul or France; of the Burgundians, of the Franks, of the Britons, of the Huns, of the Lombards; and finally, the exarchate of Ravenna. According to Bishop Newton they stood thus in the eighth century: the senate of Rome; the Greek state of Ravenna; the Lombards; the Huns; the Alemans; the Franks; the Burgundians; the Goths; the Britons; the Saxons. The frequent convulsions of these states occasion their being differently reckoned; and it is observable, that almost ever since there have been ten principal states; and though they had not been always ten, they might be called ten from their original form. At present we may reckon them thus: the states of Italy; the two Sicilies; Portugal; France; Spain; Britain; Holland; Germany; Switzerland; Hungary; for Poland, Russia, Sweden, and Denmark did not pertain to the ancient Roman empire. The *horn with eyes*, and a *look more stout than his fellows*, and who plucked up three horns, is the crafty Romish pope, whose high pretensions to authority are superior to that of earthly princes, and who has often deposed and excommunicated them; and who, quickly after his rise, got himself made master of three sovereignties; of the dukedom of Rome, the exarchate of Ravenna, and the region of Pentapolis. Dan. vii. 20-26. Rev. xii. 3, and xiii. 1, and xvii. 3, 7, 12. Antichrist's *two horns* as a lamb, may denote his civil and ecclesiastic power, or his power of binding and loosing church-censures. But perhaps this beast with the two horns may denote the papal power of monasteries; as the first with the ten may denote the power as resident in the pope and his council. Rev. xiii. 11. The *four horns* that scattered Judah were their enemies from every place, particularly the Ammonites, Arabs, Samaritans, Philistines, and Syrians. Zech. i. 21.

**HORNETS;** a kind of bees, with a black breast and double black spots; they are very troublesome and mischievous; their stings are attended with pain and inflammation, and even danger of death. It seems that great swarms of them plagued the Canaanites in the days of Joshua. Deut. vii. 20. Josh. xxiv. 12. Elian tells us, that the Phaselites, who dwelt about the mountains of Solyma, were driven out of their native country by wasps. As these Phaselites were Phenicians, or Canaanites, it is probable this event is the same that took place in the days of Joshua.

**HORRIBLE;** dreadfully painful and affrighting: so, great and aggravated wickedness is *horrible*. Jer. v. 30. Hos. vi. 10. Fearful affliction or punishment is *horrible*. Ps. xl. 2, and xi. 6.

**HORROR** is such excessive fear and terror as almost makes one's hair to stand on end. Ps. lv. and cxix. 53.

**HORSE;** one of the noblest animals of the brute kind, noted for comeliness, swiftness, pride, wantonness, natural fierceness, sagacity, strength and fitness for burden, draught, or war. Job xxxix. 19-25. God prohibited the Hebrews to multiply horses; he ordered Joshua to hough, hamstring, or cut the sinews of the legs of all the horses of the Canaanites, and to burn their chariots with fire; the design of which laws, no doubt, was to prevent their correspondence with foreigners, or trusting in war to their chariots and horsemen. Deut. xvii. 16. Josh. xi. 6. In this manner David treated the horses and chariots of Hadezer the



**Syrian.** 2 Sam. viii. 4, 5. Solomon, having married the daughter of Pharaoh, procured a fine breed of horses from Egypt, some of them at the rate of 600 shekels of silver (which, according to Prieaueux, is 90l. sterling; and according to Arbuthnot, whom we follow, 68l. 9s.) 1 Kings x. 26. He was the first of the Hebrews who began to multiply horses; he had 4000 stables, 40,000 stalls, and 12,000 horsemen. 1 Kings iv. 26. 2 Chron. ix. 25. As the eastern heathens, who worshipped the sun, imagined that he rode along the sky in a chariot drawn with fleet horses, to communicate his light and warmth to mankind, they consecrated to him the finest steeds or chariots: with these they either rode to the eastern gates of their cities as the sun rose, or they held them so sacred that none might ride on them. Josiah removed from the Jewish temple the horses, or images of horses, which his father or grandfather had consecrated to the sun. 2 Kings xxiii. 17. Horses are sometimes put for warriors on horseback. Ezek. xxix. 12.

God's instruments of accomplishing his purpose and displaying his greatness and might, are represented as his *horses or chariots*. Zech. x. 5, and xii. 4. Jer. ii. 21. *White horses* denote the gospel, whereby Christ shows his glory, conquers, and comes to his people, and whereby they are supported, borne forward in their heavenly journey, and enabled to conquer their foes; or they may be an emblem of warriors' victory, and of great joy and gladness. *Red horses* represent persecution and bloody wars. *Pale horses* denote famines in the church or state, which are followed with death, spiritual or temporal, and with hell. *Black horses* may represent fearful judgments, that fill men with horror and perplexity. And *grizzled, speckled, and bay horses* may denote mingling scenes of mercy and judgment. Rev. vi. 2-8, and xix. 11, 14. Zech. i. 8, and vi. 2, 3. Angels appeared under the form of *horses and chariots* of fire, to intimate that God by them powerfully executes his purposes, subdues his enemies, protects his people, and conveys them to heaven. 2 Kings ii. 11, and vi. 17. Saints are likened to a *company of horses* in Pharaoh's chariots: how precious and costly to Christ! how carefully nourished, cleansed, stationed, and cared for by him! how delightfully yoked under his law! and what a glorious means of displaying his power, honour, and greatness! Sol. Song i. 9. The Saracens and antichristian clergy are likened to *horses*, for their courage and activity in promoting their projects: and multitudes of the former rode on horses in their warlike ravages. The Ottoman Turks are represented as having a prodigious number of *horsemen*; anciently they almost all fought on horseback, and even now their Timariots, or cavalry, may amount to about a million, were they all brought to the field. Rev. ix. 7-16.

**HOSAN'NA**; (i. e. *Save now*; or, *save, I beseech*!) A word much used by the Jews in their prayers and exclamations, especially at the feast of tabernacles; and the boughs bound together on that occasion were sometimes called *hosanna*. The multitudes crying, *Hosanna* to Christ as the Son of David, imported their wishing him all happiness and success; and begging that, as Messiah, he might quickly save them, and advance the glory of their nation to the highest degree. Matt. xxi. 9-15.

**HOSE'A**, the son of Beeri, a prophet of the Lord. In the course of his work, he, by the direction of God, either parabolically represented the story of, or rather married one Gomer, the daughter of Diblaim, that had once been a whore, and had become penitent; or rather, that had an irreproachable character when married, but afterward played the whore, but in the end became penitent and faithful to his bed; and had by her, or received with her, two sons, Jezreel and Loammim, and a daughter called Lurhamah; by whose names was signified that God would quickly avenge on Jehu's family the blood which he had shed in *Jezreel*, and would cast off the ten tribes from being his *people*, and *no more have mercy* on them for many generations. After this, he predicted that they should be Ammi, *his people*, and *Ruhamah, obtainers of mercy*. After the death of Gomer, he bought another woman that had been a whore, perhaps redeemed Gomer herself, yet living, for little more than thirty-four shillings, and almost two bushels of barley; by which he figured out the marriage relation between God and the ten tribes, and that they were become very contemptible in his view, and would

shortly be cast off, never to be received back till the millennium. He sharply charges the Hebrews with their murders, idolatries, uncleanness, oppression, perversion of judgment, reliance on the Assyrians, &c. He intermingles a variety of calls to repentance and reformation. His style is very brief, and to us, who know so little of ancient customs, it is pretty obscure. Hos. i. &c.

**HOSHE'A**, the son of Elah. After murdering Pekah his master, and a struggle of eight or nine years' civil war, he became king of Israel, and was less wicked than any of his predecessors, allowing such of his subjects as pleased to worship the Lord at Jerusalem. He was scarce settled on his throne, when he concerted measures with So king of Egypt to throw off the Assyrian yoke, under which his kingdom had long groaned. Informed hereof, Shalmanezar king of Assyria invaded the country of the ten tribes; and after three or four years, took all their fenced cities, reduced Samaria and others to ruin, killed Hoshea, ripped up women with child, dashed infants to pieces, and carried the most of the survivors to the territories of his eastern empire. 2 Kings xv. 30, and xvii. Hos. i-xiii. Amos ix. 1-x.

**HOSPITALITY**; a kind disposition to entertain and lodge **STRANGERS**. 1 Tim. iii. 2. Heb. xiii.

**HOT**. (1.) An entertainer of strangers, lodgers, or guests. Rom. xvi. 23. Ministers are the *host* to whose care Jesus commits the charge of wounded souls. Luke x. 35. (2.) **AN ARMY**; so the Levites and priests are called the *Lord's host*, who attended him and protected the order and purity of his worship, 1 Chron. ix. 19; and the saints, on account of their number, are called the *hosts of nations*, or well-ordered multitudes. Jer. iii. 19.

**HOSTAGE**; a person delivered into the hand of another as the security for the performance of some engagement. Conquered kings or nations often gave hostages for the payment of their tribute, or continuance of subjection. 2 Kings xv. 14.

**HOT**. God's *hot* wrath, displeasure, or *heat* of his anger, is his holy and high displeasure against sin, displayed in the most fearful and tormenting judgments. Exod. xxii. 24. Deut. ix. 19. Judg. ii. 19. Such as are lively, zealous, and active in religion are *hot*. Rev. iii. 15. *One's heart is hot* when filled with tormenting trouble, impatience, and passion, Ps. xxxix. 3; and so Ezekiel went to prophesy in the *heat of his spirit*, with great reluctance and fretting. Ezek. iii. 14. *The hottest of the battle* is where it is most fierce, dangerous, and destructive. 2 Sam. xi. 15. *To pursue one hotly* is to do it in great wrath, and with much speed. Gen. xxxi. 36.

**HOUR**. The Hebrews appear to have known nothing of *hours* till the Chaldean captivity. The first mention thereof is by Daniel, chap. v. 5. They divided their day into morning, from sunrise to about nine o'clock; high day, or noon, which ended at midday; the first evening, which reached from midday to about our three o'clock afternoon; and the second evening, which reached to sunset. Exod. xii. 6. The night they divided into night, midnight, and morning watch. Becoming tributary to the Romans, they divided their night into four watches, so called because the watching sentinels were relieved every three hours, Matt. xiv. 25; and it is said, that in the temple service the day was divided into four watches, or great hours; the third of which ended about three o'clock afternoon. Mark xv. 25. In the New Testament the day is plainly divided into twelve hours, which perhaps lengthened and shortened as the day did; the third was about our nine o'clock, the sixth at twelve, the ninth about three afternoon, and the eleventh a little before sunset. Matt. xx. 1-6. John xi. 9, and xix. 14. *Hour* also signifies any fixed season or opportunity, and especially what is short; hence we read of the hour of temptation, of judgment, of Christ's death or second coming, of the power of Satan and his agents against Christ. Rev. iii. 3-10, and xiv. 7. John vii. 20. Luke xxii. 53. Perhaps *an hour* may signify the twenty-fourth part of a year, or fifteen days. Rev. ix. 14. *The half-hour* of silence in heaven is the fifteen years of considerable peace in the Christian church, from A. D. 323 to 338. Rev. viii. 1. In *one hour* is much about the same time, Rev. xvii. 12; or suddenly, all at once. Rev. xviii. 10.

**HOUSE**. (1.) A house to dwell in. Gen. ix. 3; and so the grave is a house to the dead, and the body to the soul. Job xxx. 23 and iv. 19. 2 Cor. v. 1. (2.) The

household, family, or nation who dwell together, Acts x. 2; and so the families, tribes, and nation of Israel are called a *house*. Num. i. 18-45. 1 Chron. xxiv. 4. Isa. xlviii. 1. Hos. v. 1. Mic. iii. 1-9. (3.) Kindred, lineage, Luke i. 27. (4.) The substance and wealth pertaining to a family. In this sense the Pharisees devoured widows' houses. Mark xii. 40. (5.) The affairs belonging to a family: these *Hezekiah* was to set in order before his death. Isa. xxxviii. 1. Heaven, the church, the tabernacle, temple, and ordinances are represented as *God's house*, or a *spiritual house*; as God planned, formed, furnished, or owned them, so he did or does dwell in them, and display his glory, power, and grace in a peculiar manner. John xiv. 1. Heb. iii. 2. Sol. Song i. 17. Judg. xviii. 31. 2 Chron. v. 14. Ps. lxxxiv. 10. The saints are a spiritual house and household of faith; being formed by the Holy Ghost, and furnished with spiritual graces, and enabled to believe the truth as in Jesus; God dwells in them, and among them, as their master, parent, and *householder*; and ministers attend them as their servants. 1 Pet. ii. 5. Gal. vi. 10. Matt. xiii. 27, and xxi. 33. The *house of God*, at which dangerous judgments begin, is either the ruined Jewish temple, or the persecuted Christian church. 1 Pet. iv. 17. The *house of David*, and inhabitants of Jerusalem, are all ranks, both great and small. Zech. xiii. 1. To join *house to house*, and field to field, till there be no place, is to join several farms or occupations together, in order to make hastily rich; and by which a great many, especially of the poor, are deprived of livings and subsistence. Isa. v. 8. God made *houses* to the Hebrews, or to the midwives; he prospered and increased their families. Exod. i. 22. Such as build their hopes on Christ in his word are *houses founded on a rock*; their hopes cannot be overturned by any temptation, affliction, death, or judgment to come; but such as found their hopes on any thing else, are like *houses built on the sand*, which admit temptation and trouble, are easily overthrown or ruined. Matt. vii. 24, 25. As the houses of the Hebrews had ordinarily flat roofs, the *housetops* were used to speak from to neighbours, or to gaze on an approaching enemy. Matt. x. 27. Isa. xxii. 1.

**HOWL**; to cry out with bitter grief. Isa. xlii. 6.

**HUGE**; very great, numerous. 2 Chron. xvi. 8.

**HUL**, or **CAUL**, the son of Aram, and grandson of Shem. Josephus says, he peopled Armenia; and here were ancient vestiges of his name. Colbethene, or Colbeth, signifies the *dwelling* of Hul or Chol. Here also we find Cholana, Colinna, Coles, Colane, Colnatha. Perhaps his posterity, at least part of them, took up their residence in the desert of Syria, near Tadmor, where the city of Cholle once stood. Gen. x. 23.

**HUL'DAH**. See JOSTAH.

**HUMBLE**; lowly in mind before God, and esteeming others better than ourselves. Job xxii. 29. James iv. 6. *Humbleness*, or *humility*, consists in having low thoughts of ourselves, and a deep sense of our unworthiness and weakness, and our walking accordingly. This temper is pleasing to God, and prepares us for receiving further degrees of fellowship with him, and blessings from him. Prov. xv. 33, and xxii. 4. In this temper we imitate God, who, though high, humbleth himself; i. e. condescends to observe and care for his creatures in heaven and earth. Ps. cxlii. 6; and imitate Christ, who is meek and lowly, and who, for our sakes, condescended to the meanest abasement. Phil. ii. 8. There is also a *base humility*, that lies in a silly abjectness of mind; of this kind is that which leads men to worship angels, and follow after superstition. Col. ii. 18-23. *Men humble themselves* when they consider their sins, repent of them, and readily submit to God's disposal. 2 Chron. xxxiv. 27. They are *humbled* when afflicted and brought low in their circumstances. Deut. vii. 2. Isa. x. 33. A woman is said to be *humbled* when she loses her honour of virginity, or chastity. Deut. xxi. 14. Ezek. xxii. 10, 11. Christ's *humiliation* is his low state, is his debased birth, life, death, and interment. Acts viii. 33.

**HUNGER**. (1.) Earnest desire after food. Matt. iv. 1; and to be *hungry* is to have great need, and a great desire after food. 2 Sam. xvii. 29. (2.) Want of food, which causeth a longing appetite: so men are killed by *hunger*. Jer. xlviii. 9. Rev. vi. 8. Spiritual desire after Jesus and his righteousness is called *hunger*; how it pains men, till the blessings desired are obtained! Matt. v. 6. Luke i. 53. *Such as feed on Christ never hunger*

*nor thirst*; finding enough in him, they never desire any thing else as the chief portion of their soul. John v. 35. *A man's strength is hunger bitten* when it decays for want of food. Job xviii. 12.

**HUNT**; to chase wild beasts in order to kill them. Whatever pursues one to ruin him is represented as a *hunter*. Job complains that God *hunted* his soul as a fierce lion, i. e. wrathfully pursued him with his judgments. Job x. 16. *Evil hunts the wicked man*; one mischief comes upon him after another, notwithstanding all the shifts he can make to escape them. Ps. cxi. 11. Saul *hunted* for David's life to take it away. 1 Sam. xxiv. 11. Adulteresses, false prophets, and malicious men *hunt men*, tempt them to evil, and promote their ruin. Prov. vi. 26. Ezek. xiii. 18, 20. Mic. vii. 2. The *Chaldeans hunted the Jews*, chased and murdered them in every corner of their land. Jer. xvi. 16. *Nimrod was a mighty hunter before the Lord*; either much given to the chase of wild beasts, by ridding the country of which he engaged his neighbours to make him their king; or, under a pretence of hunting, he gathered a band of soldiers, who assisted him to erect his tyrannical monarchy. Gen. x. 9.

**HUR**, the son of Caleb, and grandson of Hezron; perhaps the husband of Miriam, and grandfather of Bazaheel. He and Aaron held up Moses' hands at Rephidim during the engagement with the Amalekites; and they governed the people when he was on mount Sinai. Exod. xvii. 10, and xxiv. 14. 1 Chron. ii. 19, 20.

**HURL**; to drive quickly and furiously. Job xxvii. 21.

**HUSBAND**. See MARRIAGE.

**HUSBANDMAN**; a dresser of the ground. Gen. ix. 20. God is likened to a *husbandman*; he sows, plants, cultivates, and expects fruit from his church, head, and members. John xv. 1; and the church is his *husbandry*, the great object of his care and work. 1 Cor. iii. 9. The Jewish priests, rulers, and others, were the *husbandmen* to whom God let out his vineyard, church, or ordinances; and who abused his prophets and son, and in the end were miserably destroyed. Matt. xxi. 33-41.

**HU'SHAI**, the Archite, David's faithful friend; who, hearing of his flight before Absalom, met him with dust upon his head and his clothes rent. At David's advice he returned, and pretended to comply with Absalom, at least uttered words that were taken to import friendship. By a humorous and flattering advice he prevailed on Absalom and his party to defer their pursuit of David for some days; and so, contrary to the advice of Ahithophel, their cause was ruined. He, too, communicated proper information to David. 2 Sam. xv. and xvi. Probably Baanah, Solomon's deputy-governor in the tribe of Asher, was his son. 1 Kings iv. 19.

**HUZ'ZAB**, the queen of, or perhaps some strong fort in Nineveh, or even Nineveh itself, so called from the firm-like establishment of it. Huzzab was led captive by the Medes and Chaldeans. Nah. ii. 7.

**HYMENE'US** was probably a native of Ephesus; for a while he professed the Christian faith, and seemed a real believer; but he fell into grievous errors, and perhaps abominable practices. On this account Paul excommunicated him from the church, delivering him and Alexander to Satan. Several years after, we find him and Philetus refusing that there was any other resurrection than that from sin to grace, by faith and baptism. 1 Tim. i. 20. 2 Tim. ii. 17.

**HYMN**. See SING.

**HYPOCRISY**; a counterfeiting of religion and virtue; an affectation of the name of religious, without any real regard to the thing. Isa. xxxii. 6. It is a most dangerous evil, and difficult of cure. It is hard to be discerned, and the very means of salvation deceitfully used occasion men's hardening themselves in it. Next to the Divine Spirit dwelling in us, the most effectual remedy of it is, to preserve a constant sense of the omniscience of God. Luke xii. 1-3. A hypocrite is one who, like a stage-player, feigns himself to be what he is not, assumes an appearance of true religion without the reality of it. Luke vi. 42. *He will not always call on God*; will not persevere in prayer: *his joy is but for a moment*; his hope is unsubstantial, and shall quickly perish. Job xxvii. 8-10, and xx. 5, and viii. 13. The ancient Pharisees were noted hypocrites; they said and did not; talked of virtue, and recommended it to others, but were at no pains to practise it. What good works they did were done to be seen and praised of men; they ambitiously affected vain applause and outward honour; they did these abominable vices under

pretences to religion and virtue; they were excessively strict in matters circumstantial, and as lax in the more important duties of religion; very careful of ceremonial purity, but regardless of cleanness of heart, and the spiritual worship of God; they severely censured the faults of others, while they indulged themselves in crimes much greater: they professed a great zeal of regard to the ancient prophets, while they hated John Baptist, Christ, and his apostles. Matt. xxiii. 3-31, xii. 1-7, xv. 2-8, and vii. 5.

**HYSSOP**, in general, is of two kinds, garden and mountain hyssop. It is a shrub which shoots forth a multitude of twigs or suckers from one root; it is as hard as any large wood, and ordinarily grows about a foot and a half high, at proper distances. Its stock on both sides emits longish leaves, which are hard, odorous, warmish, and a little bitter to the taste. Its

blossoms appear on the top of the stem, of an azure colour, and like an ear of corn. It is probable that hyssop grew to a greater height with the Jews than in Europe; for it was so long in stalk, that the soldiers filling a sponge with vinegar, and putting it in a reed, or stick of hyssop, held it up to our Saviour's mouth as he hung on the cross, of the bunch of hyssop was fixed on the reed. John xix. 29. In sprinkling the blood of the passover-lamb, and the water of purification, and the mingled blood and water on the leper, a bunch of hyssop was used, which might shadow forth the fragrant and pure ordinances of the gospel, in which Jesus' blood is brought near and applied to our souls. Exod. xii. 22. Num. xix. 18. Lev. xiv. 4, 52. The hyssop burnt along with the flesh of the red heifer might denote the purity, fragrance, and purifying virtue of Christ's efficacious atonement. Num. xix. 6.

## I, J

**I**, when it relates to God, is expressive of his dignity, Ps. lxxxi. 14; his power, Gen. xvii. 1; his self-existence and unchangeableness, Exod. iii. 14; or the certainty of his promises and threatenings. Exod. vi. 2. Num. xiv. 35. When used with reference to men, it expresses their pride, Isa. xlvii. 8; the certainty of what they say, Gal. v. 2. Phil. iii. 19; and their readiness to perform their duty. Mic. iii. 8. Matt. xxi. 30.

**JA'BAL**. See LAMECH.

**JAB'BOK**; a brook on the east of Jordan, rising in the mountains of Gilead, and falling into Jordan a little on the south of the sea of Tiberias. It separated the kingdom of Sihon from that of Og king of Bashan. Near to it Jacob wrestled with the angel of the covenant, and prevailed. Deut. ii. 37. Gen. xxxii. 22.

**JA'BESH**, or **JA'BSH-GIL'GAD**; a city of the Manassites, at the foot of mount Gilead, about six miles from Pella, where the Christian Jews found refuge when Judea was invaded, and laid waste by the Romans. It was at no great distance from Gadara. The inhabitants of this city, neglecting to join their brethren against the Benjamites in the affair of Gibeath, were all put to the sword, except four hundred virgins who were bestowed on the surviving Benjamites. Judg. xxi. About three hundred and ten years after, this city sustained a furious siege from Nabash king of the Ammonites; and the inhabitants could obtain no milder terms than to have their right eyes pulled out, as a reproach to Israel. Unwilling to submit on such conditions, they obtained a truce of seven days; before the end of which, Saul, at their entreaty, raised an army, routed the Ammonites, and raised the siege. In the grateful remembrance of which, the valiant men of Jabesh, about forty years after, at the hazard of their lives, took the bodies of Saul and his sons from the walls of Bethshan, where the Philistines had hung them, and gave them a decent burial. 1 Sam. xi. and xxxi. 1 Chron. x. 11, 12.

**JA'BEZ** appears to have been a descendant of Judah by Ashur. His mother bare him with much pain and sorrow, which was the cause of his name. His concern for religion, his authority, and seed rendered him more honourable than his brethren. With distinguished fervour, he begged that God would truly and signally bless him; would enlarge his family and inheritance; would assist and direct him in every undertaking, and preserve him from every thing sinful and dangerous. God graciously granted his request. 1 Chron. iv. 5-10.

**JA'BIN**; (1.) A king of Hazor, in the north parts of Canaan, and the most powerful of all the sovereigns in these quarters. Struck with the rapidity of Joshua's conquests, he engaged all the kings on the north of Canaan, particularly the kings of Madon, Jobab, Shimron, Achsaph, &c. to assist him. Their whole forces were assembled at the waters of Merom, to attack the Hebrews, but the Lord delivered them into Joshua's hand, who gave them an entire defeat, and pursued the fugitives as far as great Zidon to the north-west, and to Mizrephothaim on the east. He then marched back to Hazor, and burnt it, and killed Jabin its king. Josh. xi. (2.) JABIN king of Hazor, and perhaps the great-grandson of the former, was a very powerful

monarch, had nine hundred chariots armed with iron scythes, and an army under Sisera his general of 997,000 men, according to Philo Byblius. After he had twenty years, from about 2699 to 2719, or 2747 to 2767, mightily oppressed the Hebrews, his army was routed by Deborah and Barak, and, it is probable, a terrible storm of rain, that made the river Kishon sweep away multitudes of them. Sisera, the general, fled away on his feet, and was kindly received by Jael, the wife of Heber the Kenite. His fatigue occasioned his falling into a deep sleep. Jael, divinely instigated against this oppressor of the Hebrews, killed him, by driving a nail through his head, and afterward showed him to Barak. Judg. iv. and v.

**JAB'NEH**, or **JAM'NIA**; a city of the Danites, on the seashore, and at no great distance southward of Joppa. It seems it had been in the hand of the Philistines for some time before Uzziah broke down the walls of it, along with those of Gath. 2 Chron. xxvi. 6. There was a famous university of the Jews in this place, some ages after Christ.

**JACINT**, or **JACINTH**; a precious stone, of a violet and purple colour, not unlike the amethyst. It is very hard; but the diamond will make an impression on it. It was the eleventh foundation in the new Jerusalem. Rev. xxi. 20. That which some moderns call *jacinth* has a yellow colour somewhat like a flame.

**JA'COB**, the younger son of Isaac and Rebekah, and twin-brother of Esau, was born A. M. 2168 or 2173. In the womb they struggled with each other, and the Lord informed the mother that she was with child of twins, both of whom should become nations, but of a very different temper, state, and condition; and that the elder should serve the younger. In their birth, the last born took hold of his brother's heel, and for that reason was called *Jacob*, the *heeler*, or *supplanter*. When he grew up, he was of a quiet and peaceable temper, and staid much at home with his mother; while his brother was of a restless temper, and passionately fond of hunting. He bought the birthright of his brother for a mess of coarse pottage. By presenting some savoury meat, which his mother had prepared, to his dim-sighted father, and feigning himself to be Esau, he obtained his principal blessing of a fat land well watered, and of the dominion over all his brethren. Enraged at this, Esau resolved to murder him. Rebekah his mother, who had advised him, being informed of his intention, desired Jacob to retire to Mesopotamia, to her brother Laban's family, and abide there till Esau's fury should be abated. She afterward communicated the matter to Isaac, and told him what an insupportable burden it would be to her if Jacob should marry a Canaanitish woman. Isaac sent for Jacob, gave him his blessing, and charged him to go to Padan-aram, and there marry one of Laban's uncle's daughters.

Jacob departed privately from Beersheba. After sunset, he, probably on the second day of his journey, lighted on a place called Luz, on account of the multitude of *almonds*, or *hazel-nuts*, that grew there. Here, at night, he laid himself down to rest, under the open

sky, with a stone under his head for a pillow. In a dream, he saw a ladder, whose foot stood on the earth, and its top reached unto heaven; and the angels of God ascended and descended on it. Above the top of it stood the Lord God, and assured him he was the God of his fathers Abraham and Isaac, and that he would give him and his seed the land of Canaan for their inheritance, render them numerous as the sand by the seashore, and render all nations blessed in him and his seed. This ladder represented the providence of God administered by angels, and managed by God as a God in covenant; and Jesus Christ as the wonder and Lord of angels, and our Mediator between God and man, and the way of access to him; who should descend of Jacob in his humanity, but in his divine nature is the Lord from heaven, and the means of all blessings from God to sinful men. Awaking from his sleep, Jacob was deeply struck with a reverential impression of the divine presence, and took the stone which he had for his pillow, erected it as a monument, poured oil on the top of it, and called the name of the place *ΒΕΤΗΛ*, or *the house of God*; and engaged, that since God had promised to protect him, and provide for him, and bring him back to Canaan, he would serve him, give him the tithes of all he acquired, and at his return make Bethel a place of solemn worship. Gen. xxv. xxvii. and xxviii. Encouraged by this vision, he hastened forward to Haran, where Laban his uncle lived. Near to the place some shepherds informed him where Laban dwelt, and that his family was well, and that Rachel his daughter was just coming to water her flock. On her coming up, he kindly saluted her, helped to water her flock, and told her that he was the son of Rebekah her aunt. She informed her father, who came and conducted Jacob to his house. When Jacob had continued here about a month, Laban proposed to give him wages. Jacob offered seven years' service for Rachel his younger but most beautiful daughter; and with great cheerfulness he fulfilled his engagement, from the great love which he bore to her. When the marriage night came, as a providential punishment on Jacob for deceiving his aged father, Laban conducted Leah his elder daughter, whose personal appearance was far inferior, to Jacob's bed, instead of Rachel. Next morning the cheat was discovered; and Jacob warmly expostulated with his uncle about it. He pretended that it was contrary to the custom of their country to marry the younger daughter first; but told him he might have Rachel also for seven years' more service. This Jacob agreed to. Of his two wives, Jacob much preferred Rachel; but God favoured Leah with children (Reuben, Simeon, Levi, and Judah), and it seems with a thankful heart, while Rachel was barren; on which account she was much grieved, and strongly expressed her discontent to Jacob her husband. With indignation at her rashness, he told her he was not God, to bestow or withhold the fruit of the womb at his pleasure. She next ordered Bilhah her maid, whom her father had given her, to take her place in her husband's bed, that by her she might have children to pass for her own. By this means Jacob had two sons, the one Rachel called Dan, as if she hoped God would judge her, and avenge her want of children on her sister. The other she called Naphtali, as if with great wrestling she had prevailed against her sister. Leah also caused her maid Zilpah to enter Jacob's bed, and she bare him two sons, Gad and Asher, by whose names Leah intended to hint her expectation that a troop of children was coming, and that the daughters would call her *blessed*. Soon after, Leah, with her son Reuben's mandrakes, hired her husband for Rachel's night to sleep in her bed, and in consequence hereof bare Issachar, and not long after she bare Zebulun, and a daughter called Dinah: nor was it long before the Lord pitied the affliction of Rachel, and gave her a son, whom she called *Ἰουρην*, in hopes that she should have another son added to him.

Jacob's fourteen years' service for his two wives being finished, he begged that Laban his father-in-law would permit him to return to his country, with his family, that he might provide for himself. Sensible of the advantage of his service, Laban offered him what wages he pleased if he would stay. To mark his dependence on the providence of God, Jacob proposed that all the spotted cattle and brown sheep produced afterward should be his hire. Laban, supposing these could not be many, readily consented. To prevent all

disputes, and hinder as much as possible the future product of spotted cattle and brown sheep, all of these kinds were removed to the distance of three days' journey, and intrusted to the care of Laban's sons; and the rest were committed to the oversight of Jacob. Instructed by a vision, Jacob laid speckled, spotted, and ring-streaked rods of poplar in the watering-troughs about the time when the stronger cattle coupled and conceived; these striking their imagination as they drank caused them to conceive a spotted offspring; but he laid them not in when the weaker cattle conceived: by this means all the stronger cattle were Jacob's, and his flocks and herds exceedingly increased. Laban therefore frequently changed his hire; but whatever was allotted to Jacob exceedingly increased. Laban also caused Jacob to bear the loss of whatever was missing of his flocks or herds. After Jacob had served other six years with great labour and fidelity, Laban and his sons treated him unkindly, pretending that he had made himself rich at their expense. Meanwhile God in a dream directed him to return to Canaan. Resolving to do so, he acquainted his wives that he saw their father's deportment towards him changed, and that he intended to return to Canaan. They, being sensible of their father's injurious behaviour, were glad to leave him. Jacob, his wives, children, servants, and flocks moved towards Canaan, and Rachel carried off some of her father's idols. On the third day after, Laban, informed of their departure, pursued them in no small fury; but God, in a dream, charged him to beware of giving Jacob so much as an injurious word. On the seventh day he overtook them in the mountain of Gilead. Some sharp words were exchanged, and Laban heavily complained that they had carried off his gods; Jacob desired him to search all his store, and if his gods were found with any, let the person be put to death. Laban searched with the utmost care; but Rachel, having concealed the idols in the camels' furniture, sat upon them and plausibly excused herself from rising when her father entered her tent. Nothing belonging to Laban being found, he and Jacob made a solemn covenant of perpetual friendship; in testimony whereof they reared a heap of stones, which Jacob called *Gilead* or *Gilead*, and Laban, *Jegarsahadutha*, both of which designations signified *the heap of witness*. After Jacob had offered sacrifice and given an entertainment to his friends, Laban and his company affectionately took leave, and returned to Padan-aram while Jacob and his family went forward to Canaan. Gen. xxix. xxx. and xxxi.

When Jacob had advanced to the ford of *Ἰαββοκ*, God showed him that he was guarded with angels on every side both from Laban and Esau; therefore Jacob called the name of the place *Mahanaim*, or *the double camp*. Fearing Esau's resentment, he sent messengers to inform him of his return, and to supplicate his favour. Jacob, informed by his messengers that Esau came to meet him with four hundred men, justly suspected his intentions were murderous, and sent off before him a large present of two hundred and twenty goats, two hundred and twenty sheep, thirty milk camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals. These he divided into five droves, and ordered the drivers of each to tell Esau as they met him that it was a present to him. By this means he hoped to appease his brother's anger. Meanwhile he spent the whole night in solemn prayer. Our Redeemer appeared to him in the form of a man, and to check him for attempting to detain him by force, touched the hollow of his thigh till it shrank, and made him always after go halting; to commemorate which, his posterity never ate of the similar sinew in animals. By weeping and supplication to the *Angel* (who was no other than the Son of God) he obtained a change of his name to *Israel*, because, as a *prince*, he had wrestled with God and had prevailed and obtained a solemn blessing on himself and his seed. Having crossed the *Jabbok*, he divided his family into three divisions, that if Esau murdered the foremost the others might flee. The two handmaids and their children went foremost; Leah and hers next; and Rachel and Joseph last, that she might have most opportunity to get off if there was danger. According to Jacob's direction they all, in the humblest manner, did obeisance to Esau. Partly moved by this deportment, and chiefly by the providence of God, Esau met Jacob with the most tender affection, generously refused his pres

ent, because he had much wealth already; but Jacob urged him, because, said he, I have every thing, and have had the great happiness to meet thee in kindness and love. Esau offered to attend him on his journey to mount Seir; but Jacob begged he would not trouble himself, as the flocks and little ones could move but very slowly. After Esau's departure, Jacob, coming to the spot where Suecuth was afterward built, reared up a house for himself and booths for his cattle. Not long after, he crossed the Jordan westward, and coming to Shalem, he bought a piece of ground from Hamor, the father of Shechem, for a hundred pieces of silver (probably shekels, and so little more than 11l. 6s. sterling). Here he erected an altar, and called it *El-Elohe-Israel*, importing that it was sacred to the mighty and worshipful God of Israel. Gen. xxxii. and xxxiii. He had not dwelt long here when Dinah, his daughter, a handsome girl of about fourteen years of age, went to see the young women of the country dance at some public rejoicing. Shechem, the son of Hamor, and prince of the city of Shechem, captivated with her beauty, took her and defiled her. He and his father begged her in marriage for him, and he offered them any price to obtain her. Jacob waited till his sons came home. They deceitfully proposed that the Shechemites should be all circumcised as the only terms of obtaining Dinah. This they proposed as a means to render them unable to defend themselves, horribly abusing the seal of God's covenant to promote their murderous intentions. Dreading nothing, Hamor and Shechem, by stating to their people how much it would gain them the wealth of Jacob's family, persuaded them to undergo the operation. On the third day after, when they were at the sores, Simeon and Levi, and perhaps a number of their servants entered the city and murdered the inhabitants; the other sons of Jacob coming up seized on the spoil. This they did to revenge Shechem's using their sister as if a harlot. Dreading the resentment of the Canaanites around, and directed by God to go up to Bethel and dwell there, Jacob, remembering his vow which he had made as he went to Padan-aram, ordered his family to purify themselves, and to put away their strange gods; for several of his servants were heathens. They, and no doubt Rachel among them, delivered up their idols to him, and he hid them under an oak. Protected of God, who caused a dread to seize the Canaanites around, he and his family came safe to Bethel. There he offered sacrifices to God, who again appeared to him and renewed his former blessing. Soon after, Jacob moved southward to Hebron, to visit Isaac his father. Meanwhile Deborah, his mother's nurse, died, to the great grief of the family. Rachel too, who had said she would die if she obtained not children, died in childbirth of her second son, whom she, in her last agonies, called *Benoni*, the son of my sorrow, but his father called him Benjamin: she was buried near Bethlehem. Not long after, Reuben committed incest with Bilhah his father's concubine. Jacob had scarcely dwelt three years with Isaac his father, when he had Joseph carried off from him: and for twenty-two years bewailed his loss, imagining that some wild beast had devoured him. About twelve years after, Isaac died and was buried by Jacob and Esau. It seems the two brothers inclined to have lived together, but the vast number of their herds and flocks would not admit it: therefore Esau retired to Seir, leaving Jacob in the south of Canaan. Meanwhile he had his share of affliction, from the disorders in the family of Judah. Gen. xxv-xxviii.

About nine years after the death of Isaac, Jacob, distressed by a famine, sent his ten elder sons to Egypt to buy corn for their subsistence. At their return, he was shocked to find that each man's money was returned in his sack; but more so, that Simeon was detained a prisoner, and that the governor of Egypt had demanded to see Benjamin, his darling, and, as he thought, the only surviving son of his beloved Rachel. Famine, and the repeated entreaties of his children, particularly of Reuben and Judah, obliged him to permit Benjamin to go with the rest on their second journey to Egypt, not without complaining that all these things were against him, and that he was bereaved of his children. On their return, he found that Joseph was yet alive and governor of Egypt, and that he had sent for him and his family to come thither for subsistence. He with great joy left the

plain of Mamre near Hebron, and moved towards Egypt. At Beersheba he offered sacrifices to the Lord, and the Lord encouraged him to go down into Egypt, and assured him that his seed should thence return to Canaan, in the time fixed by the promise; and that there Joseph should attend him in his last moments, closing his eyes. He, and sixty-six of his descendants, with eight wives, went down into Egypt, where were already Joseph and his two sons. Informed by Judah, who went before the rest, Joseph met him with the utmost expressions of tender affection. Jacob was by him presented to Pharaoh. He wished that monarch all true happiness; and informed him that he had lived one hundred and thirty years chiefly in trouble. *Let us learn the fruit of unbrotherly conduct, and of obtaining blessings by unhallowed means.* Jacob and his family had lived but seventeen years in Egypt when he fell into his last sickness. Joseph, whom a little before he had made to swear he would bury him in Canaan, with his two sons Manasseh and Ephraim, came to visit him. He informed them of God's blessing him at Luz or Bethel: he blessed Joseph, assured him his sons should form two distinct tribes of the Hebrew nation, but that of Ephraim should be the most numerous and honoured. He assured him God would bring all his posterity back to Canaan in due time; and assigned to Joseph's seed a piece of ground near Shechem, which he had first bought, and afterward recovered by force out of the hand of the Amorites. After this he convened his twelve sons, gave them his last benediction, and foretold what would befall their families in future ages. Reuben, Simeon, and Levi he reproached with their sinful conduct; and predicted how God would chastise it in the fate of their seed. He especially commended Judah and Joseph, and foretold the future glory of their families. He foretold the coming of Christ, and the gathering of the gentiles to him. Amid the blessings of his children, he expressed his strong desires of the Messiah's incarnation, and of his own full enjoyment of God. After charging his sons to bury him in the cave of Machpelah, where Abraham, Sarah, Isaac, Rebekah, and Leah had been buried, he laid himself down on the bed, and breathed out his last, about A. M. 2316, or 2320, and in the one hundred and forty-seventh year of his life. After his body was embalmed, and a solemn mourning of seventy days observed for him in Egypt, Joseph and his brethren, with the chief men of Egypt, attended his corpse to its interment in Canaan. At the thrashing-floor of Atad they stopped, and had a second mourning of seven days: on account of which the Canaanites called the spot *Abel-mizraim*, the mourning of the Egyptians. He was interred in the cave of Machpelah. Gen. xlii. 1. His posterity, as well as himself, are called *Jacob*, or *Israel*. A well which he used, and perhaps digged, near Shechem, is called his well. John iv. 12. Deut. x. 22. Josh. xxiii. 4. Ps. cv. 10-23. Acts vii. 11-16. Hos. xii.

Was not our Redeemer, who is called *Jacob* and *ISRAEL*, prefigured by this patriarch? How long expected, earnestly desired, and supernatural his birth! How divinely was he chosen to be the father of the saved nations of elect men! how he took the first Adam by the heel, fulfilling the covenant which he had broken! how he supplanted and overthrew sin and Satan! By what severe and bloody sufferings he purchased the mediatorial heirship of all things! What inestimable and irreversible blessings he obtained, by offering himself to God in the likeness of sinful flesh! How fearfully was he exposed to trouble, from Jewish brethren, from Satan the father of his bride, and from his offended Father! How dreadful his earthly exile! how hard his service! How numerous his sorrows! How unsettled his lot among men! But how noted his plainness and integrity! What love he bears to his mother and spouse the church! How faithful in his work! How prevalent his intercession! How glorious his reward! Having finished his work, and blessed his disciples, he retired to his rest in the heavenly Canaan! What a multitude of spiritual seed spring from the twelve apostles, those patriarchal fathers of the gospel church! Ps. xxiv. 6. Isa. xlix. 3.

JADDUA, or JADUBA, the son of Jonathan, and high-priest of the Jews. He officiated a considerable time after the captivity. Neh. xii. 11. He is thought to be the Jaddus that lived in the time of Alexander the Great. Josephus says, that Alexander, when besieging

Tyre, demanded some assistance: Jaddus begged to be excused, as he had sworn fidelity to Darius the Persian. Highly provoked, Alexander vowed to be revenged. Having taken Tyre, he marched towards Jerusalem. After the people had exercised themselves in fasting and prayer, Jaddus and his fellow-priests, being directed of God, met Alexander in their sacred robes. Struck with the appearance of the high-priest, he, instead of reproaching him, fell at his feet, and told Parmenio, his general, that such a form had appeared to him in Macedonia, and promised him the empire of the world: and, at the high-priest's request, he relieved the Jews of their tribute. But as none of Alexander's historians mention this matter, it is possibly a Jewish fable.

JAH. See JEHOVAH.

JAH HAZ, JAH'AZAH, or JAH'ZAH; probably the Ziza of Ptolemy; a city near Aroer, between Medeba and Diblathaim, on the north frontiers of Moab, and near to the spot where Moses defeated the army of Sihon. It was given to the Reubenites, and by them to the Levites. Num. xxi. 23. Josh. xiii. 18. 1 Chron. vi. 78. After the death of Ahab, it seems the Moabites seized on it. It suffered much in the ruinous ravages of the Assyrians and Chaldeans. Isa. xv. 4. Jer. xlviii. 21.

JAH'IR. (1.) The son of Segub the son of Hezron, of the tribe of Judah. By his grandmother, the daughter of Machir the Manassite, he fell heir to an estate eastward of Jordan, and conquered the whole country of Argob, as far as the borders of Geshuri and Maachathi. 1 Chron. ii. 21-23. Num. xxxii. 40, 41. (2.) A judge of Israel, who succeeded Tola, A. M. 2795, or 2857, and governed twenty-two years. He was a Gileadite, probably of Manasseh. He had thirty sons, who rode on thirty ass-colts, and were lords of thirty towns, called Havoth-jair, or the towns of Jair. Judg. x. 3-5.

JAH'IR, or JA'IRUS, a chief ruler of the synagogue at Capernaum. His daughter falling dangerously sick, he begged that Jesus would come, lay his hands on her, and cure her. On their way to the house, some from it met him, and told him it was needless to trouble the Saviour, as his daughter was dead. Jesus bade him fear not, but only believe. When they entered the house, they found the mourners prepared to attend the corpse to the grave, and making great lamentation. Jesus bade them be silent, as the maid was not to be given up for dead. They laughed at him. To punish their deriding of him, he put them out of the door; and when no more than her father and mother and three of his disciples were present, he took her by the hand and bade her arise. She did so, and Jesus ordered to give her some food. Matt. ix. 18-26. Mark v. 21-43. Luke viii. 41-56.

JAMES the Great, or Elder, and JOHN the Evangelist, sons of Zebedee and Salome, were originally fishermen of Bethsaida in Galilee, and left every thing at our Saviour's call to follow him. Matt. iv. 21. Both were constituted apostles; and both were witnesses of our Lord's transfiguration. Matt. x. 2, and xvii. 2. Both sought his permission to call down fire from heaven on the Samaritans, who refused to receive him; and on this account, as well as for their bold preaching, were called *Boanerges*, or *Bane regem*, the sons of thunder. He checked their furious zeal, and told them that they knew not what unreasonable temper they were of. Luke ix. 54. Our Saviour's singular honour of them, and regard to them, occasioned their mother's solicitation that they might be made chief ministers of state in his temporal kingdom. After they had professed their ability to undergo sufferings with him, he told them that suffer they must, but his Father had the disposal of the eminent places in his kingdom. Matt. xx. 20-24. Mark x. 35-45. They witnessed his agony in the garden. Matt. xxvi. 37. After our Saviour's resurrection, it seems they for a while returned to their business of fishing. John xxi. 2, 3. About A. D. 42 or 44, if not 49, James was taken and murdered by Herod. Acts xii. 1. He is now the pretended patron of Spain. Whether his brother John was the bridegroom at Cana of Galilee we know not; but he was our Saviour's beloved disciple. To him Jesus, as he sat next to him on the couch at the passover, intimated who should be the traitor. It is believed that he went up to the high-priest's hall, and, being known to the servants, introduced Peter; but perhaps that disciple might be Nicodemus, or Joseph of Arimathea. John xviii. 15, 16. He, at our Saviour's dying direction, took home the Virgin Mary to his house,

and provided for her. He first discovered our Saviour on the shore of the Galilean sea to Peter. John xix. 25-27, and xxi. 1-7. After dining with our Saviour there, Peter asked him what should become of John? Jesus replied, that was none of his business, though he should live till his coming. The meaning of this expression being mistaken, many of the primitive Christians imagined that John should never die; but the testimony of John himself, and of authentic history, fully contradicts this ill-grounded fancy. John xxi. 18-26. He for a time accompanied Peter, in preaching, working miracles, and enduring persecution from the Jews at Jerusalem; and at Samaria they conferred the Holy Ghost, by the laying on of hands. Acts iii-v. and viii. About A. D. 51, John was a noted pillar of the Christian church in Judea. Gal. ii. 7. It is said he afterward preached the gospel to the Parthians and Indians; but it is more certain that he preached some time in Lesser Asia. In Domitian's persecution, about A. D. 95, it is said he was cast into a caldron of boiling oil, and coming out unhurt, was banished to Patmos, to be there starved to death. Under the emperor Nerva he was recalled from exile, and returning to Ephesus, preached the gospel there till he died, about ninety or one hundred years old. He appears to have been of a most kind and affectionate temper; and yet it is said, he, from his great zeal for the honour of his Lord, leaped out of the bath whenever he understood that Cerinthus, who denied the divinity of our Saviour, was in it. In his old age he wrote three epistles, one to the Jewish Christians in general, another to a noted lady, and a third to one Gaius. Their design is to inculcate brotherly love, holy conversation, self-examination, and cautious avoiding of false teachers, particularly such as deny the incarnation and true Godhead of our Saviour. He wrote a history of our Saviour's life, containing many things omitted by the other three evangelists, chiefly a number of excellent discourses. It is principally calculated to prove our Saviour's divinity. In the isle of Patmos he had various revelations and visions. Thence, from the mouth of Jesus, he wrote seven epistles to the Asiatic churches; and in this book of Revelation, under the visions of seals opened, trumpets sounded, and vials poured out, he exhibits the whole state of the Christian church to the end of the world. From the sublimity of his revelations, and his vindication of our Saviour's divinity, he came to be called *John the Divine*. The book of his travels, and of his acts, and of the Virgin Mary's death, and assumption to heaven, and the creed ascribed to him, are plainly forgeries.

2. JAMES the Less, called the brother of our Lord. He was the son of Cleophas by Mary the sister of the blessed Virgin. For the admirable holiness of his life, he was surnamed *the Just*. Our Saviour appeared to him alone after his resurrection. 1 Cor. xv. 7. About three years after Paul's conversion he was at Jerusalem, and was considered as an able supporter of the church there. Gal. i. 19. About fourteen years after, he was present at the apostolic council; and, speaking among the last, he gave his judgment, that as God, according to the ancient promises, had called a church from among the gentiles to himself, it was not proper to burden them with Jewish ceremonies; but merely to require them, for the sake of edification, in the present circumstances, to forbear eating of things strangled, or blood; and to abstain from fornication, and meats offered to idols. To this all present agreed. About nine years after, he wrote an epistle to the Jewish believers, in which he sharply reproved such as pretended to faith without good works, indulging themselves in naughtiness, partiality, reviling, covetousness, oppression, vain swearing, &c. About A. D. 63, when Festus was dead, and before Albinus had arrived to succeed him, the Jews being exceedingly enraged at the success of the gospel, Annanus, son of ANNAS, it is said, ordered James to ascend one of the galleries of the temple, and inform the people that they had without ground believed Jesus of Nazareth to be the Messiah. He got up, and cried with a loud voice, that Jesus was the Son of God, and would quickly appear in the clouds to judge the world. Many glorified God and believed; but the Pharisees threw him over the battlement. He was sorely bruised, but rose on his knees, and prayed for his murderers, amid a shower of stones which they cast at him, till one beat out his brains with a fuller's club. To the death of this just man some of the Jews

ascribed the ruin of their nation. The Talmud ascribes a variety of miracles to James, the disciple of Jesus, there called the Carpenter.

**JANGLING**; vain or contentious talking about trifles, or of what people do not understand. 1 Tim. i. 6.

**JAN'NES** and **JAM BRES**, called by Pliny *Janne* and *Jotape*, and by some Jewish writers *Johanne* and *Mamre*, were two principal magicians of Egypt, who withstood Moses, by pretending to work as great miracles as he performed, in the change of their rods into serpents, turning the waters into blood, and producing frogs. 2 Tim. iii. 8. Exod. vii. viii. Jonathan, the Chaldee paraphrast, fabulously says they were Balaam's sons, and attended him when he went to Balak.

**JANO'AH**, **JANO'HAH**; a city of the Ephraimites, on their north border, and about twelve miles eastward from Shechem. Josh. xvi. 6. It was taken and destroyed by Tiglath-pileser king of Assyria. 2 Kings xv. 29.

**JA PHETH**, the elder son of Noah, and born A. M. 1556. Gen. x. 21, and v. 32. To reward his kind and modest covering of his father's nakedness as he lay drunk, his father blessed him, saying that God would enlarge and persuade him, and make him to dwell in the tents of Shem, and render the offspring of Canaan his servants. His posterity were prodigiously numerous; he had seven sons, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Their posterity peopled the north half of Asia, almost all the Mediterranean isles, all Europe, and possibly most of America. How the GREEKS and ROMANS seized on the original residence of the descendants of Shem, in Syria, Palestine, Mesopotamia, Assyria, Persia, &c.; and how the Scythians, Tartars, Turks, or Moguls, the descendants of Gog and Magog, have made themselves masters of Southern Asia, may be seen under those articles. The manner in which the Dutch, English, Portuguese, Spaniards, and Danes have seized the islands or other settlements in Southern Asia and its adjacents, is well known. There is no country of note originally belonging to the offspring of Shem, part of Arabia excepted, that has not been, or is not now, claimed or possessed by the offspring of Japheth. God has persuaded multitudes of them to become his peculiar people, while the Jewish descendants of Shem are cast off. How the CANAANIANS in Canaan, Phœnicia, North Africa, Bœotia, Hæcælia, Arcadia, or Italy, have been enslaved by Japheth's Grecian, Roman, Vandal, or Turkish descendants, is stated in that article. Gen. ix. 27. As Japheth, or Japetus, was the father of the Greeks, it is no wonder that he is so often mentioned in their ancient fables.

**JAPHI'A**, probably the same as Japha, a city belonging to the Zebulunites, surrounded with a double wall, but taken and cruelly ravaged by the Romans. Josh. xix. 12.

**JA'PHO**. See **JOPPA**.

**JA'REB**. We find no certain evidence that there was such a king of Assyria; perhaps it might be read the *king of Jareb*, because he might dwell at a place called Jareb; or the word may be rendered, the *king that shall strive*, i. e. fight against, and ruin them. Hos. v. 13, and x. 6.

**JAE MUTH**, or **JER MUS**; a city about ten miles south-west of Jerusalem, and as much north-east of Eleutheropolis, once a famed city of Judea. It was a village about 1400 years ago. Josh. x. 5.

THE BOOK OF **JASHER** was probably some noted history of the Jewish nation, in which events were recorded with great care and integrity, but it was not inspired. Josh. x. 13. 2 Sam. i. 18.

**JASHOBE'AM**, the Hachmonite, or Tachmonite, the same as Adino the Eznite. It seems he sat on a kind of throne at the head of David's mighty men. He in one instance attacked 800, and in another 300, and cut them off to a man; or he routed 800, slew 300 of them, and his followers slew the other 500. He, with Eleazar and Shammah, broke through the army of the Philistines, and brought David water from the well of Bethlehem. 2 Sam. xxi. 8, 16, 17. 1 Chron. xi. 11, 13, 19. It was he who commanded the royal guard of 24,000 for the first month. 1 Chron. xxvii. 2. That he was the descendant of Benjamin by Koreh, though asserted by some authors, is more than can be proved. 1 Chron. xii. 6.

**JA'SON**, a kinsman of Paul's, and his host at Thessalonica, who hazarded his life in a mob to preserve him. It seems he afterward removed to Rome. Acts xvii. 7. Rom. xvi. 21.

**JASPER**; a precious stone, or a kind of scerpus, being probably an opaque crystalline mass, debased with a mixture of earth; hence proceed its various colours of white, red, brown, and bluish green. It is somewhat like the finer marble, or the half-transparent gems. It strikes fire with steel; but has no boiling appearance when touched with aquafortis. It is found in the Indies, in Persia, Syria, Armenia, Bohemia, &c. It was the third stone in the fourth row of the high-priest's breastplate, and might figure out saints, having much earthliness mixed with their grace. Exod. xxviii. 20. It was the first foundation of the new Jerusalem, and might represent Jesus as at once the Lord from heaven, and the fruit of the earth. Rev. xxi. 19. God is likened to a *jasper*, to denote his manifold and well-connected excellences, the perpetual shinning thereof, and the pleasure there is in beholding him. Rev. iv. 3, and xxi. 11. The medicinal virtues attributed to *jasper* are not to be depended on.

**JA'VAN**. See **GREECE**.

**JAVELIN**. See **DART**.

**JAW**. The power of, wicked men, or instruments of holding what they have, or of doing brutish and outrageous mischief, is called *jaws*, or *jaw-teeth*. Job xxix. 17. Prov. xxx. 14.

**JA'ZER**, or **JAA'ZER**; a city about fifteen miles north from Heshbon, and a little south of Ramoth-gilead, at the foot of the mountains of Gilead, near the brook or lake of Jazer. It was given by the tribe of Gad to the Levites, but afterward fell into the hands of the Moabites. Josh. xxi. 39. Isa. xli. 9.

**IB'LEAM**, or **BI'LEAM**; a city of the western Manassites, on the border of Issachar. It seems to have been given to the Levites for Gathrimmon, but the Canaanites kept possession of it. Josh. xvii. 11, 12. 1 Chron. vi. 70. Judg. i. 27. Gur, where Ahaziah king of Judah was slain, was hard by Ibleam. 2 Kings ix. 27.

**IB'ZAN**, of the tribe of Judah, succeeded Jephthah about A. M. 2823 or 2878, and judged Israel seven years. He had thirty sons, and as many daughters, all of whom were married in his lifetime. He was buried in Bethlehem, and succeeded by Elion. Judg. xii. 8-10.

**ICH'ABOD**. See **ELI**.

**ICO'NIUM**, now **Cogni**, was formerly the capital of Lycaonia in Lesser Asia, and stands in a most fertile plain near the lake Trogolis, which supplies it with fish. About A. D. 45, Paul and Barnabas preached the gospel here, and it is said the famous Thecla was converted. A persecution raised by the malicious Jews obliged them to flee; but a Christian church continued about 800 years after. The ravages of the Saracens, but especially the Seljukian Turks, making it the capital of one of their four sultanies or kingdoms, reduced the Christians to a very low condition. At present it is the most noted place in Caramania, and the seat of an Ottoman beglerbeg. It is surrounded by a strong wall of about four miles, and fortified with 108 stately towers, at equal distances; but a considerable part of the enclosed spaces lies waste. None but Turks are allowed to inhabit the city; but Jews, Armenians, and Christians of the Greek church, with their archbishop, live in the suburbs. Acts xiii. 51, and xiv. 1-5, and xvi. 2.

**IDLE**; without work; without usefulness. Exod. v. 8, 17. Matt. xx. 3. *Idleness* was part of Sodom's sin; it brings men's outward circumstances to ruin, and induces them to be tattlers and busybodies; nor ought those given to it to be supported by the industry of others. Ezek. xvi. 49. Eccl. x. 19. 1 Tim. v. 13. 2 Thess. 3, 10. *Idle words* are such as neither tend to the glory of God nor the real welfare of men. Matt. xli. 36. In God's account, those are *idle* who are unconcerned about the great work of their salvation, as no other labour can yield comfort or advantage. Matt. x. 6.

**IDOL**; any thing worshipped instead of the true God; and particularly an image or representation of a true or false God. 1 John v. 21. 1 Cor. vii. 4. Idols are represented in Scripture as *horrors* at which men ought to be terrified, 2 Chron. xv. 16; as *tormenting pangs*, Ps. cvi. 36. Isa. xlv. 16; as *dung-gods*, Deut. xxi. 17, and about forty-six other places; *stumbling-blocks*, Zeph. i. 3; as a *shameful thing*, Jer. xi. 13; as *nothings*, *vanities*, Lev. xix. 4. 1 Cor. viii. 4; *strange gods*; *new gods*; mere upstart deities, and which the Hebrews had not been used to. Deut. xxxii. 16, 17. Some good authors suspect that idolatry, or worshipping of false gods, or of the true God by images of human devices, began before the deluge; and some vainly imagine that



Enoch introduced it, because it is said that in his days men began to call on or profane the name of the Lord. Soon after the flood, almost all the world were guilty of idolatry. Abraham's father's family served other gods beyond the river Euphrates. It is plain that Laban had idols, which Rachel, who also evidently loved them too well, brought along with her. These and other idols retained by some of his family Jacob hid under an oak, that they might use them no more. Josh. xxiv. 2. Gen. xxxi. 30, and xxxv. 2-4. Probably the sun, moon, and stars were the first objects of men's avowed idolatry, and the fire might be worshipped as a symbol of the sun. Job xxxi. 26-28. The other idols mentioned in Scripture are, the teraphim, golden calves, Baal, Bel, Baal-peor, Bealberith, Beelzebub, Moloch, Anammelech, Adramelech, Remphan, Dagon, Nergal, Ashima, Nibhas, Tartack, Rimmon, Nisroch, Tammuz, Sheshach, Nebo, Meni, Gad, Mahuzzim, *god of forces*, or protecting gods of the pagans, Ashtaroth, and Succoth-benoth; many of which are, no doubt, the same under different names. In process of time, celebrated parents or kings deceased, animals of various kinds, as apes and bulls; plants, stones, and, in short, whatever people took a fancy for, as whores, or even imaginary beings, came to be worshipped. Men's minds, forsaking their true rest in the Most High, and finding no rest in one idol, added others; hence, while almost every nation had idols peculiar to themselves, they were ready to receive those of their neighbours. Nor did the highest pretences to philosophy in the least reform any country. The Egyptians, though high pretenders to wisdom, worshipped pious bulls, snakes, leeks, onions, &c. The Greeks had about 30,000 gods. The Gomerians deified their ancient kings and others. Nor were the Chaldeans, Romans, Chinese, &c. a whit less absurd. Nor did they stick at violating the most natural affections, by murdering multitudes of their neighbours and children, under pretence of sacrificing them to their gods. Some nations of Germany, Scandinavia, and Tartary imagined that violent death in war, or by self-murder, was the proper method of securing the future enjoyment of their gods. In far later times, about 64,000 persons were sacrificed in four days at the dedication of one idolatrous temple in America.

The Hebrews never had any idols of their own; but they adopted those of the nations around. Their readiness to worship the golden calf at Sinai affords ground to believe that they had practised such abomination in Egypt. Exod. xxxii. Ezek. xx. 7, 8. They afterward adopted the idols of the Moabites, Ammonites, Canaanites, Syrians, &c. During their 862 years' residence in Canaan, before the Chaldean captivity, they relapsed fourteen or fifteen times into idolatry. Judg. ii. 2 Kings xxiv. The kingdom of the ten tribes long had idolatry for their established religion; and it was but seldom the kingdom of Judah was fully purged from it, the idolatrous high places being seldom removed. 2 Kings xvii. Ezek. xvi. xx. xxiii. Jer. iii. Since their return from Babylon, the Jews have generally abhorred idols, and suffered great hardships on that account. The Mahometans, also, are great pretenders to zeal against idolatry. The papists' worship of the Virgin Mary, and of saints and angels unnumbered, and of the bread in the sacrament, and of relics and images, is a stumbling-block to them, and leads them to consider Christianity as sanctioning idolatry. Nor indeed are the Christians of the Greek church, generally taken, much more free from idolatry than the papists. Covetousness, in which is implied a setting of the affections on worldly things instead of God, and all inordinate care for the belly, or sinful love to or trust in any creature, is idolatry in God's account, and constitutes the person guilty an idolater, or worshipper of idols. Eph. v. 5. Col. iii. 5. Phil. iii. 19.

**JEALOUS;** much given to suspect adultery, or danger. God's jealousy, or zeal, denotes his distrust of creatures; his eminent care for his people and ordinances, and his readiness to punish such as injure them. Zech. i. 14. Zeph. i. 18. Exod. xx. 5. Paul's holy jealousy over the Corinthians was an earnest concern for their welfare, and a painful fear that they had, or might do somewhat amiss. 2 Cor. xi. 7. The saints' jealousy, cruel as the grave, is an earnest desire to enjoy fellowship with Christ, and a painful fear of losing it. Sol. Song viii. 6.

**JEBUSITES;** a tribe of the Canaanites that dwelt about Jerusalem and the mountainous country adjacent.

Num. xlii. 29. Joshua cut off multitudes of them, and soon after Jerusalem was taken from them; but they quickly recovered it. Judg. i. 21. When, about four hundred years after, David attempted to wrest this city from them, they rudely insulted him, as if their blind and lame were capable to defend their well-fortified walls against all his army. Joab however took the city, and no doubt killed multitudes of them. Numbers, however, seem to have been spared, of which Araunah was one. 2 Sam. v. and xxiv. 16. *Ekron shall be as a Jebusite*; the Philistines shall be reduced by and incorporated with the Jewish nation, or shall be converted to Christianity by the power of Jesus, as the Jebusites were reduced by David. Zech. ix. 7.

**JEDUTHUN.** See ETHAN.

**JEHOAH'HAZ;** (1.) The same as AHAZIAH, grandson of Jehoshaphat. (2.) The son of Jehu: he wickedly followed the pattern of Jeroboam the son of Nebat. To punish him and his people's wickedness, God gave them up to the fury of Hazael the Syrian, who so reduced the ten tribes, that Jehoahaz had but ten chariots, fifty horsemen, and 10,000 footmen left him in his army. After he had reigned seventeen years, from A. M. 3148 to 3165, he died, and Jehoash, who had been installed two years before, became sole king. 2 Kings xlii. (3.) JEHOAH'HAZ, or SHALUM, the son of Josiah. He was not the eldest; but the people judged him the fittest to govern in that critical juncture, when Pharaoh-necho had but just killed his father, and, it seems, to prevent disputes about his right, they solemnly anointed him. He had only reigned three months, when Pharaoh, returning from Carchemish a conqueror, ordered him to attend him at Riblah, stripped him of his royalty, and carried him a prisoner to Egypt, where he died; and placed Jehoiachim his elder brother, who perhaps was then a prisoner in Pharaoh's army, king in his stead. 1 Chron. iii. 15. 2 Kings xxiii. 30-32. Jer. xxii. 11. 2 Chron. xxxvi. 1-4.

**JEHOASH.** See JOASH.

**JEHOI'ACHIN,** CO'N'AH, or JECONI'AH, the son of Jehoiachim, and grandson of Josiah. His father installed him when he was but eight years of age; and after his father's death, A. M. 3404, he, at the age of eighteen, succeeded to the sole government. After a short and wicked reign of three months and ten days, Nebuchadnezzar king of Babylon came up and besieged Jerusalem; Jehoiachin, with Nehushta his mother, and his wives, princes, and servants, surrendered themselves; and with the principal artificers, judges, and warriors, to the number of 18,000, and the treasures, and part of the vessels of the temple, were carried to Babylon. Jer. xxii. 24. 2 Kings xxiv. 8-16. 2 Chron. xxxvi. 9, 10. After thirty-seven years' imprisonment in Chaldea, Evil-merodach released him, and raised him to a considerable dignity. 2 Kings xxv. 27-30. Jer. lii. 31-34. Jeremiah was divinely ordered to write him *childless*; but either that related to his having no children sitting on the throne of Judah, or he had adopted a variety of children; for we find Salathiel, Malchiram, Pedajah, Shenazar, Jecamiah, Hoshama, and Nedabiah mentioned as his children. Jer. xxii. 24-30. 1 Chron. iii. 17, 18. Jeconias, in Matt. i. 11, seems to signify Jehoiachim.

**JEHOI'ADA.** See JOASH.

**JEHOI'AKIM,** the elder son of Josiah. When Pharaoh-necho killed Josiah, he perhaps took Eliakim prisoner: in his return home, he made him king instead of Jehoahaz, and changed his name to Jehoiachim, and laid him under a tribute of 39,603*l.* 15*s.* sterling. This money Jehoiachim exacted of his subjects, according to their ability. At twenty-five years of age he began his reign, and sat on the throne eleven years. He wickedly oppressed his subjects to procure money to build himself a palace; and kept back part of the hire of his workmen; he abandoned himself to inhumanity and avarice. Jer. xxii. 13-23: he hated the prophets, who warned him or his people to repent of their wickedness, or threatened the judgments of God against him. Urijah, one of them, fled for his life into Egypt; but Jehoiachim sent Elnathan the son of Achbor to bring him back; he then murdered him, and cast his corpse into the graves of the common people. Jer. xxvi. 20-23. In the fourth year of his reign, he had a copy of Jeremiah's predictions brought before him by Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, and Michaiah his son, and Zedekiah the son of Hananiah.



Jehudi, who perhaps was a scribe, had scarcely read three or four leaves, when Jehoiakim, notwithstanding the intercession of Elnathan, Delaiah, and Gemariah, cut the roll with a penknife, and cast it into the fire; and sent Jerahmeel the son of Hammelech, Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to apprehend Jeremiah and Baruch; but the Lord, knowing his murderous intentions, kept them out of his hands. This impious conduct hastened his destruction. Nebuchadnezzar, having routed the army of Pharaoh at Carchemish, pursued his victory, rendered himself master of Canaan and part of Phenice. Jehoiakim was taken prisoner in Jerusalem and put in chains, to be carried to Babylon; but on his submission to the conqueror's terms, was restored to his kingdom. After he had continued three years a peaceful tributary, he thought to shake off the yoke, Nebuchadnezzar detached a part of his army against him, the rest being it seems employed in the siege of Nineveh; these, with bands of Syrians, Moabites, and Ammonites, terribly harassed the kingdom of Judah. After four years, Nebuchadnezzar, having taken Nineveh, came in person. Jehoiakim was taken prisoner, put to death, and his body cast into a common sewer, in the manner of the unburied carcass of an ass. 2 Kings xxiv. 2 Chron. xxxvi. Jer. xxii. 18, 19, and xxxvi. 30. Perhaps Jehoiakim is put for the brother of Jehoiakim, viz. Zedekiah; or the yokes were made under Jehoiakim, but not sent till Zedekiah was king. Jer. xxvii. 1.

JEHON ADAB. See JONADAB.

JEHORAM. See JORAM.

JEHOSHAPHAT, the son of Asa king of Judah, by Azubah the daughter of Shilhi. At thirty-five years of age, he succeeded his father, A. M. 3090, and reigned twenty-five years. To strengthen himself against the kingdom of the ten tribes, he placed strong garrisons in all the cities of Judah, and in those cities which his father had taken from the Israelites. The more his riches and honour increased, the more his heart was lifted up in the ways of the Lord. In the third year of his reign, he ordered Benhai, Obadiah, Zechariah, Nehaneel, and Michaiah, princes, with Elishama and Jehoram, priests, and Shemaiah, Nathaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-adonijah, Levites, to go through the cities of Judah, and teach the people the law of the Lord. To reward his zeal, God made his neighbours to revere him: the Philistines and Arabs brought him large presents of flocks or money; while, besides his garrisons, he had an enrolled militia of 1,160,000 under his generals Adnah, Jehohanan, Amasiah, Eliada, and Jehoahab. 2 Chron. xvii. Unhappily he joined in affinity with the wicked Ahab, and united his son Jehoram to Athaliah the daughter of Ahab. This occasioned his being at Samaria, and assisting Ahab to retake Ramoth-gilead from the Syrians; in which war, by the treacherous artifice of Ahab, he would have lost his life by the Syrian forces, had not God, at his request, caused them to leave him. On his return to Jerusalem, Jehu the son of Hanani, a prophet, rebuked him sharply for assisting Ahab, a noted idolater; and assured him that wrath from the Lord hung over his family and kingdom on that account. Taking this faithful admonition in good part, Jehoshaphat applied himself with the utmost earnestness to establish the best civil and religious order in his kingdom; the Sodomites, but not the high places, were removed. Scarcely was this finished, when he was informed that a powerful league of Edomites, Ishmaelites, Hagarenes, Gilebites, Moabites, Ammonites, Amalekites, Philistines, Tyrians, and Ashurites, was formed against him; and that the army of Moabites, Ammonites, and Edomites were advanced to Engedi, a place about thirty-eight miles south-east of Jerusalem. Fearing that the threatened judgments were at hand, he and his people at Jerusalem observed a solemn fast, to implore the protection of Heaven; and he himself prayed, as the mouth of the multitude, in the new court of the temple. His prayers were heard. Jahaziel, a prophet of the Lord, assured him of an easy and miraculous victory, near the rock Ziz, and on the east of the wilderness of Jeruel. The very next day, as the Hebrew singers before the army began to praise the Lord, God struck his enemies with a panic, that they murdered one another; and first the Edomites, who had a treacherous and perhaps a principal hand in this alliance, formed to root out the Israelites from under heaven, were destroyed. Jehoshaphat and his

people had no occasion to fight, but the gathering of the spoil took them up three days: the fourth day they observed in solemn thanksgiving to God, in the valley called, from that event, the valley of *Berachah*, or *blessing*. A few months after, Jehoshaphat joined his fleet bound for Tarshish with that of the impious Ahazah, elder son of Ahab. According to the prediction of Eliezer the son of Dodavah of Maresha, the fleet was dashed to pieces by a storm before Ezion-geber. Not very long after, Jehoshaphat and his ally the king of Edom marched with the wicked Jehoram, second son of Ahab, against the Moabites, and had all perished with thirst had not Elisha procured them a miraculous supply of water. Jehoshaphat was scarcely dead, when the vengeance of God, occasioned by his alliance with the family of Ahab, in the time of his son Jehoram, and grandson Ahaziah, almost quite destroyed his family, and reduced his kingdom to the most wretched condition. 1 Kings xxii. and 2 Kings iii. 2 Chron. xviii-xx. Ps. lxxxiii.

The Valley of Jehoshaphat was either the same with the valley of *Berchah*, or a valley between Jerusalem and the mount of Olives; or perhaps that mentioned by Joel signifies no more than the valley or place where the Lord shall judge and punish them. Joel iii. 2, 12.

JEHOVAH, JAH, and EHYEH-ASHER-EHYEH, *I am that I am, or will be what I will be*, are the incommunicable names of God, and signify his absolute independency, self-existence, eternity, and being, the cause of existence to all creatures. This name seems not to have been much used in the primitive ages; it is not compounded with any of their names; nor is it found in the speeches of Job or his friends: yet when God says, that by his name JEHOVAH he was not known to Abraham, Isaac, and Jacob, it means that they had not seen it so gloriously displayed in his giving a being to, or fulfilling his promises. Exod. vi. 2. This name, often rendered *LOKH* in our Bibles, is printed in capital letters, to distinguish it from *Lord*, signifying a governor. It is often joined in sacred inscriptions with other words, as *Jehovah-jireh*, the Lord will see, or provide; *Jehovah-nisi*, the Lord is my banner; *Jehovah-shalom*, the Lord will perfect, or send peace; and *Jehovah-shammah*, the Lord is there. It is also compounded with other words in a multitude of names, as in those beginning with JEHO, and many of those with JO, and in those ending with JAH. Whenever the name JEHOVAH is given to an angel, it signifies that he is the Angel of the Covenant, i. e. the Son of God. Nor is it given to the church in Jer. xxxiii. 16; for the words there would be better rendered, *He who shall call her is the Lord our Righteousness*; or *He shall be called by her the Lord our Righteousness*. The modern Jews superstitiously decline pronouncing the name Jehovah. —*Jewo, Jao, Jahoh, Jaou, Jaod*, and even the *Judah* of the Moors, seem to be but different pronunciations of JEHOVAH.

JEHU. (1.) A prophet that rebuked BAASHA and JEHOAPHAT. 1 Kings xvi. 1, 7. 2 Chron. xix. 1, 2. (2.) The son of Jehoshaphat, and grandson of Nimshi, captain of the army to Joram king of Israel. In consequence of a divine commission given to Elijah, Elisha, about eleven years after his master's translation, sent a young prophet to anoint him to be king of Israel, as he commanded the army at Ramoth-gilead in Jehoram's absence. The young prophet called him aside from his fellow-officers, took him into a private chamber, anointed him with oil in the name of the Lord; and told him he should cut off the whole house of Ahab. The prophet immediately fled, that he might not be known. Jehu informed his fellows what had happened, and they acknowledged him king. After giving orders that none should stir from the camp to carry tidings, Jehu posted off in his chariot, to surprise Joram at Jezreel. Informed of his approach, Joram sent one to meet him, and ask if all was well in the army. At Jehu's orders, the messenger joined the company. A second messenger came up and did the same. Supposing by the furious driving of the chariot that it was Jehu his general, Joram and Ahaziah king of Judah, who had come to visit him, set off in their chariots to meet him. Joram asked Jehu if all things in the army were well and at peace? Jehu told him he ought not to expect peace while the whoredoms and witchcrafts of Jezebel his mother were so many. Joram cried to Ahaziah, that certainly a plot was laid for their life

and fled off: but Jehu killed him with an arrow shot after him; and ordered Bidkar to cast his dead body into the field of Naboth. By his orders, too, Ahaziah was pursued and slain. As Jehu rode through Jezreel, Jezebel, with her face painted, looking over a window, asked him if Zimri, who slew his master, had prospered? Jehu, looking up, asked if anybody within favoured him? and two or three eunuchs looked out. At his orders they immediately threw Jezebel over the window; the horses trod her to death, and in a few minutes the dogs ate up her whole body, except some of the larger bones, which Jehu ordered to be interred. Having killed all that pertained to Ahab in Jezreel, he ordered the nobles of Samaria to send him the heads of the seventy children of Ahab, who had been committed to their care. Next day he went to Samaria, and having met forty-two near relations of Ahaziah king of Judah going to visit Joram and his queen, he ordered them to be killed on the spot. A little farther, he met with Jonadab the son of Rechab, and finding him hearty in his interest, took him into his chariot, and bade him accompany him to see his zeal for the Lord. When he came to Samaria, he slew all that remained of the family of Ahab. Under pretence of honouring Baal with a very solemn festival, he ordered all the priests of Baal in the kingdom to attend in his temple, and to take especial care that not one worshipper of God was among them. They did so. He then ordered his guards to fall upon them in the temple, and kill them to a man. He broke down the image of Baal, and totally demolished his temple. To reward Jehu's labour in cutting off the idolatrous family of Ahab, and destroying Baal, God promised that he and his seed, to the fourth generation, should wear the crown of Israel; but offended with the ambition and resentment which influenced his conduct, he threatened to revenge the blood of Ahab's family on his seed. As Jehu persisted in the worship of the golden calves, and in other wickedness, God permitted Hazael king of Syria terribly to ravage his territories. After a reign of twenty-eight years, Jehu died, A. M. 3148. 2 Kings ix. x. Hos. i. 4. JEM'UEL, or NEM'UEL, the son of Simeon. Gen. xlv. 10. 1 Chron. iv. 24.

JEOFARDY; to expose to danger.

JEOPARDY; hazard, peril. Judg. xv. 18.

JEPHTHAH, who succeeded JAIR in judging the Hebrews. He was the son of Gilead (not the son of Machir) by a harlot, a native of east Mizpeh beyond Jordan. When his father's legitimate children expelled him from the family, he retired into the land of Tob, and commanded a gang of robbers. The Hebrews on the east of Jordan, having been long oppressed by the Ammonites, and knowing his valour, begged that he would be their captain, and lead them against the enemy. He reproached them with their expulsion of him from his father's house; but on their repeated entreaties, he consented to be their leader if they would submit to him as their chief after the war should be ended. They gave him their oath that they would. After his instalment, he, without success, expostulated with the king of the Ammonites, on the unjustness of his pretensions to the land of Gilead; and represented, that neither Balak, nor any other, for about three hundred years, pretended to any such claim; that as the Israelites claimed no territory but what had been given them of God, he would refer the matter to a decision by the sword, unless the Ammonites gave up their groundless pretensions. As the haughty Ammonites despised these expostulations, Jephthah, animated by God, levied an army of the Hebrews on the east of Jordan. As he prepared for battle, he rashly vowed, that if the Lord would grant him success, he would devote, or sacrifice, whatever should first meet him from his house. A battle was fought; and Jephthah, being conqueror, ravaged the country of Ammon. On his return home, his only daughter, with timbrels and dancers, was the first who met him from his house. At the sight of her, Jephthah cried out that he was ruined. On hearing the matter, his daughter consented that he should do with her according to his vow. She only begged he would allow her two months to go up and down in the mountains, along with her companions, and bewail her virginity. After she had done with this mourning, she returned to her father, who did with her according to his vow; but whether he offered her in sacrifice, or only devoted her to perpetual virginity, is not agreed. Such as maintain the latter contend how

unlawful such sacrifice would have been; that neither he nor the priest could be ignorant that he might have redeemed her at, perhaps, no more than ten pieces of silver; that she did not bewail her death, but her virginity, which would occasion the extirpation of her father's family; and that the word relative to the yearly custom of the Hebrew girls, which we render *lament*, signifies to *talk with*, and so implied that Jephthah's daughter was in life. Those on the other side, and to which I am chiefly inclined, allow the sacrifice to have been abominable; but remark, that the law allowed of the redemption of nothing devoted under the form of a curse; that in Jephthah's age idolatry and ignorance greatly prevailed; and that Jephthah's manner of life was highly unfavourable to a correct acquaintance with the law; that about this time the high-priesthood was transmitted from the family of Eleazar to that of Ithamar, which was probably occasioned by some horrible crime; that vows of perpetual virginity are of a far later date; that if there had been no more in it but perpetual virginity, Jephthah had comparatively little occasion for such agony of mind, and tearing his clothes at the sight of his daughter; that the plain tendency of the whole passage leads to the conclusion that she was sacrificed; that not long after this, the story of one Iphigenia, or the daughter of Jephthah, being sacrificed by her father, was spread through no small part of the East, though a different scene was fixed for it. Be it as it may, let us believe that he acted in the sincerity of his heart; and remember that in the list of ancient worthies who obtained victories by faith, the apostle places Jephthah. Judg. xi. Heb. xi. 32. Whatever hazard and loss this victory over the Ammonites cost Jephthah, the haughty Ephraimites were so ungrateful as to march over Jordan in a body, and threatened to burn his house for fighting without their concurrence. He told them he had invited them to a share in the war, but they came not. They continued their insults, and railed at the Gileadites as a parcel of vagabonds that had been obliged to flee their country, and settle on the east of Jordan. Enraged at this, Jephthah and his army attacked and cut off 42,000 of them. He judged Israel six years, and died about A. M. 2823 or 2878.

JEREMI'AH, the son of Hilkiah, a priest probably of the race of Ithamar, and a native of Anathoth. As God very early called him to the prophetic work, he begged to be excused because of his youth; but God promised to be with him, and render him as bold as if he were a brazen wall, in opposition to the wicked princes and people of Judah. He began his work in the thirteenth year of Josiah. The first part of his prophecy chiefly consists of a mixture of invectives against the sins of the Jews, and of alarming threatenings of heavy judgments, and of some calls to repentance, and complaints of his own afflictions. Sometimes the mind of God was represented to him by figurative emblems. By the visionary emblem of an *almond branch*, and *boiling pot*, with its face towards the north, God represented that ruinous calamities should quickly come from Chaldea on the Jewish nation. By the *marring of a girdle* in the bank of the Euphrates was signified the ruinous condition of the Jews in Chaldea. By the emblem of a *potter* making his vessels is figured out God's sovereign power to form and destroy the nations at his pleasure. By the *breaking of a vessel on the wheel* is signified the unprofitable state of the Jewish nation in Chaldea. Jer. i. xiii. xviii. and xix. Perhaps the greater part of the first nineteen chapters was pronounced before Josiah had carried his reformation to perfection; or, during it, there might remain great obstinacy in sinning, and a secret cleaving to their idols. It was also perhaps during this period of Josiah's reign that his fellow-citizens of Anathoth sought to murder him, and were threatened with ruinous vengeance on account of it. Or, rather, a great part of these prophecies relate to the time of Jehoahaz and Jehoikim. Chap. i-xix.

When about the beginning of the reign of Jehoiazin he foretold that Judah and Jerusalem should be rendered a desolation, Pashur the son of Immer the priest, chief governor of the temple, smote him, and put him up in the stocks in the gate of Benjamin. Jeremiah assured him that he should be terribly punished in his person, and that he and his family should be carried, along with other Jews, into a wretched captivity. He complained of the slanders that were circulated about

him, and cursed the day of his birth. Jer. xix. and xx. He warned the Jews to repent of their wicked courses, if they wished to prevent their ruin. The priests and false prophets attempted to stir up the princes to put him to death; but the people and princes opposed it, and observed, that Micah had predicted the desolation of Jerusalem and the ruin of the temple, and yet Hezekiah did him no hurt; but he and his people turned to the Lord, and the judgments were prevented. Not long after, he predicted the calamities that should come upon the Egyptians, Philistines, Phenicians, Edomites, Arabians, Moabites, Ammonites, Syrians, and Persians, by the hand of Nebuchadnezzar. Jer. xxv. xli-xlii. It was perhaps about this time that he formed yokes of wood, to be sent by the ambassadors of those nations to their respective masters, as a token of their servitude to Nebuchadnezzar and his son and grandson; though he did not send them till the reign of Zedekiah. Jer. xxvii. 1. During the fourth year of Jehoiakim, he, under the emblem of a cup given successively to these nations, and to the Jews, Medes, and, after all, to the Chaldeans, predicted terrible and astounding calamities which should come on them. Jer. xxv. In the ninth month of this year, he caused Baruch to write out a copy of all his prophecies which he had uttered, and read them before the people on a fast day appointed by the king, in order to excite them to repentance. Michaiah, a young prince, informed his father, Gemariah, Delaiah, and other princes; they sent Jehudi to bring Baruch and the roll. Baruch read it to them, and they were much affected; they advised Baruch and Jeremiah to hide themselves, while they informed the king of these predictions. Scarcely had the king heard a few leaves read, when he cut and burnt the roll, and sought for Jeremiah and Baruch to put them to death; but the Lord preserved them. At the direction of God, Jeremiah caused Baruch to write a new roll, with several threatenings not in the former, and added a circumstantial prediction of Jehoiakim's unhappy death. Jer. xxxvi. It was also during the reign of Jehoiakim, that, by trying the Rechabites with drinking of wine, he figuratively showed the unreasonable nature of the Jews' rebellion against the commands of Jehovah their Father; and predicted suitable reward to the Rechabites, for their obedience to their earthly parent. Chap. xxxv. Towards the end of this reign, he denounced judgments on Jehoiakim for his pride, oppression, and other wickedness; and soon after, on Jehoiachin, and the rulers of church and state in Judah. Chaps. xxii. and xxiii. In the beginning of Zedekiah's reign, he delivered the yokes, emblematic of slavery, to the ambassadors of the various nations concerned, to be sent to their masters. To represent the hastening ruin and slavery of the Jews, he wore a yoke and chain on his own neck, and advised Zedekiah to submit to bondage as the means of escaping ruin. Hananiah the son of Azur, of Gibeon, a false prophet, broke this yoke, and told the people present, in the court of the temple, that so the Lord would in two years break or finish the bondage of the nations to the Chaldeans. Jeremiah ironically wished it might be as he said, but hinted there was little ground to expect it; and soon after told Hananiah that his uttering falsehood in the name of the Lord should be punished with death that very year; which accordingly happened. Chaps. xxvii. and xxviii. About this time he had his vision of two *baskets of figs*; the one very good, and the other very bad; by which was represented the piety and happiness of many that had been carried captive to Babylon along with Jehoiachin, and the wickedness and ruin of those who remained in Jerusalem. Chap. xlv. Soon after, he sent a letter to the captives in Babylon, advising them to cultivate fields, and build houses, and pray for the peace of the country, as they might expect seventy years' continuance in Babylon, at the end of which they should be delivered; and denounced terrible judgments of burning to death by the Chaldeans, to Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, two false prophets. This letter he sent by the hand of Elasah the son of Shaphan, and Gemariah the son of Ililkiah, whom Zedekiah sent probably with his tribute to Nebuchadnezzar. On account of this letter, Shemaiah, a nehelemite (or dreamers), informed Zephaniah the son of Maaseiah, the priest at Jerusalem, and desired him to put Jeremiah in the stocks as a madman. This letter was read to Jeremiah; and he predicted the ruin of

Shemaiah and his family. Chap. xxix. Twice this same Zephaniah was sent by Zedekiah to Jeremiah, to beg his prayers for the kingdom, as it was in danger from the Chaldeans; but he assured the king that the city and nation should be destroyed for their wickedness. Chaps. xxi. and xxxvii. This happened about the ninth year of Zedekiah. His warnings had such effect that Zedekiah and his people covenanted to leave off their oppressive detention of their servants; but they had scarcely dismissed them, when they forced them back; on which account Jeremiah predicted God's giving the sword a commission to destroy them. Chap. xxxiv. When the Chaldeans raised the siege of Jerusalem to go to fight the Egyptians, Jeremiah assured the Jews they need expect no real advantage from the Egyptians, and that the Chaldeans would take Jerusalem, and burn it with fire. Meanwhile, Jeremiah preparing to leave the city, Urijah the son of Shemaiah, apprehended him, as if he had intended to surrender himself to the Chaldeans. The princes cast him into the dungeon. Being sent for, he told Zedekiah that he should fall into the hands of the king of Babylon; and begged he might not be returned to his dungeon, as he had given no offence. He was allowed to continue in the court of the prison. But Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and two other princes, offended with his faithful predictions, urged Zedekiah to put him to death. Zedekiah bade them to do with him as they pleased. They threw him into a dungeon, whose bottom was a deep mire, into which Jeremiah sank; but Ebedmelech soon after procured his liberty from thence, and he was returned to the court of the prison, and had a certain supply of food allowed him every day. He predicted Ebedmelech's preservation: he told Zedekiah that his surrendering himself to the Chaldeans would save himself and his capital; but if he did not surrender, it should be destroyed, and himself taken and cruelly treated. Chaps. xxxvii. and xxxviii. It was during, or about the time of his imprisonment, that he foretold the happy return of the Jews from their mournful captivity; and bought a field from Hanameel his cousin, and laid up the writings in an earthen vessel, as a token that he believed his seed should return and possess it. Jer. xxx-xxxii. When Jerusalem was taken, he was relieved; and Nebuzar-adan offered him his choice, either to go to Chaldea, and be there well provided for, or to abide in Canaan with Gedaliah. He chose to remain with Gedaliah. After that prince was basely murdered, Johanan the son of Kareah, and his followers, desired Jeremiah to consult the Lord whether they should go to Egypt or not. He, in God's name, charged them with their dissimulation, and warned them not to go to Egypt; but they pretended that not the Lord, but Baruch, had directed him to say these things, and forced him along with them into Egypt. There, without success, he rebuked their idolatry, and threatened them with ruin from the hands of the Chaldeans. Jer. xv. 10-14, and xxxix-xliv. After prophesying above forty years, he died; but where, or in what manner, we know not.

Besides his book of prophecies, the last chapter of which was added by some other hand, Jeremiah wrote the book of LAMENTATIONS. Those which he composed on the occasion of Josiah's death we suppose are lost; and that those which remain are what he composed on the destruction of Jerusalem. They consist of five chapters. In the first two, he bewails the miseries of the siege; in the third, his own particular afflictions; in the fourth he bewails the ruin of the temple and city, and the miseries of all ranks, the king, princes, and Nazarites, and denounces ruin on the Edomites for their cruelty; in the fifth, he further deplores the misery of his nation, and prays for its deliverance. He chiefly insists on subjects mournful and afflictive; but has here and there the clearest displays of free grace, as in chaps. iii. xlii. xxx. xxxi. xxxii. and xxxiii. His style is generally very plain, frequently enlivened with bold figures, and is tender and affecting to admiration. His Lamentations, and part of his prophecy, as chap. iv. 19-26, and ix. 1, are pathetic. Every letter seems written with a tear; every word is as the sound of a breaking heart; and the writer appears to be a man of sorrows, who scarcely ever breathed but in sighs, or spoke but in groans.

A prophecy relative to the purchase of the potter's field for thirty pieces of silver, found in Zech. xi. is

ascribed to Jeremiah. Matt. xxvii. 9. Perhaps Jeremiah might utter that prediction; Matthew does not say that he wrote it; and it might be again uttered, and also written, by Zechariah; or, as Jeremiah anciently stood in the front of the prophetic writings, the Jews might call the whole book by his name, as they did the books of Moses by their first word; or, as the ancient Greek copies were often full of contractions, perhaps *zou* was altered into *jou*. Or the word *Jeremiah* may be an addition of the transcribers, as well as *Cainan*. Luke iii. 36.

JERICO, a noted city of the Benjamites, nearly eight miles west from Jordan, and nineteen east from Jerusalem, and a little southward from the lot of Ephraim. Josh. xvi. 1, 7. It lay lower than Jerusalem, Luke x. 30; it was extremely fertile, and was noted for palm-trees, and for the best kind of balm; was much infested with venomous serpents. Jericho was the first city that Joshua took in a miraculous manner; he devoted every person, save Rahab and her family, to death, and all the wealth to the fire, or to the Lord; predicted that the man who should rebuild it should lose his eldest son as he laid the foundation, and his youngest as he raised the gates. Though another city of the same name, or called the city of palm-trees, was built near it, in or before the days of Ehad, and from which the Kenites went up, Judg. iii. 13, and i. 16; yet, for about five hundred and thirty years, no man dared to rebuild Jericho itself. At last, in the days of Ahab, when men had cast off all fear of God, Hiel, a Bethelite, rebuilt it, and lost his sons Abiram and Segub, according to the tenor of Joshua's curse. 1 Kings xvi. 34. After it was rebuilt, there seems to have been no fear to inhabit it; and there was here a noted college of young prophets, for whose benefit Elisha cured the bad taste of the water, and the barrenness of the soil, which, possibly, had followed Joshua's curse. 2 Kings ii. Great numbers of priests and Rabbins often dwelt in it. In Christ's time it was a splendid city, and one of the seats of the courts for government of the Hebrews. Near it, our Lord cured two, if not three, blind men. Mark ix. Luke xix. If it was not almost surrounded with hills, it had one that, as it were, hung over it. Since the Romans destroyed it, it has made no great appearance. It is now a poor village of about thirty houses.

JEROBOAM, the son of Nebat and Zeruah of Zedea, in the tribe of Ephraim. Solomon, observing him to be a bold and enterprising youth, appointed him to levy the tax from the tribes of Ephraim and Manasseh. Ahijah the prophet, having found him, rent his garment into twelve parts, and gave Jeroboam ten of them, as a token that God would make him king over ten of the Hebrew tribes. He, without waiting for Solomon's death, began to prepare the people for a revolt. Being informed of it, Solomon sought to apprehend him, but he fled into Egypt, whose king, Shishak, was displeased with Solomon. Provoked with the haughty answer of Rehoboam to their petition for redress of their burden, ten of the tribes revolted, and set up Jeroboam, who was just returned from Egypt, for their king. To awe his subjects into proper subjection, he fortified Shechem, where he was made king, and rebuilt Peniel. God had promised to establish the kingdom to him and his seed, on condition they would walk in the ways of king David. Instead of regarding these terms, he, fearing that the frequent attendance of his subjects at Jerusalem, in the worship of God, might issue in their return to their allegiance to the family of David, formed two golden calves; placed the one at Bethel in the south part of his kingdom, and the other at Dan on the north; and ordered his subjects not to burden themselves with travelling to Jerusalem, but to worship the God who had brought them out of the land of Egypt, as represented by these calves. He built high places, and made priests of the lowest of the people, regardless whether they were Levites or not. He appointed a solemn feast on the fifteenth day of the eighth month, which was a month after the feast of tabernacles.

When he had assembled the people to commence the worship of his idols, he went up to the altar at Bethel, to offer sacrifices thereon. A prophet from Judah (but not Iddo, who lived a considerable time after) cried out, that in some future time, one Josiah, a descendant of David, should pollute that altar, burning thereon the bones of the idolatrous priest that should serve at it; in token whereof, it should be now rent, and the ashes

thereof poured out. Jeroboam stretched out his hand, and gave orders to apprehend the prophet; but his hand was immediately so withered that he could not draw it in; the altar was rent, and the ashes poured on the ground. At Jeroboam's request, the prophet, by prayer, procured the healing of his arm; but refused to eat his food, or accept his present, as the Lord, in token of his detestation of the place, had forbidden him to eat or drink in it, or to return by the way he came to it; but by the false representations of a lying prophet, he was brought back, and decoyed to eat and drink. To punish his disobedience, a lion soon after met him and killed him, but touched not his ass. None of these alarming events in the least reformed Jeroboam. He continued to oblige his subjects to follow his idols, and so established that idolatry which at last ruined the nation. Nor did Providence forbear to punish him; his best subjects forsook his dominions, and retired into the kingdom of Judah: he had almost constant wars with the family of David, Rehoboam, and Abijah, in which he had 500,000 of his subjects cut off in one battle. His only pious son, Abijah, fell sick. Fearing to go himself, being unwilling to set an example of consulting the prophets of the Lord, he sent his wife in disguise to consult Abijah if he should recover. She received an awful denunciation of death on her child, and of ruin on the whole family. Jeroboam died after a reign of twenty-two years: his son Nadab succeeded him, and in the second year of his reign was murdered by Baasha at the siege of Gibbethon, the whole family destroyed in a most inhuman manner, and their carcasses left to be eaten by the dogs and wild beasts. 1 Kings xi. 26-40, xii-xv. 2 Chron. x. xiii.

2. JEROBOAM, the son of Joash, and great-grandson of Jehu, began his reign about A. M. 3179, and reigned forty-one years. He imitated the former Jeroboam in his idolatrous worship of the calves. God, however, by him, according to the predictions of the prophet Jonah, restored the kingdom of the ten tribes to its greatest splendour. All the countries on the east of Jordan he reduced. It appears from the writings of Hosea and Amos, that idleness, effeminaey, pride, oppression, injustice, idolatry, and luxury mightily prevailed in his reign. Nor was it long after his death, before the Lord, according to the predictions of Amos; cut off his family with the sword. It was twenty-three years after his death, before his son Zachariah could get himself settled on the throne; and in six months, he and the whole family of Jehu were murdered. 2 Kings xiv. and xv. Hos. i. 4, &c. Amos vii. &c.

JERUB'BAAL, or JERUB'SHEETH, the same as GIDEON.

JERUSALEM, JE'BUS, or SA'LEM, the most noted city of Canaan, about twenty-five miles westward of Jordan, and forty-two east of the Mediterranean Sea. It was built on, and had hills around it. Some have thought it as ancient as the days of Melchizedek, and to have been his capital: but it is far more certain that it was one of the more powerful kingdoms of Canaan, in the days of Joshua, who defeated Adonizedek the king of it; but that he reduced the city is not said. It was partly given to the tribe of Judah, and partly to the Benjamites. Josh. xv. 63, and xviii. 28. Not long after Joshua's death, the tribe of Judah took and burnt it. Judg. i. 8. The Jebusites rebuilt and fortified it to such a degree, that they thought their blind and lame sufficient to defend it against all David's forces. David, however, by means of Joab, made himself master of it. He built a new city on the north-west of the former; and a valley ran from west to east between the two hills of Zion on the south, and Acra or the north; and over-against the north-east end of Zion, the temple was built on mount Moriah. Under David and Solomon this city was exceedingly enlarged. We find ten or eleven gates of it mentioned, which are supposed to have been situated in the following manner: the *sheep-gate*, near to which was the sheep-market, on the north-east, and northward of the temple; the *fish-gate*, at some considerable distance to the westward; the *old gate*, or gate of Damascus, still farther westward, and which is perhaps the same as the *high gate of Benjamin*; the *gate of Ephraim*, on the north-west; the *valley-gate* at the west end; the *dung-gate* on the south-west; east from it the *fountain-gate*; on the south-east corner the *water-gate*; and at the east end, south of the temple, the *horse-gate*; and the *Miphkad*, or *prison-gate*. Jerusalem seems never to have

been more than four miles and a half within the walls, if originally so much. On these walls towers were built, 2 Chron. xxvi. 9; the tower of Meah, on the east; of Hananeel on the north-east; of Hattanourim, or the furnaces, on the west; and of Ophel, on the south. The city had but a scanty supply of water; and that was brackish. In order to prevent Sennacherib from having sufficient water in the siege, Hezekiah brought the stream of Gihon, which used to run along the south of the city, into it, and caused it to run straight eastward. Pilate brought water from Etam, by an aqueduct, into the city. Being chosen as the residence of the symbols of the Divine Presence, or the Holy City, Jerusalem became, as it were, common to all the tribes of Israel; they visited it thrice a year at the solemn feasts. Under Rehoboam, it was taken and pillaged by Shishak. 1 Kings xiv. 26, 27. 2 Chron. xii. 9-10. Under Amaziah, it was taken by Joash king of Israel. 2 Kings xiv. 2 Chron. xxv. No doubt the Assyrians took it in the time of Manasseh. 2 Chron. xxxiii. 11. Pharaoh-necho entered it; but we do not find that he plundered it, when he made Jehoiakim king. Nebuchadnezzar ravaged it more than once, and, after a siege of about two years, burned it with fire, in the 11th year of Zedekiah. 2 Kings xxiv. and xxv. 2 Chron. xxxvi. lii. After it had lain almost in ruins about one hundred and thirty-six years, Nehemiah, together with Eliashib the high-priest, and a great number of others, repaired its walls, and it became populous, as in former times. Long after, Ptolemy took it by a stratagem, and carried off vast multitudes of the inhabitants to Egypt. Antiochus Epiphanes ravaged it, and slew about 40,000, and sold as many more to be slaves. Two years after, Apollonius took it, and destroyed multitudes of the inhabitants. Many of the survivors left it to the heathen, and their idolatries. Judas Maccabeus retook it, and built a third part on the north side, which was chiefly inhabited by artificers. Pompey, the Roman, took it about sixty years before our Saviour's death. About twenty-four years after, it was taken by Soclus the Roman, and Herod. About A. D. 70, after a most miserable siege, it was reduced to a heap of ruins by Titus. Fifty or sixty years after, a new city was built on mount Calvary, where was for some age Christian church; but the Jews were not allowed to come near it. About A. D. 360, Julian the apostate emperor, to falsify our Saviour's prediction, encouraged the rebuilding of the city and temple; but alarming invasions of nature deterred them from proceeding. About A. D. 614, the Persians took Jerusalem, and 50,000 of the Christian inhabitants were sacrificed to the malice of the Jews; but it was quickly retaken by Heraclius the Roman emperor, and the malice of the Jews was retaliated on their heads. In A. D. 637 the Arabic Saracens seized on it. In 1079 the Seljukian Turks took it from them. In 1099 Godfrey of Bouillon, with his European crusaders, wrested it from these. In 1187 Saladin, the sultan of Egypt, took it from the Christian crusaders. In 1517 the Ottoman Turks took it from the Egyptians, and remain still masters of it. At present it is a place of three miles about, poor, and thinly inhabited. On mount Moriah there is built, by whom is not known, a mock temple, enclosed by a court of five hundred and seventy paces in length, and three hundred and seventy in breadth; and where the holy of holies stood is a Mahometan mosque. No Christian dares enter this enclosure, under pain of death; but those of different denominations, viz. papists, Greeks, Armenians, visit the church of our Lord's sepulchre, with abundance of idle ceremonies. It seems that about the beginning of the millennium, Jerusalem, with the Jews in it, shall sustain a terrible siege from the armies of Gog and Magog; but the besiegers shall be divinely destroyed. Luke xix. 41-44, and xxi. 24. Zech. xiv. 1-5.

The gospel church is called *Jerusalem*: in her is the peculiar presence and ordinances of God; in her the tribes of redeemed men meet and serve him. Oh! how beautiful and compact her form! How firm her foundation! How strongly fortified and protected by the laws, perfections, and providences of God! How rich, wealthy, and free her true members! How readily they welcome others to reside with them! Gal. iv. 26. Perhaps the heavenly state of glory is called *Jerusalem*, or the *New Jerusalem*, for similar reasons. Rev. iii. 12.

**JESSE**, the son of Obed, and grandson of Boaz. His sons were Eliab, Abinadab, Shimea, Nethaneel,

Raddai, Ozem, and David. His daughters were Zeruiah, the mother of Joab, Abishai, and Asahel, and Abigail the mother of Amasa. 1 Chron. iii. 13-16. From his family the most and best of the Hebrew kings, and even the Messiah, proceeded. 1 Sam. xvi. 1. Chron. iii. Isa. xi. 1. As, by reason of his extreme old age, he was unable to attend David in his exile, David placed him and his wife under the protection of the king of Moab. It is said that the Moabites murdered them, and so drew David's resentment on themselves. 1 Sam. xxii. 3, 4. 2 Sam. viii.

**JESUS**. See JOSHUA the son of Nun; **CHRIST**; **GOD**. **JE'THRO**; either the son of or the same with Reuel, a descendant of Abraham, and priest of Midian. From his sacrificing when he came to visit Moses at the foot of Sinai, it is probable that the true worship of God remained in his family. He had a son called Hobab, and seven daughters, one of which, Zipporah by name, married Moses. It is probable that he continued with the Hebrews after he had got a set of new officers established among them, till they were departing from Sinai; and then left Hobab with Moses. Exod. ii. and xviii. Num. x.

**JEWEL**; a precious and costly ornament of gold, silver, &c. Jewels were worn on the forehead, nose, ears, and hands, especially in the service of idols. Ezek. xvi. 14, 17. God's people are his *jewels*, or peculiar treasure; they are dear to him, rendered glorious by his righteousness and grace; he carefully preserves them; and by them he shows forth his honour, greatness, and wealth. Mal. iii. 17. The lips of knowledge are as a *precious jewel*; prudent and sensible speech is valuable and honourable. Prov. xx. 15. *A fair woman without discretion is like a jewel of gold in a swine's snout*; she makes but a ridiculous appearance, and debases her comeliness by her filthy practices. Prov. xi. 22.

**JEWS**. *There is neither Jew nor Greek, bond nor free, male nor female, in Christ*; none is regarded before God on account of any outward circumstances; and now, under the gospel, all have equal access to him, and warrant to enjoy fellowship with him in all the blessings of grace and glory. Gal. iii. 28. Col. iii. 11. *A Jew outwardly* is one who is a descendant of Jacob, or a professor of the Jewish religion. *A Jew inwardly* is a real believer in and servant of God, answerable to his profession. See **HEBREWS**; **JUDAH**.

**JEZEBEL**; the daughter of Ethbaal king of Zidon, and wife of king Ahab. She, it seems, used witchcraft; and after her husband's death, if not before it, committed whoredom. She was so zealous for idolatry that she maintained, at her own expense, four hundred priests of the grove sacred to Ashtaroah; while her husband maintained four hundred and fifty for Baal. She instigated her husband to murder the prophets of God wherever they could be found: Enraged at Elijah for the slaughter of the four hundred and fifty idolatrous priests of Baal, she vowed to kill him; but his flight prevented her. In the most unjust and cruel manner she murdered Naboth, and procured his vineyard for Ahab. 1 Kings xvi. xviii. xix. and xxi. At last, according to the prediction of Elijah, she was thrown out of a window by the wall of Jezreel, and trodden to death by horses. Immediately the dogs devoured her body that nothing remained to be buried but her skull, her feet, and the palms of her hands. 2 Kings ix. 30-37.

The name **JEZEBEL** has often been proverbially used to signify any woman excessively cruel, wicked, or given to idolatry. In this sense perhaps it is applied to that wicked woman in the church of Thyatira, who so diligently seduced people to commit fornication, and eat things sacrificed to idols. Rev. ii. 20.

**JEZ'REEL**; a celebrated city of the western Manassites, situated on the south border of Issachar. The beautiful plain of Jezreel, now Esdraelon, of about ten miles in length, lay near it. Ahab had his palace in Jezreel, and here his family was extirpated: but revenge on Jehu the blood which he had shed in Jezreel, because he cut them off, not in obedience to God, but from a selfish desire to obtain the throne. 1 Kings xxi. 2 Kings ix. and x. Hos. i. 4. See **HOSAE**.

**IF** is used to express, (1.) A condition. Deut. xxviii. 15. Luke ix. 23. (2.) A supposition. Rom. iv. 2 (3.) The reason of a thing. It signifies, (1.) Surely; in this sense it is taken in oaths and asseverations, and supposes an imprecation of something hurtful and

destructive, if what is threatened, promised, or asserted do not prove true. Num. xiv. 23. Heb. iii. 11. (2.) Seeling. Gen. xxviii. 20. (3.) Whether or not. Gen. viii. 4. (4.) When. Judg. xxi. 21. John xii. 32.

IGNOMINY; shame; slander. Prov. xvii. 3.

IGNORANCE. (1.) Want of the true knowledge of God and his truths. Eph. iv. 18. (2.) Mistake; surprise. Lev. iv. 2, 13. Heathens are *ignorant*; destitute of the true knowledge of God. Acts xvii. 23. Wicked teachers are *ignorant*; they know not what they ought to teach others. Isa. lvi. 10. Paul sinned *ignorantly* against Christ before his conversion, not knowing the truth of the Christian religion. 1 Tim. i. 13. Peter and John were *ignorant*, i. e. not trained up in the schools of polite learning. Acts iv. 13. Abraham in heaven is *ignorant* of his children on earth; he neither knows their case, acknowledges, nor helps them. Isa. lxiii. 16.

ILLUMINATED; endowed with the saving knowledge of Christ and divine things. Heb. x. 32.

ILLYRICUM; a country on the east of the Gulf of Venice, about four hundred and eighty miles in length, and one hundred and twenty in breadth. It has Austria and part of Hungary on the north, Mysia or Servia on the east, and part of Macedonia on the south. Counting from north-west to south-east, it was divided into Scavonia, Bosnia, Dalmatia, and Albania; but sometimes it was taken in a more extensive sense. To relate the reduction of this country by Cadmus, by Philip the father of Alexander, or by the Romans; and its ravages by the Quadi, Goths, and Huns, and by the Ottoman Turks, under whom the most of it is at present; would be to little purpose in this work. Here the gospel was preached, and a Christian church planted by Paul. The Centuriators of Magdeburgh trace their bishops through eight centuries; and to this day there are not a few in it who have the name of Christians. Rom. xv. 19.

IMAGE; the representation or likeness of a thing; as pictures or statues are of men. Christ is the *image of the invisible God*: as God's Son, he possesses the same nature as his Father, and resembles him in power; and in his person, God-man, and mediatorial office, he is a bright representation of all the perfections of God. Heb. i. 3. Col. i. 13. Man was made in the *image of God*, he resembled God in the spiritual and immortal nature of his soul, and in his true knowledge, righteousness, and holiness; and in his dominion over the creatures. Gen. i. 26, 27. Man, with respect to his wife, is the *image of God* in respect of dominion and power. 1 Cor. xi. 7. We are born in the *image of Adam*; like him in our natural form, and in our rebellion against God. Gen. v. 3; and we bear the *image of Christ*, and are renewed after it, when our corrupt nature is changed, and we are therein made like God in spiritual knowledge, righteousness, holiness, and every other grace. 1 Cor. xv. 49. Col. iii. 10. All images in worship are expressly condemned, and are represented as *teachers of falsehood*, as none can justly represent any divine person. Exod. xx. 4. Jer. x. 3-16. Hab. ii. 18. Ps. cxv. 4-8, and cxxxv. 15-18. Many of the heathen images of their gods were pictures of human and brutal animals unnaturally blended. Some were monstrously large. That of Belus, erected by Nebuchadnezzar in the plain of Dura, was at least ninety feet high, and nine feet thick. Dan. iii. 1. That of Apollo at Rhodes was almost one hundred and twenty-eight feet high; and the tallest ships of those times might sail between its legs. The *image of the wicked*, which God despiseth, is their outward appearance, glory, and happiness. Ps. lxxiii. 20. The *image of the beast* is a likeness to the form of the heathen empire, or the shadow of the Roman empire in that of Germany. Rev. xiii. 14, 15.

IMAGINE; to form a representation in our mind; to devise. Ps. xxxviii. 12.

IMAGINATION denotes, (1.) The first ideas, purposes, and inclinations of the soul. Gen. vi. 5. (2.) Corrupt reasonings. 2 Cor. x. 5. In several places the original word might be rendered *stubbornness*. Jer. iii. 17, &c.

IMMEDIATELY; in a moment; in a short time. John v. 9. Luke xix. 11.

IMMORTAL; that which does not or cannot die. God is *immortal*, and only hath *immortality*; he hath life in and of himself, and is necessarily secure against death, hurt, or ruin of any kind. 1 Tim. i. 17, and vi.

16. The eternal blessedness of the saints is called *immortality*; it can never cease, and is free from such pain, corruption, or unsightliness as attend death, Rom. ii. 7; and it is *brought to light*, i. e. more clearly discovered, by the gospel-dispensation. 2 Tim. i. 10. Our mortal body shall put on *immortality* when it shall gloriously rise from the dead and be no more subject to dissolution or wasting. 1 Cor. xv. 53.

IMMUTABILITY; unchangeableness. Heb. iv. 17, 18.

IMPART; to bestow of one's fulness on others. Luke iii. 11. The apostles were willing to *impart their souls*, spending their strength, exerting their skill, and exposing their life, to edify their hearers. 2 Thess. ii. 8.

IMPEDIMENT in speech is that which prevents a person from speaking plainly, and makes him stammer or stammer. Mark vii. 32.

IMPENITENT; not disposed to repent of sins committed. Rom. ii. 5.

IMPERIOUS; disposed to bear rule proudly. Ezek. xiv. 13.

IMPLACABLE; scarcely to be pacified or reconciled. Rom. i. 31.

IMPLEAD; to charge with crimes before a judge. Acts xix. 35.

IMPORTUNITY; earnestness in requesting. It might be translated *shamelessness*. Luke xi. 8.

IMPOSE; to lay or bind upon one. Heb. ix. 10.

IMPOSSIBLE; what cannot be done. In respect of God's nature, it is *impossible* for him to lie, or deny himself. Heb. vi. 18. Tit. i. 2. In respect of his power, nothing good is *impossible* to him. Luke i. 37, and xviii. 27. In respect of God's purposes and providential dispensations, it is *impossible* that offences should not come, or that the elect should be deceived. Luke xvii. 1. Matt. xxiv. 24. In respect of his attendant power, nothing miraculous was *impossible* to the apostles. Matt. xvii. 20. That is *impossible* for men which is above their strength. Matt. xix. 16.

IMPOTENT; weak; diseased; without strength in the legs, feet, &c. John v. 3.

IMPOVERISH; to make poor; to carry off wealth from one. Jer. v. 17.

IMPRISON; to shut up in prison. Acts xxiii. 19.

IMPUDENT; shameless in sinning. Whores and persons bold in wickedness are *impudent*. Prov. vii. Ezek. iii. 7.

IMPUTE; to account to one, in law-reckoning, what himself, or another in his room, hath done, in order to reward or punish him for it. We have *righteousness without works imputed* to us, when the obedience and sufferings of Jesus Christ in our stead are legally reckoned to the account of us guilty sinners, to render us righteous in law before God as a judge. Rom. iv. 6, 11. Sin is *imputed* when one is charged with it, in order to his suffering of punishment for it, 2 Sam. xix. 19. Lev. xiv. 4; and the *not imputing* it imports the free and full forgiveness of it. Rom. vi. 13. In order to warrant such *imputation*, the actor, and the one to whom it is imputed, must be one either really or legally. The Chaldean king *imputed* his power to his god; he believed that his idol had assisted him in conquering the nations. Hab. i. 11.

IN; the midst of a thing, or having some very close connexion with it. God is *in Christ*; is one with him as God; has the closest connexion, is well pleased with, and reconciled to men *in him*; and Christ is *in him*; has the same nature as his Father. John xiv. 10. 2 Cor. v. 19. God is *in* all the saints, is especially united to, and dwells in them by his Spirit. Eph. iv. 6. God purposed *in Christ*; connected with him as *off* covenant-head, he purposed to effect our whole salvation through Christ. Eph. iii. 11. The *law of the Spirit of life is in Christ*; the new covenant is established with him; he is the great agent in it, and the means of its operation. The Holy Ghost, as the spirit of Christ, operates *in us*, by uniting us to, and maintaining our fellowship with Christ. Rom. viii. 2. To believe or trust *in Christ*, or *in God*, or *in his name*, is, in a way of receiving Christ, and God *in him*, as the Husband and Saviour of our souls, offered in the promises. To expect from his perfections, relations, and work whatever is good and necessary for us. John xiv. 1. To live, move, and have our being *in God*, is to exist and act by virtue of our connexion with him, and by his supporting and actuating influence. Acts xvii. 28. Col. i. 3. The truth is *in Christ*: He is the substance and exemplification

of it; by his death it is ratified; and in beholding and receiving of him, its light and glory are perceived, and its power felt. Eph. iv. 21. 2 Cor. i. 21. We are blessed, chosen, called, justified, adopted, sanctified, and obtain an inheritance in Christ; our whole salvation was concerted with him as our Surety, purchased by him as our Ransomer, is lodged in him as our Treasury, and in a state of union to him, we share of it; and the enjoyment of him, as the Lord our wisdom, righteousness, sanctification, and redemption, is the sum of it. Eph. i. 3, 4, 6, &c. We are *in* Christ, and he *in* us. He dwells in our hearts by faith, and we are closely united to him as our Surety, our Head, Husband, and Root of spiritual influence. John xvii. 26. Rom. xvi. 7. But persons are said to be *in* Christ, if they are members of his visible church, and in outward profession joined to him. John xv. 6. To glory *in* the Lord is to make him the object of our spiritual boasting. 1 Cor. i. 31. To be strong *in* the Lord, faithful *in* the Lord, to labour *in* the Lord, and salute others *in* the Lord, is, in a state of union to Christ's person, and exercise of daily receiving out of his fullness, to study faithfulness and diligence in the work of preaching the gospel, or practising holiness; and to salute others from love to the Lord, and on account of their bearing his image. Eph. vi. 10. 1 Cor. iv. 17. Rom. xvi. 12, 22. To be dead *in* sin, or to perish *in* iniquity, is to be under the reigning power of it, and to be dead and perish by means of it. Eph. ii. 1. Josh. xxii. 20. John viii. 21. The accurate consideration of the sense of this preposition *in* is often of great use to lead to the true meaning of many texts of Scripture.

INCENSE; that which is ordinarily so called is a precious and fragrant gum, issuing from the frankincense-tree. The incense used in the Jewish offerings, at least that which was burnt on the altar of incense, and before the ark, was a costly mixture of sweet spices, stacte, onycha, galbanum, and pure frankincense, beaten very small. None but priests were to burn it; nor was any, under pain of death, to make any like it. This incense was burnt twice a-day on the golden altar. On the fast of expiation, two handfuls of it were burnt before the ark, in the holy of holies, to prevent curious and dangerous prying into the ark. By it was signified Christ's precious, powerful, and constant intercession within the veil, on the ground of his own righteousness, which renders us and our spiritual services acceptable to God. Exod. xxx. 34-38. Lev. xvi. 12-14. Acceptable prayers and praises are called *incense* and offering. Mal. i. 11. Ps. cxli. 2.

INCENSED. To be *incensed* against one is to be filled with rage and enmity. Isa. xli. 11, and xlv. 24.

INCHANT. See DIVINATION.

INCLINE. The ear is *inclined* when it carefully hearkens. Prov. v. 13. The heart is *inclined* when it earnestly affects, desires, or studies. Judg. ix. 3. The house of a harlot *inclines* to death. Men who go into it, or indulge themselves in whoredoms, confirm spiritual death, and hasten forward to temporal and eternal death. Prov. ii. 18.

INCLOSE; (1.) To compass; shut up round about as with a wall or hedge. Ps. xxii. 16. (2.) To fix in the middle of a surrounding piece of metal. Exod. xxxix. 6. The church is *inclosed*; protected by God, and consecrated to his sole honour and use. Sol. Song iv. 12. Men are *inclosed* in their own fat when they can scarcely see for corpulency; when their wealth abounds on every side, and their hearts are stupid and destitute of the fear of God. Ps. xvii. 10. God *incloses* men's ways with hewn stone, when, by outward calamities, he bereaves them of liberty, ease, or hope of deliverance. Lam. iii. 9.

INCONTINENT; given to unchastity and intemperance. 2 Tim. iii. 3.

INCONTINENCY; an inability to repress desire of the lawful pleasures of marriage. 2 Cor. vii. 5.

INCORRUPTIBLE; that which cannot grow worse, or rot. Corruption puts on *incorruption* when our once corrupted and rotten bodies are rendered altogether free from all villeness or tendency towards death. 1 Cor. xv. 50.

INCREASE. See GROW.

INCREDIBLE; what cannot be believed. The resurrection of the dead is not *incredible*; God's power and wisdom can effect it; his justice and goodness require it; his word plainly foretels it; and his providence has already given pledges of it. Acts xxvi. 8.

INCURABLE; what cannot be healed, 2 Chron. xxi. 18; or what can hardly be healed. Jer. xxx. 12.

INDEED. (1.) Truly; assuredly. Deut. ii. 15. (2.) Eminently; in a very singular manner. So Christ makes *free indeed*, with a glorious liberty which can never be taken away. John viii. 31, 36. His flesh and blood are meat *indeed*, suited to every person, and are quickening to the soul; secure everlasting life and strength; and are infinitely sweet and substantial. John vi. 55. And an Israelite *indeed* is one truly and eminently holy, and noted for wrestling with God. John i. 47. Widows *indeed* are such as behave gravely and piously, suited to their condition, and are really poor and destitute. 1 Tim. v. 3, 5, 16.

INDIA; a large country on the south of Asia, extending from north to south about 2400 miles, and from east to west 1800. It is chiefly watered by the Indus on the west, and the Ganges in the middle of the country, and the various rivers that run into these two. The soil is very fruitful in rice, millet, fruits, and spices. This country produces elephants, camels, monkeys, mines of gold and silver, diamonds, rubies, and almost all kinds of precious stones. The empires of the Persians and Greeks extended to the north-west parts of it. Esth. i. 1.

INDIGNATION; ANGER kindled to a very high degree. Jeremiah was filled with *indignation* by God; he was appointed to deliver messages of wrath; he was exposed to trouble and to the fury of the Jews, and moved with holy zeal against their evil ways. Jer. xv. 17.

INDITE; to form thoughts for speech or writing. The word signifies to *boil up*, as water in a spring, or as the sacred oil in the frying-pan. Ps. xlv. 1.

INDUSTRIOUS; sensible and active in business. 1 Kings xi. 28.

INFALLIBLE; which cannot fail; cannot admit of any doubt. Acts i. 3.

INFAMY. See REPROACH.

INFANT; a child newly born. Luke xviii. 15. During the millennium, there shall not be an *infant of days*; professors of Christianity shall not be so ignorant, or so easily tempted to sin, as they are now; nor perhaps shall infants so frequently die. Isa. lxx. 20.

INFERIOR; lower in honour, wealth, wisdom, or excellence. Job xii. 3.

INFIDEL; a heathen, who believes not the revelation of God in Scripture. 2 Cor. vi. 15. 1 Tim. v. 8.

INFINITE; (1.) Exceeding great. Nah. iii. 9. (2.) Altogether unbounded. Ps. cxlvii. 5.

INFIRMITY. See WEAKNESS.

INFLAME; to set on fire. Wine *inflames* men, if drunk to excess; it heats the bodily constitution, and provokes fleshly lusts. Isa. v. 11. Men *inflame* themselves with idols, when they have an ardent zeal for their service and worship, and are ready to expend their wealth, honour, and strength in it. Isa. lviii. 5.

INFLAMMATION; a burning boil, either in the inner or outer part of the body, occasioned by an excessive flow of the blood into that part; or the blood becomes too thick, or the fibres are relaxed or bruised. Deut. xxviii. 22.

INFLUENCE; the virtue that flows from one thing to another, as from the sun, moon, stars, or rain; to cause the earth to bring forth fruit. Job xxxviii. 31.

INFOLD; to wrap up; catch hold of. Ezek. i. 4.

INGATHERING; the feast of *ingathering*, viz. after all the fruits of fields and vineyards were gathered in, was the same with the FEAST of tabernacles. Exod. xxiii. 16.

INGRAFT. See GRAFT.

INHABIT; to dwell in. See HABITATION.

INHERIT. See HEIR.

INIQUITY. See SIN.

INJURE; to do one wrong or injustice. Gal. iv. 12. An *injurious* person is one that does wrong to God or his people. 1 Tim. i. 13.

INK; a liquor for writing with on paper or parchment. Common ink is made of galls, copperas, gum arabic, vitriol, &c. Printers' ink is made of nut or lin seed oil, turpentine, and lampblack. Chinese or Indian ink is a rare composition of smoke-black, especially that of fat pork, with some oil and odoriferous ingredients; and is made up in solid pieces, which must be dissolved in water. Jer. xxxvi. 18. 2 John 12. 3 John 13. The people of the east were wont to carry their *ink-horns* by their sides; and to this day the

**secretaries or writers in Turkey do so.** Jesus Christ is represented as having an *ink-horn* at his side, to denote his readiness to mark his people for preservation amid common calamities. Ezek. ix. 2, 3, 11.

**INN**; a place for travellers to lodge or refresh themselves. In ancient times, hospitality was so common that inns were much less necessary than now; yet it appears there were some. Gen. xlii. 27. Christ's church is an *inn*; there his people travelling to glory lodge and refresh themselves, and are under the care of his angels and ministers. Luke x. 34.

**INNOCENT**; not guilty of crimes; not guilty of some particular crime. Job xxii. 30.

**INNUMERABLE**: so many as cannot be numbered. Job xxi. 33.

**INORDINATE**; disorderly; excessive. Ezek. xxiii. 11. Col. iii. 5.

**INQUISITION**; search; examination. Deut. xix. 18. God makes *inquisition* for blood when in his providence he discovers and punishes murderers and oppressors. Ps. ix. 12.

**INSCRIPTION, or SUPERScription**; a writing on pillars, altars, marble, or coins. Acts xvii. 23. Matt. xxii. 20. Anciently the history of nations, and the principles of science, were thus inscribed. The Grecian history of about 1318 years was inscribed on the Arundelian marbles. Grævius has filled three volumes in folio with inscriptions of the ancient Greeks and Romans. At least, an abridgment of the law of Moses, or a copy of the blessings and curses, was inscribed on the altar at Ebal. Deut. xxvii. 8.

**INSPIRATION**; God's conveying of directive and exciting influence to the souls of men. Job xxxii. 8. The *inspiration* by which God indited his word was not merely his influencing the minds of the sacred writers, so as to keep them from grosser faults, but his impressing their minds in such a manner as fully convinced them they were moved of God, and his suggesting to them what they should write, and the very words fit for expressing it. Should we, with some learned men, admit superintendence to preserve from gross errors, and no more, our Bible may be a mass of smaller errors, even in its original languages; and if we admit the writers to have been left to themselves in the choice of their words, for aught we know, they may have everywhere expressed the just ideas in words very improper. 2 Tim. iii. 16.

**INSTANT**; very eager and earnest. Rom. xii. 12. An *instant* is a moment, or short period of time. Jer. xlviii. 7. Luke ii. 38.

**INSTRUCT. See TEACH.**

**INSTRUMENT**; a tool with which to labour, play music, &c. Exod. xxv. 9. The second causes whereby God executes his works of mercy or judgment are his *instruments*. Isa. xli. 15. Sword, famine, pestilence, and diseases are his *instruments of death*. Ps. vii. 13. Men's bodies, or members, are *instruments* of righteousness or unrighteousness; are, as it were, tools by which they work the one or the other in outward acts. Rom. vi. 13. The *evil instruments* of the churl are the sinful methods which he uses to increase his wealth. Isa. xxxii. 7. Zechariah took to him the *instruments* of a foolish shepherd, a scrip and staff, and behaved as a foolish shepherd: this signified the foolishness and tyranny of the Jewish rulers after the time of Christ. Some think it also marked the foolishness and tyranny of the Romish popes. Zech. xi. 15, 16. The *instruments of cruelty* in Simeon and Levi's habitations were their swords, wherewith they had murdered the Shechemites. Gen. xlix. 5.

**INSURRECTION**; a rebellious rising of subjects against their governors. Ps. lxxiv. 2. Mark xv. 2.

**INTANGLE**; to bring into trouble or danger, that one can hardly escape. The Hebrews were *intangled* at the Red Sea, the sea being before them, the Egyptians behind them, and rocks on each side of them. Exod. xiv. 3. The Jews thought to *intangle* Christ in his talk, by decoying him to speak something criminal, and which he could not excuse or defend. Matt. xxii. 15. The Jews were *intangled* with the enslaving yoke of ceremonies; so fully accustomed to it, as neither to be able or willing to free themselves from it. Gal. v. 1. Men are *intangled* by their lusts when so inveigled and fixed in a course of sin that they neither will nor can leave it. 2 Pet. ii. 20. Men are *intangled* in the affairs of this life when their care of, and labour therein, distract and captivate their minds. 2 Tim. ii. 4.

**INTEGRITY**; downright honesty, sincerity. Job xxvii. 5.

**INTELLIGENCE**; correspondence for information. Dan. xi. 30.

**INTEND**; to aim; to purpose. Acts v. 25, 35.

**INTENT**; end. 2 Sam. xvii. 14. Acts x. 29. The *intents of the heart* are its secret purposes and aims. Jer. xxx. 24.

**INTERCESSION**; a pleading in behalf of others. Christ *makes intercession* for us; he appears before God in our nature, and pleads that the blessings purchased with his blood may be given to us. Isa. liii. 12. Rom. iii. 34. The Holy Ghost *makes intercession* for us with groanings that cannot be uttered; he excites to prayer, directs what to ask, and enables us to offer our requests to God in a duly earnest manner. Rom. viii. 26. We *make intercession* for men when we plead with God on their behalf, and for his gifts and graces to them. 1 Tim. ii. 1. In a time of universal apostasy, God wondered that there was no *intercessor*; none to stand up in behalf of religion, and wrestle with him for the turning away of his wrath. Isa. lix. 16.

**INTERMEDDLE**; (1.) To attempt to deal in. Prov. xviii. 1. (2.) To share of. Prov. xiv. 10.

**INTERMISSION**; ceasing, breaking off a little. Lam. iii. 49.

**INTERPRET**; (1.) To translate the words of one language into those of another. 1 Cor. xii. 30. (2.) To show the sense of something mysterious and obscure. Gen. xli. 1. Jesus is an *interpreter*, one among a thousand: he, by the powerful illumination of his word and Spirit, explains and shows unto men the deep and dark things of God. Job xxxiii. 23.

**INTREAT**; (1.) To beseech; to beg earnestly; to pray. Exod. viii. 8. Gen. xxiii. 8. Ruth i. 16. (2.) To entertain; deal with. Gen. xli. 16. Exod. v. 22. To be *intreated* is kindly to regard and grant a request. Gen. xxv. 21.

**INTRUDE**; proudly to press in by force; to pry into things above our reach, and which we have no call nor need to know. Col. ii. 18.

**INVADE**; to enter a country with a view to cut off or subdue the inhabitants, or to carry off their wealth. 2 Kings xii. 20.

**INVENT**; to contrive; find out.

**INVENTIONS** are, (1.) Wise contrivances respecting knowledge, arts, management. Prov. viii. 12. (2.) Idolatrous and other sinful devices and practices, contrived by men to render themselves happy or honourable. Ps. cvi. 29, and xcix. 8. Eccl. vii. 29.

**INVISIBLE**; what cannot be seen by the mere bodily eye. Rom. ii. 20.

**INWARD. Inward parts** denote the soul, or heart; and *inward* signifies what belongs to the soul. Ps. li. 6. An *inward friend* is one who truly and from the heart loves us, or who is very familiar with us, and shares our secrets. Job xix. 19.

**JO'AB**, the son of Zeruiah, brother of Abishai and Asahel, the nephew and general of king David, was a faithful and valiant commander; but imperious, cruel, and revengeful. No doubt he attended his uncle in his exile in the reign of Saul. At Gibeon, he sinfully complied with Abner's proposal of a duel between twelve on each side of David's and Ishbosheth's men. That very day he defeated the troops under Abner, but lost Asahel his brother. To revenge his death, he afterward treacherously murdered Abner; nor durst David punish him for so doing, as he and his brother Abishai had the troops so much at their command. By first entering the city of Jerusalem, and driving back the Jebusite guards, he obtained the command of all the Hebrew troops. Chiefly under his direction of the army, the Moabites, Philistines, Edomites, Syrians, and Ammonites were rendered tributary to Israel. By David's direction, he basely promoted the murder of Uriah. By his instruction, the widow of Tekoah procured Absalom's return from exile. He afterward procured his admission to court; but was his hearty opposer when he rebelled against his father; and, contrary to David's orders, slew him as he hung by his hair from an oak-tree. He wisely, but harshly, rebuked David for his excessive and ill-timed sorrow for Absalom's death, and his neglect of the brave warriors who had routed the rebellious host. The killing of Absalom and this harsh usage David resented, by displacing him from his generalship, and putting Amasa his cousin, and the commander of Absalom's host, in his room.



**Joab**, however, attended his brother Abishai's troop as a volunteer, in the pursuit of Sheba the son of Bichri, who had raised a new rebellion. He soon murdered Amasa, when he came up, and resumed his command. He pursued and quickly procured the head of Sheba, and thus quashed his rebellion. He wisely remonstrated against David's numbering the people, but was obliged to execute that task, and in ten months performed the greater part of it. 2 Sam. ii. iii. and v. and viii-xii. and xiv. and xviii-xx. and xxiv. When, through old age, David concerned himself but little in the government of the kingdom, Joab and Abiathar, contrary to their master's known intentions, thought to have set up Adonijah to be his successor. The attempt miscarried, but tended to increase David's dislike of Joab. On his deathbed he urged Solomon to punish him for the murder of Abner and Amasa. Some time after David's death, Joab, hearing that Adonijah was executed by Solomon's orders, fled to the horns of the brazen altar at Gibeon for refuge. Solomon sent Benaiah, the general of the host, to require him to quit his place of protection. Joab refused, and said he would die on the spot. Solomon ordered him to be killed where he was. This being done, he was buried in his own house in the wilderness. 1 Kings i. and ii.

**JO'ASH**, or **JHO'ASH**, the son of Abaziah king of Judah. Jehoshebah, the wife of Jehoiada the high-priest, his aunt, preserved him from the murderous designs of ATHALIAH his grandmother, when he was but a year old, and kept him hid six years in a chamber of the temple. When he was seven years of age, Jehoiada entered into a solemn covenant with Azariah the son of Jeroham, Ishmael the son of Jeholanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Ziehi, to set up young Joash for their sovereign, and dethrone the wicked Athaliah. After preparing matters in the kingdom, and bringing the Levites, and such others as they could trust, to Jerusalem, they crowned him in the court of the temple, with great solemnity. Alarmed by the acclamations, Athaliah ran to the court, but was quickly carried forth and slain. Joash and his subjects covenanted with the Lord, and with one another, to serve the Lord only. No sooner was Joash placed in the palace, than the people pulled down the statue of Baal, and demolished his temple, and slew Mattan his priest; but the high places were not removed. Jehoiada, the adviser of Joash, set on foot the repairs of the temple; but it was so slowly done that in the twenty-third year of Joash the work was scarcely begun. Instigated by Joash, Jehoiada set about it earnestly, by a voluntary collection. While Jehoiada lived, Joash zealously promoted reformation; but no sooner was that good high-priest in his grave, than Joash hearkened to his wicked courtiers. The worship of God was neglected, and idolatry prevailed. Zechariah the priest, the son of Jehoiada, faithfully warned the people of their sin and danger. By order of Joash, his ungrateful cousin, he was stoned to death, between the porch and the altar. This martyr, when dying, assured them that his death should be divinely revenged. His prediction was quickly accomplished. Hazael invaded the kingdom; but, with a large sum of money, Joash redeemed his capital from plunder. About a year after, a small host of Syrians ravaged the country, defeated the numerous army of Joash, pillaged his capital, and murdered his princes. After loading him with ignominy and disgrace, they left him; but his own servants, soon after, murdered him in his own bed, in the forty-first year of his reign, A. M. 3116; and he was buried in the royal city, but not in the sepulchres of the kings. 2 Kings xi. and xii. 2 Chron. xxiii. xxiv.

**JO'ASH**, or **JHO'ASH**, son of Jehoahaz, and grandson of Jehu. After a reign of two years in conjunction with his father, he reigned fourteen years more alone, over the kingdom of Israel. He imitated the wickedness of Jeroboam the son of Nebat, and perhaps honoured him with the name of his son. By Joash God delivered the Israelites from their Syrian oppressors. With no small concern, he visited the prophet Elisha in his dying moments; and from him had the prediction of a threefold victory over the Syrians. Joash had not long routed the Syrians, and recovered the cities which they had taken from Israel, when Amaziah king of Judah provoked him to war; but Joash defeated him, pillaged his capital, and returned to Samaria in triumph, and died, A. M. 3179. 2 Kings xiii. 2 Chron. xxv

**JOB**, a celebrated inhabitant of the land of Uz, eastward of Gilead. An addition to the Septuagint version of his book, as well as Philo, Aristæus, and Polyhistor, and a great many of the fathers, reckoned him the same as *Jobab*, one of the ancient kings of EDOM, and third in descent from Esau; but it is more probable that he was a descendant of Nahor, by Huz his eldest son, as Elihu was by Buz his second. Dr. Owen thinks Job was contemporary with Abraham; but how then could Eliphaz, a descendant of Esau, have been his aged friend? Some place him as late as the times of Ezekiel; but how shall it be accounted for that there is no allusion in his book to the passage of the Hebrews through the Red Sea, or their entrance into Canaan, though there is to the deluge, and to the burning of Sodom and Gomorrah with fire and brimstone! This renders it probable that his affliction was before the Hebrews' departure from Egypt; though perhaps a great part of his life might be posterior to it. This is confirmed by the consideration of Eliphaz, his aged friend, who spoke first, being a Temanite, and consequently, at least, a great-grandchild of Esau. Some have pretended that the whole book of Job is but a dramatic fiction, and that no such person ever existed: but God's mention of him as a righteous man together with Noah and Daniel, and the testimony of the apostle James to his patience and happy end, sufficiently refute that opinion. Ezek. xiv. and James v. 11.

Job was at first in very prosperous circumstances: he had seven sons and three daughters, who lived in the utmost harmony and affluence: he had a prodigious number of flocks, herds, and servants; and was the greatest man in that country. His piety and integrity were distinguished; his freedom from idolatry and unchastity; his abhorrence of pride and injustice were remarkably so. Not only did he regulate his own personal conduct, but took care of the piety of his children. When his sons held their annual feasts, perhaps on their respective birth-days, he always rose early next morning and offered up sacrifices with prayer for them, fearing lest they might have sinned, and cursed, contemned, or forsaken God in their hearts. Job i. 1-5, and xxix. and xxxi.

Upon a certain day, when the angels, or the human sons of God, were assembled together before God, Satan presented himself among them. In a manner we cannot comprehend, God questioned Satan as to where he had been employed? and if he had considered or set his heart against his servant Job, so distinguished for piety and goodness? Satan replied, that Job was but a mercenary hypocrite, who served God to obtain and preserve his great wealth; but if he was sharply, or even a little afflicted, he would contemptuously curse his Maker, and renounce his service. For the manifestation and exercise of Job's grace, Satan was permitted to ruin all he had; but prohibited from touching his person. He immediately vented his malice against Job: he stirred up the Sabæans to fall on his cattle. These they drove away, and his servants they murdered. He next caused fire from heaven to fall on his flocks and burn them up, and the servants that kept them. Next, he induced the Chaldeans to fall on the camels, and murder the servants who attended them. Much about the same time, while Job's ten children feasted in the house of their elder brother, he raised a terrible storm, that buried them all in the ruins of the house. In each of these disasters, only *one* was preserved, to bring the tidings to Job. Scarcely had one finished his doleful story, when another came up with his more woful tale. With great composure, Job heard all; and at last, to mark his grief, rent his clothes, and shaved the hair off his head. With resignation under the whole, he blessed God, who had given him his children and wealth, and who had taken them away. Job i. Not long after, Satan presented himself again before God in the former manner, and was, as before, asked where he had been? and if he had observed how piously Job had behaved himself under his heavy afflictions, which had not been merited by any peculiar wickedness? He suggested that there was very little in Job's being content to lose his children and wealth, when his person was untouched; but alleged, if that were touched he would contemptuously curse God, and abandon his service. For the further discovery and trial of Job's grace, Satan was permitted to do all he could against his body, if he but spared his life. He immediately infected his body all over with most loathsome boils. Job laid himself down on a dunghill.

and with a potsherd scraped off the putrid matter that ran from his boils. In an upbraiding tone, his wife bade him curse God, and put an end to his life. He replied, that the motion was quite absurd, as it becomes us to receive affliction out of God's hand, as willingly as the most agreeable outward favours. Job ii. His friends, hearing of his disasters, came to visit him. The chief were Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, with a young man named Elihu. When they saw him at a distance, they could scarcely recognise him: when they came near, they could not speak to him for seven days, they were so shocked at his trouble, and saw him so affected with his pain. At last Job's patience was overcome, and he cursed the day of his birth, and wished that either he had never been born, or had soon after been cut off by death. This occasioned a conference between him and his friends. Eliphaz and Bildad took three different turns in the conversation, and Zophar two. To add to his trouble, they insisted that God never punishes men with uncommon strokes but for uncommon sins. They insisted that certainly he was a wicked hypocrite, since he had been so uncommonly punished. They intermingled a great many excellent hints concerning God and advices to duty: he answered them all in their turns. He maintained that he was no hypocrite, but a true fearer of God; and that distinguished afflictions in this world were often the lot of the godly, though eternal punishment in hell was reserved only for the wicked. By his reasonings, and his solemn protestations of his integrity, he put them to silence. Elihu then spoke, and admitting Job to be a saint, he sharply reprov'd him for his unguarded speeches, and his desire to justify himself at the expense of the divine honour. His discourse introduced Job's conviction. God, by a solemn speech, declaratory of his power and sovereignty in the works of nature, particularly with respect to the earth, the sea, air, stars, lions, goats, hinds, wild asses, unicorn, ostriches, horse, hawks, eagles, behemoth, and leviathan, and by a number of pungent queries, convinced Job of his ignorance and vileness, to a great degree. Job no sooner repented of his miscarriages, than God reprov'd his three friends for their misrepresentation of his providence, and charged them to offer sacrifice, and to desire Job to pray for forgiveness to them. Thereon, Job was relieved from his distress. His friends came to him on every side, and each presented him with large sums of money. It was not long before his riches were double what they had been, and he had as many children as before. These were not doubled, as the former were not lost, but gone to the eternal state. To his three daughters, the most beautiful in the country, he gave names, Jemima, Kezia, Keren-happuch, signifying that his prosperity, happiness, and glory were recovered. After this, Job lived one hundred and forty years, and saw his posterity to the fourth generation.

Was Job a type of our blessed Redeemer? How infinitely rich and righteous was he! yet for our sakes he became poor! How quickly reduced to depths of abasement! How stupendous the trouble he suffered from God—from Satan—from men, both good and bad! How tempted, reproached, afflicted; but how marvellous his resignation and patience! How seasonable and necessary his sacrifice! How undeserved and powerful his intercession! How illustrious the glory and honour, and his numerous family among the gentiles that succeeded his poverty and suffering! Who was the writer of the inspired account of Job,—whether Job, Elihu, Moses, or some other, is not certainly known. From chap. iii. to xlii. 6, it is generally written in a kind of poetry; but the peculiar rules of the metre are not easy to be discovered. The style is for the most part extremely sublime, and the figures are bold and striking in no common degree. The poetic part of it is perhaps in the very language of the Arabs in the days of Job. The frequent allusions in it to things which we are unacquainted with render a variety of passages not easily intelligible to us. Though the historical account of Job be inspired, we must not therefore conclude that every sentence narrated in it is so too. From God's finding no fault with Elihu, it seems that what he said is divinely sustained as true. From God's finding fault with Job and his friends for their speeches, it is plain that we must not look to them as a standard of our faith and practice, but only in as far as supported by other Scriptures. Only Job's sentiments with respect to the

outward providences of God, making no distinction as to men's states, is divinely approved.

JO'EL, the son of Pethual, whom some, without ground, take for Samuel, was one of the lesser prophets. As he makes no mention of the ten tribes, it seems that he prophesied after their captivity, in the time of Hezekiah or Manasseh. He represents a fearful famine, occasioned by excessive drought, and by destructive vermin: he directs to fasting and prayer, as the means of deliverance: he foretells the deliverance from the famine, and the effusion of the Holy Ghost on multitudes in the apostolic age: he predicts the ruin of the Philistines and Phenicians, and perhaps of the Assyrian army in the valley of Jehoshaphat: and concludes with promises of deliverance to the Jews in the latter days.

JOHA'NAN, the son of Kareah, with his brother Jonathan, and Seraiah, and Jezaniah, and some other captains, who had fled off in small bodies, came to Gedaliah at western Mizpeh; and he, with an oath, undertook for their safety, if they should continue subject to the Chaldeans. They informed Gedaliah of Ishmael's intention to murder him. After it was over, and they had pursued Ishmael, and recovered the captives he had carried off, they retired to Chimham, which is by Bethlehem. There they desired Jeremiah to ask direction of God, whether they should go to Egypt or not. As they were determined to go thither at any rate, they disregarded his warnings against it, and pretended that not God, but Baruch the son of Neriah, had prompted him to speak so, that he might deliver them up to the enraged Chaldeans. As Jeremiah had told them of their dissimulation, now it appeared. Johanan and his fellow-captains carried all the people left in the land, Jeremiah not excepted, into Egypt; where, in about fourteen years after, they had a miserable end by the Chaldean invasion. Jer. xl-xlv.

JOHN BAPTIST, the celebrated forerunner of our Saviour, and the Elias of the New Testament. He was the son of Zacharias the aged priest, and the long barren Elizabeth. His birth and work were predicted by the angel Gabriel; and his unbelieving father's dumbness while he was in the womb was the miraculous token of its fulfilment. Being conceived six months before our Saviour, he leaped in his mother's womb at the salutation of the Blessed Virgin, then with child of our Saviour. At his birth, his parents were exceeding glad; and his father soon after had his tongue loosed and predicted the Saviour's appearance and work. From his infancy he was endowed with the Holy Ghost in an extraordinary manner; through his whole life he was a Nazarite, drinking neither wine nor strong drink. After spending his earliest years in his father's house, he retired to the deserts, where he lived on locusts and wild honey, and was occupied in meditation and prayer. His garments were of camel's hair, and he was girt about the waist with a leather girdle. About A. D. 28, he began to publish the approaching appearance of the Messiah, and called the people to repent, because the kingdom of God, or the New Testament dispensation of the gospel, was at hand; he assured them that their circumstances were very critical; and if they did not speedily repent, the axe of God's judgments would certainly cut them off. Such as professed their repentance, and made confession of their sins, he baptized with water, charging them to believe on the Messiah, who was to be immediately revealed, and would endow them with the Holy Ghost, and grant them the forgiveness of their sins; he directed them how to behave in their various stations. Many clave to him as his disciples, and assisted him in calling the people to repentance. Such were his virtue and fame, that many of the Jews supposed him to be the Messiah. He assured them he was not; and, by divine direction, informed them, that he on whom they should soon see the Holy Ghost descend, and remain, was the Messiah. Jesus came, and desired to be baptized. John, discerning his true character, would have excused himself, as unfit for the office; but Jesus, hinting that it was necessary to his fulfilment of all righteousness, he complied. To the messenger sent by the priests and rulers to know who and what he was, he replied that he was neither the Messiah, nor the ancient Elijah, nor an old prophet risen from the dead; but was a mere voice, or herald, in the wilderness, calling them to prepare for the Messiah, and to remove every hindrance of receiving him. Next day, John pointed out Jesus to the multitude, and

soon after to two of his disciples, as the Lamb of God that taketh away the sin of the world. Luke i. and iii. Matt. iii. John i.

Not long after, when John was baptizing at *Ænon*, near *Salim*, where was a number of small rivulets, some of his disciples informed him that Jesus Christ had begun to baptize by his disciples, and was likely to be followed by all the country; he replied that he had no honour but what was freely given him of God; that as Christ was the divine bridegroom of the church, he was glad to have his own honour veiled and diminished, that that of Jesus might increase and shine forth; and that as Jesus was a divine person, endowed with an unmeasurable fullness of the Holy Ghost, and Ruler over all, they could not escape the vengeance of God if they believed not on him. John iii. 23-36. He was for a while revered and heard by Herod the tetrarch of Galilee; but having reproved that wicked man for marrying his brother's wife, he was imprisoned in the castle of *Macherus*. From hence he sent two of his disciples to ask Jesus if he was the true Messiah, or if they should look for another? Perhaps his imprisonment, which laid him aside from his work, had made his faith to stagger; or perhaps they were sent for their own confirmation in the faith. Jesus bade them go and tell John what miracles they saw performed, and what tidings of salvation they heard preached to the poor. Matt. xi. Soon after, to gratify the malice of Herodias, and to reward her daughter's fine dancing, his head was cut off, and delivered as a present to the damsel. His disciples, permitted by Herod, carried off his body and buried it. He died about a year before our Saviour. Jesus assures us, that John was no wavering believer or preacher, no reed shaken with the wind; but one of the greatest men that had appeared in the world; and yet that there is none in heaven but is more holy and perfect than he was; and no believer in the New Testament church but hath clearer views of the method of salvation, and better tidings to tell than he,—even that Jesus had died for our offences, and is raised again for our justification. As John's life was very austere, the wicked Pharisees said he had a devil, but were afraid openly to avow their sentiments. Matt. xi. and xiv.

**JOHN** the EVANGELIST. See **JAMES** the son of Zebedee.

**JOIN**; (1.) To knit or unite together. Job xlii. 17. (2.) To make an alliance or league. Dan. xi. 6. (3.) To enter into intimacy with. Acts vii. 29. (4.) To be reckoned with. Job iii. 6.

**JOINING** is applied, (1.) To things, so house is joined to house when one is added to another under the same master. Isa. v. 8. (2.) To persons when they are united in marriage, Eph. v. 31; in affinity, 2 Chron. xviii. 1; in assistance, Exod. i. 10; or in church-fellowship, Acts ix. 26; or in battle, army fighting close with army. 1 Sam. iv. 2. (3.) To minds when people are united in judgment and affection. To be joined to the Lord is to be spiritually espoused to his Son, and solemnly devoted to his service. 1 Cor. vi. 17. Jer. i. 5. To be joined to idols is to be firmly intent on worshipping them. Hos. iv. 17. To be joined to a harlot is to have the affections set upon her, and to commit whoredom with her. 1 Cor. vi. 16.

**JOINTS** are, (1.) The uniting of the bones in an animal body. Dan. v. 6. (2.) The uniting parts of a harness. 2 Chron. xviii. 33. The joints and bands which unite Christ's mystical body and his spirit, ordinances, and influences, and their mutual relations to him and to one another, and their graces of faith and love fixed on him, and in him loving one another. Col. ii. 19. Eph. iv. 16. The joints of the church's thighs may be her public standards of doctrine, worship, discipline, and government; and her young converts, which add greatly to her comely deportment. In particular saints the joints of the thighs may denote their inward gospel-principles of action. Sol. Song vii. 1. The joints and marrow of men's hearts are their secret dispositions which the convincing word of God, with no small pain to them, shows and affects them with. Heb. iv. 12.

**JOK'TAN**, the eldest son of Heber: not Jokshan, the second son of Keturah, as Calmet will have it; but this Joktan was the Kahtan or father of the ancient ARABS, part of whom are called *Catanitæ* by Ptolemy. About a mile west from Mecca, there was, if there is not still, a place called Baisath-yektan or the dwelling

of Joktan. Joktan had thirteen sons: Almodad, the father of the Almodæ, or Almuçet; Sheleph, the father of the Thalapepi, or Alapepi; Hazarmaveth, from whom sprung the Atramitæ, Chatramotitæ, or Chatramonitæ; Jerah, or, as the Arabs call him, Yarab or Yorham, the father of the Yeracheans, or Yorhamites; Hadoram, the father of the Adramitæ, or Drimitæ; Uzal, the father of the Anzalitæ, Ausarites, in the kingdom of the Gebanites; Diklah; Obal, the father of the Avalites, Abulites, or Adulites; Abimael, the father of the Malites; Sheba, the father of a tribe of the Sabæans; Ophir, who perhaps gave name to Copher, a village on the Arabian Gulf, or to Urphe, an island in the Red Sea, and might be the father of the Cassanites, or Ghassanites; Havilah, whose posterity inhabited Chaulan, on the border of the Sabæans; and Jobab, of whom came the Jobarites, or Jobabites. The Arabs descended from Joktan dwelt from Mesha, which is perhaps the same as Muza or Mecca, on the east of the Red Sea, to Sephar, a mount of the south-east of Arabia Felix. Gen. x. 25, 30. 1 Chron. i. 19, 23.

**JONA'DAB**, or **JEHONADAB**. See **KENITES**.

**JO'NAH**, the son of Amittai, a prophet of Gath-hepher in Galilee. Some Jews state him to be the widow of Sarepta's son raised to life by Elijah; but the distance of time renders it almost impossible. Nor is it a whit more certain that he was the son of the Shunamite restored to life by Elisha, or the young prophet who anointed Jehu. He predicted that God would restore to the Hebrews the cities which the Syrians had taken from them during the reigns of Ahab, Jehoram, Jehu, and Jehoahaz. 2 Kings xiv. 25. God ordered this prophet to go to Nineveh, and warn the inhabitants of their approaching destruction. Fearing that the merciful Lord might forbear punishing them if they repented, and so seemingly tarnish his honour, Jonah shipped off himself at Joppa for Tarsish, whether in Cilicia, Africa, or Spain is uncertain; that being out of the promised land, the spirit of prophecy might forbear to excite him. A storm quickly pursued the ship wherein he was. The heathen mariners awakened him, and required him to call on his God for deliverance. Lots being cast to discern for whose sake the storm rose, the lot fell on Jonah. With shame he confessed his guilt to the mariners; and desired them to cast him into the sea, that the storm might be stayed. With great reluctance they at last were obliged to do it; and the storm immediately ceased. A large fish swallowed up Jonah, and retained him safe in her belly for three days. There he earnestly prayed to the Lord, at whose command the fish cast him alive on the dry land; but whether on the east end of the Syrian sea, near Scanderoun, we know not, though that is most probable. His commission to warn the Ninevites of their approaching destruction was immediately renewed; and he hastened to that vast city. He had not travelled in it above a day's journey, denouncing their ruin, when the king, whom we cannot suppose Pul, but one about fifty or sixty years earlier, and all his people, applied themselves to solemn fasting and prayer. Hereupon God forebore to execute his vengeance upon them, which had been but conditionally threatened. Displeased with the divine mercy, Jonah angrily wished to die, rather than live and see his prediction unfulfilled. While he sat without the gates of the city waiting for Nineveh's ruin, God caused a gourd to spring up quickly to overshadow him from the scorching heat of the sun: but next day, a worm having bitten its root, it suddenly withered. The scorching sun and blasting wind vehemently beating on Jonah, he fainted, and angrily wished to die, and averred to God himself that he was right in so doing. God bade him reflect, if he had pity on the short-lived gourd, was there not far more reason for his and their Maker to pity the penitent inhabitants of Nineveh, in which were above 120,000 infants and much cattle? Jonah i-iv. Did not the fate of this prophet typify our Saviour, who was to be cast into the raging sea of divine wrath; his lying a part of three days in the grave; his glorious resurrection from the dead; and the effectual publication of the gospel to multitudes of sinners for their everlasting salvation?

**JON'ATHAN**; (1.) The son of Gershon, and perhaps grandson of Moses. After he had officiated for some time as idol-priest to Micah, at the yearly rate of his vituals, a suit of clothes, and not quite twenty-three shillings sterling; he, pretending to consult his

Idol, assured the Danites that their undertaking at Laish should prosper; and afterward went along with six hundred Danites, and he and his posterity were priests to that idol at Dan till the captivity of the land. Judg. xvii. and xviii.

(2.) JONATHAN, the son of Saul, was a pious prince of distinguished valour. When the Philistines had invaded and terrified the whole Hebrew nation, near Michmash, where stood the rocks Bozez and Seneh, Jonathan and his armour-bearer, taking it as a divine signal that the Philistines bade them come up to them on the rock where the garrison were posted, climbed up on their hands and feet and slew twenty men, within about half an acre of ground. At the view of this discomfiture, the Philistines were put into the utmost confusion; Saul and his frightened troops, observing it, pursued them. Not hearing his father's rash sentence of death against the man who should stop the pursuit till night by taking of food, Jonathan, by tasting a little honey on the top of his staff, as it dropped in a wood, brought himself into the utmost danger. But the people boldly told his father that they would not suffer his innocent son, by whom the Lord had wrought so great a deliverance, to be thus unnaturally murdered. 2 Sam. xiv. After David had killed Goliath, Jonathan conceived the strongest affection for him; he presented him with his robe, his bow, and girdle; he vindicated his character to his angry father, and faithfully informed him of the danger he was in, even though he knew he was to be king in his stead after his father. During David's exile, Jonathan twice resorted to him, and there was a covenant of mutual friendship between them; he even encouraged him to hope for the Hebrew throne at his own expense. Some years after, to the great grief of David, Jonathan was slain with his father at Gilboa. David tenderly bewailed his death, and showed the most affectionate kindness to Mephibosheth his son. 1 Sam. xix. and xx. 2 Sam. i. and ix.

JOPPA, or JAPHO: a beautiful seaport on the west of Canaan, about thirty-four miles north-west of Jerusalem, from which it was seen, as it stood on a hill amid a delightful plain. It is thought by some to have been built before the flood; but afterward it perhaps belonged to the Danites. In the days of Solomon it was a noted seaport, where the wood brought from Lebanon was unloaded. It was probably so in the time of Jeroboam the Second, when Jonah sailed from it to Tarshish. Before its harbour the Maccabees burnt the Syro-grecian fleet. Here Peter restored Dorcas to life, and received the messages of Cornelius. The Romans destroyed it. We read of no bishops here till the fifth and sixth centuries. In the time of the anticristian war of the crusades, Louis of France, and Godfrey of Bouillon, and others, repaired and adorned it: but in those unhappy times, what was one year a beautiful city was often in the next a heap of ruins. At present, and for ages past, it has but a bad harbour, and is remarkable for nothing but some ruins remains of antiquity. Josh. xix. 46. 2 Chron. ii. 16. Acts ix. and x.

JORAM, or JEHO RAM, the son of Jehoshaphat, and son-in-law of king Ahab. Instigated by Athaliah his wife, he was exceedingly wicked. His father made him his partner in the kingdom about A. M. 3109, and about five years after he began to reign by himself. He murdered his brethren, Azariah, Jehiel, Zechariah, Michael, and Shephatiah, whom their father had endowed with rich presents, and made governors of fenced cities. In idolatry, and other wickedness, he made Ahab his pattern. To punish his impiety, the Edomites revolted, and harassed the kingdom of Judah. Though he defeated them, yet they continued their revolt. About the same time Libnah, a city of the priests, shook off his government. Letters, written by ELIJAH, reproached him with his wickedness, and denounced fearful judgments against him and his family. These threatenings were fulfilled; the Philistines and Arabians ravaged his kingdom, plundered his palace, carried captive all his wives and children, save Ahaziah the youngest, who succeeded him, and soon after, with almost all his family, came to a miserable end. Jehoram was seized with a terrible distemper, of which, after two years, his bowels fell out, and he died. His subjects refused him the ordinary honours of their deceased sovereigns. They neither burnt any spices for him, nor interred him in the

royal sepulchres. 2 Kings i. 17, and viii. 16-25. 2 Chron. xxi.

JORAM, or JEHO RAM, the son of Ahab, succeeded his elder brother Ahaziah. A. M. 3108. While Jehoram of Judah introduced the worship of Baal into his kingdom, this Jehoram of Israel removed the statues of Baal which his father had erected. Having Jehoshaphat of Judah, and the Edomites, for his allies, he marched to reduce Mesha, the king of the revolted Moabites. In their march around the south of the Dead Sea, they had almost perished for want of water. After sharply reproving and ironically directing Jehoram to apply for relief to the prophets of his father and mother, Elisha procured a miraculous supply of water, without either wind or rain. The Moabites, in the morning, mistaking this water, reddened with the beams of the rising sun, for the blood of the allies, furiously hastened to the spot, and vast numbers were cut off. When Benhadad sent Naaman to be healed of his leprosy, Jehoram rent his clothes, reckoning that it was done to seek a quarrel with him; but Elisha removed his fears. The Syrian invaders frequently laid snares for his life; but Elisha discovered them, and the intention was prevented. When the Syrians besieged Samaria, till women ate their own children, Jehoram intended to have murdered Elisha, because he did not deliver the city from its misery; but that being prevented, Jehoram desperately concluded it was needless to expect or wait for deliverance from God. Jehoram sometimes took pleasure in hearing Gehazi relate the miracles of Elisha his master; and readily restored to the Shunamite her whole inheritance, because Elisha had restored her son to life. After the Lord had, by a miracle, terrified the Syrians, and made them hastily leave the kingdom, Joram, it seems, took Ramoth-gilead out of their hands, at least he laid siege to it; but being wounded he went home to Jezreel to be healed of his wounds; nor was he long there before Jehu came and murdered him, and cast his dead body into the field, or vineyard, of Naboth the Jezreelite, whose murder God had threatened to avenge on the family of Ahab; which Jehu destroyed at the same time he killed Joram his master, which took place A. M. 3120. 2 Kings ii. 17, iii. v. vi. and viii-x. 2 Chron. xxxii.

JORDAN; a river of considerable note in Canaan; but whether the name signifies the *spring of Dan*, or the *descending river*, we shall not determine. The uppermost spring of Jordan is in mount Lebanon, about twelve miles north of Cesarea-philippi. After it has run about twelve miles to the south, it receives a considerable branch, which proceeds under ground from the lake Phiala. About fifteen miles farther south, it forms the waters of Merom, or lake of Samechon; both names signifying the Higher Lake, which is near four miles broad, and seven miles and a half long. After running about twenty-eight miles farther south, it forms the lake of Genesareth, which is about twelve miles in length, and five in breadth. From thence it runs southward through a long valley, the air of which is unwholesome, and most of it desert, till it loses itself in the Dead Sea. Its whole course is about one hundred and sixty miles. It once overflowed its banks in March or April, by means of the melting of the snow on Lebanon and Hermon; but according to the joint testimony of Maundrel and Thomson, it seems it does not so now to any degree. Perhaps the reason is, that its channel is now sunk so deep. Before it enters the Dead Sea, its ordinary current is about thirty yards in breadth, according to Shaw, and no more than twenty-five according to Thomson; but is exceedingly deep, even at the edge of its inner bank. It has an outer bank, about a furlong's distance from the other: such, it seems, was its width when it swelled. The banks of a great part of it are so covered with thickets that in many places one cannot see it till at the very brink of it; and in these thickets lions were accustomed to lodge; but were driven thence by the overflowing of the river; at which season they wandered about, and were dangerous to such as dwell near. Jer. xlix. 19. The deep stream of Jordan was divided under Joshua, and by Elijah and Elisha. In it John baptized multitudes, and our Saviour among them. Josh. iii. 2 Kings ii. Matt. iii.

JOSEPH, the son of Jacob and Rachel, was born in Mesopotamia, A. M. 2259. Very early in life God favoured him with a prophetic dream, of the eleven sheaves of his brethren doing obeisance to his sheaf

and of the sun, moon, and eleven stars doing reverence to him. These emblems indicated that all his father's family should be under his rule. On account of his piety, and for the sake of Rachel his mother, Jacob was extremely fond of him, and made him a party-coloured coat, such as young princes then wore. Joseph, too, informed him of some wickedness his brethren, sons of Bilhah and Zilpah, had been guilty of. On these accounts, his brethren heartily hated him. When he was seventeen years of age, his father, who generally kept him at home, sent him to see where his brethren were feeding their flocks, and what were their circumstances. Going to Shechem, and thence to Dothan, he carefully sought them out. At first sight of him, they resolved to murder him, and tell their father that some ravenous beast had devoured him. They seized and stripped him. His affecting entreaties made no impression on the most of them; but Reuben, who detested the murder, begged they would cast him into a dry pit; whence he intended to convey him secretly, that he might escape to his father. During his temporary absence, some Ishmaelish and Midianitish merchants passed that way, carrying spices and gums from mount Gilead to the land of Egypt. On sight of them, Joseph's nine brethren immediately resolved to sell him to them for a slave. His price was twenty pieces of silver, or about 2*l.* 6*s.* sterling. His coat of divers colours they dipped in the blood of a kid, and carried it to their father, desiring him to determine whether it were Joseph's or not. He knew the coat, and was overwhelmed with grief for the loss of his son, whom he believed to have been devoured by some wild beast. Gen. xxx. and xxxvii.

The Arabian merchants sold him to Potiphar, the captain of the royal guards of the Egyptian king. Joseph's good behaviour quickly gained him the esteem of his master, and he made him his steward. Meanwhile, his mistress conceived a criminal passion for him. He resisted her impudent solicitations for the gratification of her abominable lust. When she one day urged him with the greatest earnestness, he remonstrated, that it would be the highest ingratitude to his kind master, who had given him so much power, and the most horrid wickedness against God. Unmoved, she caught hold of his garment to force him to comply. He fled off, leaving his coat in her hand. Enraged with this disappointment, she raised a terrible outcry, pretending to the servants, and to her husband when he came home, that Joseph had attempted to debauch her, and at her outcries had run off, leaving his garment in her hand. Potiphar believed his wife, and cast Joseph into prison. Here his virtuous behaviour gained him the favour of the keeper, if not also regained him the favour of Potiphar. The other prisoners were intrusted to his care. The king's butler and baker were prisoners at that time, and each of them dreamed a dream the same night; the butler, that he saw three branches of vine, and pressed the grapes, and gave the wine into Pharaoh's hand. This, Joseph told him, signified, that in three days he should be restored to his office. The baker dreamed that he had three baskets full of baked meats on his head, of which the birds came and ate. This, Joseph told him, meant that in three days he should be beheaded. Both interpretations were verified by the event; but the butler, contrary to Joseph's request, neglected to exert himself, when restored to his office, to procure Joseph his liberty. Gen. xl.

Joseph had lain about three years in prison, when Pharaoh dreamed a dream of seven fat kine devoured by seven lean kine; and afterward, of seven good ears of corn consumed by seven ears empty and withered. While Pharaoh was uneasy that no one could explain his dreams, the butler remembered Joseph, who interpreted his and the baker's according to truth; and told Pharaoh of him. Pharaoh ordered him directly from prison. Joseph, after shaving himself and changing his clothes, presented himself before Pharaoh. Scarcely had Pharaoh related his dreams, when Joseph told him that both the dreams signified that there should quickly be seven years of great plenty, succeeded by as many of terrible famine. He also hinted, that it would be proper to appoint some prudent persons to collect into the royal granaries a fifth part of the crop, during the seven plentiful years, that there might be a reserve of food in the years of famine. This advice was readily prosecuted; and Joseph himself was made master of

the stores, and second governor in all the land of Egypt. He was gorgeously arrayed. His name was called *Zaphnath-paaneah*, which, in the old Egyptian tongue, signified the *saviour of the world*; but in the Hebrew, might be rendered the *revealer of secrets*. He was married to Asenath the daughter of Potiphera, priest or prince of On; and had by her two sons, Manasseh and Ephraim. During the years of plenty, Joseph, with the utmost prudence and activity, bought with Pharaoh's money great quantities of corn, and laid it up in public granaries.

The neighbouring nations, who had made no such provision, soon felt the pressure of the famine, and came to buy corn in Egypt. Jacob sent his ten sons among the rest; but he retained Benjamin at home, lest some mischief should happen to him. Joseph knew his brethren; but they knew him not. Waiting for the operation of Divine Providence, he had still concealed himself; and now, to awaken his brethren's consciences, he spoke roughly to them, charged them with being spies, who had come to see how the country might be most easily conquered. After inquiring into their family circumstances, he dismissed them on this condition, that Benjamin, their younger brother, should come along with them next time; and to secure this kept Simeon, (who, perhaps, had been most cruel to him) prisoner and hostage for the bringing of Benjamin. On this, their consciences terribly accused them of their cruelty to Joseph. To try their honesty, he caused each man's money to be secretly returned in their sacks. Next year, Jacob, with great reluctance, sent Benjamin along with the rest; and they brought the returned money, with more for a new supply. Finding his brother Benjamin with them, Joseph prepared them a feast. When they came to the steward, they told him of the return of their money in their sacks. He told them that God had given them treasure in their sacks; for their money was paid in his reckoning. When they were called into Joseph's house, they were mightily afraid; they bowed to him, as to their greatest reverence. He asked them of the welfare of their father, and if Benjamin was their younger brother; and Simeon was released. They dined at a separate table from the Egyptians; and to their surprise, Joseph placed them at the table according to their age. To try his brother's temperance, and mark his peculiar love, he ordered a fivefold mess for Benjamin. His brethren were quite astonished at these things. Next morning their sacks were filled with corn; and Joseph's silver cup was, by his orders, privately put into Benjamin's sack. They had scarcely gone out of the city, when Joseph sent his steward after them, to upbraid them for ungratefully stealing his silver cup, in which he used to drink. Their sacks were searched, and the cup was found in Benjamin's sack. Greatly alarmed, they returned to Joseph, and surrendered themselves to his mercy, to make slaves of them all. Joseph refused to detain any of them, except Benjamin, in whose sack the cup was found. Judah, in the most prudent and affectionate manner, begged that he would accept of him instead of Benjamin, as his father could not possibly live bereaved of his favourite son; and he himself could not witness the anguish of his father, if they returned without him. Overcome with affection, Joseph ordered the Egyptians to leave him; and then, with a plentiful flood of tears, he told his brethren that he was Joseph, their brother, whom they had sold; and kindly encouraged them not to fear, as God had sent him hither for their preservation. He ordered them to return home in peace, and to bring their father and all they had down to Egypt, as the famine would continue five years longer. He sent wagons along with them, to bring his father's family and furniture. At the news of Joseph's being alive, and governor of Egypt, Jacob fainted; but when he saw the wagons, he revived, and proceeded on the journey. Joseph met his father on the north-east frontier of Egypt, and great were their transports of mutual affection and joy. Joseph presented his father to Pharaoh, and, at his direction, placed his father and brethren in the land of Goshen, whence their return to Canaan might be easy.

The famine still increased, and Joseph, by the sale of corn, drew all the money of Egypt into the king's treasury. When money failed, he gave the Egyptians corn for their flocks and herds; and when these were exhausted, he sold them corn for their lands and persons. Thus all the Egyptians became in a manner the

property of their king; and they paid him yearly a fifth part of their crop, as the proprietor of their land. Neither the priests nor their lands were thus purchased, as they had their maintenance from the state. When Jacob died, about seventeen years after, Joseph and his sons were prophetically blessed by him. The blessing implied that his posterity, by Manasseh, but especially by Ephraim, should be signally numerous and greatly honoured. When his father died, Joseph melted into tears; and according to his oath, buried him with great solemnity in the cave of Machpelah. After his return from the interment, his brethren, as in their father's name, by messengers, begged that he would forgive them the injury they had done him in resolving to murder him, and in selling him for a slave. Joseph wept, and assured them that they had nothing but kindness to expect from him, as God had ordered their evil designs for the preservation of multitudes. After Joseph had lived one hundred and ten years, he sickened. He assured his brethren that God would bring up their posterity from Egypt; and he made them swear they would carry his bones to Canaan along with them. After his death, A. M. 2369, his body was put into a coffin, but remained in Egypt one hundred and forty-four years. When the Hebrews left Egypt, they carried it with them; and, in the time of Joshua, it was buried near Shechem, in the very spot which Jacob, by his blessing, had pointed out. The Egyptians to this day ascribe almost every thing grand and wise to Joseph. Gen. xxxix-1. Exod. xiii. 19. Josh. xxiv. 32.

Was not this patriarch a signal type of our adored Saviour? How certain a pledge was he that God would add to the church, and add blessings to men! What a distinguished darling of his heavenly Father! How precious and only beloved in the sight of his mother, the church! How beautiful the robe of his humanity, adorned with every grace! How abundantly blessed of his Father! and how delightfully God is in and with him! What an affectionate brother, who visits us in our wilderness state; is patient under the injuries we commit against him; deals roughly with us, to humble and prove us, and to do us good in our last end! How heart-melting his discoveries of himself; and how richly he makes us share the fatness of his house! What a wise, faithful, and successful servant! What an illuminated prophet, who foretells his own future honours, and the future happiness or misery of men! How noted a conqueror of temptations from Satan and the world! How numerous and heavy his sufferings! How hated, reviled, sold, falsely accused, condemned, crucified, and for three days imprisoned in the grave! How patient under his sorrows! How attentive to the hand of God therein! How ready to forgive his injurers, and to render them good for evil! To what amazing glory has he entered, through suffering! How blessed his marriage with the gospel-church! How numerous his spiritual seed! who are the ten thousands of gentiles, and thousands of Judah.

2. JOSEPH the carpenter was probably dead before our Saviour began his public ministry, as no mention is made of him at the marriage of Cana, or elsewhere; and CHRIST, when dying, recommended his mother to the care of John. Matt. i. and ii. See CHRIST.

3. JOSEPH of Arimathea, a private disciple of our Saviour's, and a Jewish senator, who consented not to the deed of the sanhedrim, in condemning and crucifying Christ. He begged his body from Pilate; and he and Nicodemus, who had more openly avowed themselves followers of Jesus than before, honourably interred it in Joseph's new sepulchre. John xix. 38-41. Matt. xxvii. 6. It does not appear that he attended the sanhedrim after our Lord's crucifixion.

4. JOSEPH, or JOSE, the brother of James the Less, and the son of Cleophas, is perhaps the same with Barsabas. Mark xv. 40. Matt. xiii. 55. and xxvii. 36.

JOSHUA, or JESUS, Acts vii. 45. Heb. iv. 8; a descendant of Ephraim, born A. M. 2460. His first name was Hoshea; but to mark that he would render Israel safe and happy, he was called Jehoshua, or Joshua. He was a faithful and an active assistant to Moses: at whose direction, he engaged and routed the Amalekites, and was divinely informed of God's perpetual indignation against that people. When Moses was on the mount, Joshua tarried near it, and came down with him. His residence was near the tabernacle. Zealous for Moses' honour, he wished to prohibit Eldad and

Medad from prophesying. He was one of the spies that searched the promised land. Exod. vii. xiv. xxxii and xxxiii. 12. Num. xi. 28, 29, xiii. and xiv. A little before Moses' death, Joshua was solemnly installed in the government of the Hebrew nation; and such honour was by Moses put upon him as induced the people to reverence and obey him. Num. xxvii. 18-23. Deut. iii. xxi. and xxxi. 14-23.

After Moses' death, God directed and encouraged Joshua to take on him the government of the Hebrews, and promised to afford him his continual presence and support. Joshua warned the Reubenites, Gadites, and eastern Manassites, who were settled by Moses, to prepare for crossing the Jordan, and conquering Canaan along with their brethren. Spies were sent to view Jericho. These, by means of RAHAB, were preserved, and returned safe, though close search had been made for them. They reported that the Canaanites were in the utmost consternation for fear of the Hebrew invasion. At this time the Jordan overflowed all its banks; but as soon as the feet of the priests who bore the ark of the Lord, at the distance of 2000 cubits, or 3648 feet, before the host, touched the brink of the waters of Jordan, they parted asunder: those above stood like a mountain, and those below ran off into the Dead Sea, leaving an empty space of about six miles, for the Hebrew tribes to pass over. The priests, with the ark, continued in the middle of the channel, till all the people had safely landed on the other side. To commemorate this event, Joshua erected twelve large stones on the very spot where the ark had stood; and taking twelve other stones from the mid-channel of the river, erected them on the bank. Some days after, he ordered all that had been born during the last thirty-eight years to be circumcised; fully assured of God's protecting them from the enemy. Next, the passover was celebrated. On the morrow after, they began to eat of the corn of Canaan, and the manna fell no more about their tents. Soon after, the Son of God appeared to Joshua as a man with a drawn sword, and told him he was come as commander of the Hebrew troops, in their approaching wars. He fell on his face, and reverently plucked off his shoes. Josh. i-v.

Directed by God, Joshua caused his troops to encompass Jericho seven days, and seven times on the seventh, with the ark carried before them, and some sounding with rams' horns. When they had finished the thirteenth circuit, they gave a great shout, and all the walls of Jericho fell to the ground. None but Rahab and her family were saved. The metal found in the city was devoted to the service of God, but every thing else to ruin; and a curse was denounced against the rebuilder of the city. Achan, however, coveted and took part of the spoil. Advised by some, Joshua, to ease his troops, sent no more than 3000 to attack Ai. To punish Achan's theft, they were repulsed, and thirty-six of the number slain. This exceedingly grieved Joshua, as he thought it would make the Canaanites triumph over God and his people. After solemn prayer he was informed of the cause, and the sacrifice was punished by the death of Achan and his family. Next, the Lord ordered the whole Hebrew host to attack Ai, and to use stratagems besides. After it was taken, Joshua and the Hebrews seem to have marched northward to Ebal and Gerizzim. On Ebal they erected stones, plastered them with plaster, and plainly inscribed thereon a copy of the Mosaic laws, or rather an abridgment, or perhaps no more than the blessings and curses mentioned in Deut. xxvii. and xxviii. An altar of rough stones was raised, and the burnt-offerings and peace-offering being finished, the people feasted on the flesh of the last with joy and gladness, that they were thus the covenant people of God. The priests then went down to the valley of Moreh between two hills, and with a loud voice read the blessings and curses. Six of the tribes, descended from free women, with their wives, and the strangers among them, stood on Gerizzim, and echoed AMEN to the blessings. Six of the tribes, four of which, were descended of bond women, and one of Reuben, who had lost his birthright, with their wives, and the strangers, stood on mount Ebal, and echoed their AMEN to the curses as they were read. After this solemn dedication of themselves to God's service, the Hebrews returned to Gilgal. Josh. vi-viii. Deut. xxvii. Next, Joshua and the princes entered into a league with the Gibeonites; and being convinced of his mistake, he devoted that people to the

laborious part of the service of God. Enraged that the Gibeonites had made peace with Joshua, Adonizedek, and four of his neighbouring princes, entered into a league to destroy them. Informed of this, Joshua marched to their assistance, and routed the five kings. In their flight, hailstones killed multitudes of them; and at Joshua's request, the sun and moon stood still for a whole day, to give him light to pursue the fugitive Canaanites, and such as assisted them. A little before sunset, Joshua brought these kings out of the cave of Makkedah, where he had shut them up, and after causing his captains to trample on their necks, he hanged them. Joshua proceeded to burn their cities, and slay the inhabitants throughout the south part of the promised land. Perhaps it was some years after that he routed Jabin of Hazor, and his allies, and made himself master of the north parts of the country. After employing his troops six years in the conquest of Canaan, he began to divide it among the Hebrew tribes. Caleb, and after him his brethren of Judah, and next the tribe of Ephraim, and the western Manassites, had their shares assigned them. After this the tabernacle was fixed at Shiloh, and the tribes of Benjamin, Simeon, Zebulun, Issachar, Naphtali, and Dan received their portion, and three other cities of refuge were appointed, and the *Reubenites*, Gadites, and eastern Manassites were dismissed to their homes. After Joshua had governed the Hebrews seventeen, or perhaps twenty-five years, he, finding his end approaching, assembled the Hebrews, rehearsed to them what God had done for them, and made them renew their solemn engagements to worship and serve him. He died aged one hundred and ten, and was buried at Timnath-serah. Josh. ix-xxiv. Probably he himself wrote the book that records his transactions. The Samaritans have another book of Joshua, different from ours, consisting of forty-seven chapters, which brings down the history within about one hundred years after our Saviour's death, and is filled with fables the most childish and trifling.

Was not Joshua a distinguished type of our Redeemer? He was trained up under Moses' broken law; God solemnly called and fitted him for his office; nor did he ever fail or forsake him. How pregnant his name with *salvation*! Through what rivers of trouble he brings his church into their gospel state, and her true members into their gracious state! how he circumcises their hearts; feasts them on his flesh and blood; powerfully intercedes for them; miraculously conquers their foes, and enables them to tread on their necks; purchases and prepares for them the heavenly inheritance; and puts them into possession thereof; and by bringing them into covenant, causes them to serve the Lord after his own example. How ready to receive returning sinners of the gentiles! Nor, till his victories be finished, shall the luminaries of heaven, or of the church, withdraw their shining.

JOSH'UA, or JESH'UA, the son of Jozadak, or Josedeck, was high-priest of the Jews when they returned from Babylon. He assisted Zerubbabel in rebuilding the temple. Zechariah saw him represented as standing before the Lord in filthy garments, and Satan standing at his right-hand to accuse and resist him; but the Angel *КНОВАН* rebuked the devil, and arrayed Joshua in pure raiment. Not long after, Zechariah was directed to make a golden crown for him. Did not he prefigure Jesus, as the High-priest, Builder, and Saviour of his church, who, though once laden with our iniquities, and in the likeness of sinful flesh, is now glorious in his apparel, and crowned with many crowns. Ezra iv. 3. Hag. i. 1, 2. Zech. iii. and vi.

JOSIAH, the son of Amon, and king of Judah, began his reign in the eighth year of his age, A. M. 3363. In the eighth year of his reign, he began to be noted for his piety and zeal. In the twelfth, he began to purge Jerusalem and Judah from idols, and burned the deceased priests' bones on the altars of the false gods which they had served. As the Assyrians had no more power to protect their whole territories, or perhaps had given him the inspection of it, he extended his power over the country of the ten tribes, and destroyed the idols and monuments of their false worship. The altar of Bethel he quite demolished, and burnt dead men's bones on it; but spared the bones of the prophet who had foretold its ruin. Having destroyed the monuments of idolatry, he repaired the temple of the Lord. As they were repairing the temple, Hilkiah

the high-priest found a copy, perhaps the original, of the law of Moses, which had been put into the side of the ark. Informed of this book by Shaphan the scribe, Josiah, who, it seems, had been formerly little acquainted with it, having heard a part of it read, was extremely affected that the divine laws had been so broken, and such fearful judgments incurred. After rending his clothes for grief, he sent Hilkiah, Ahikam, Achbor, Shaphan, and Assaiah, to Huldah the prophetess, wife of Shallum the keeper of the wardrobe, to consult her what was to be done. She assured his messengers that what was threatened should be fulfilled; but on account of Josiah's piety, and grief for the wickedness that had prevailed, the stroke should be delayed, and he should be interred in his grave before the ruinous calamities were begun. Finding, by this book of the law, what a shameful neglect there had been of the three solemn feasts, he ordered his subjects to celebrate the passover with such solemnity and exactness as had not been done since the days of Samuel. Not long before, if not afterward, he convened the elders of Judah, and without using any force, caused his subjects to renew their solemn covenant with God. He gave orders to destroy the soothsayers and Sodomites out of the land, and to pull down every remainder of superstition and idolatry in Judah and Jerusalem. To defile the valley of Hinnom, where Molech, and perhaps other idols, had been worshipped, he filled it with dead men's bones, and broke down the statues. Josiah proceeded in his reformation, and while he lived, continued an eminent fearer of God; but it appears, from the prophecies of Jeremiah and Zephaniah, that most of his subjects turned to the Lord but in a feigned manner. After he had born to him four sons, Jehoiaikim, Jehoahaz, Zedekiah, and Johanan, three of whom succeeded him in the throne, and had lived thirty-nine years, and reigned thirty-one, Pharaoh-necho king of Egypt marched his forces that way. Josiah, either being in league with Nabopolassar king of Babylon, or with the Assyrians, levied an army to stop him. In the battle he was slain, to the excessive loss and grief of his subjects. He died in peace with God and his conscience, and in a war in which his nation was not concerned. Jeremiah composed lamentations over his death; and it seems his army at Hadadrimmon, in the valley of Megiddo, bewailed his death in the most rueful manner. 1 Kings xiii. 2. 2 Kings xxii. and xxiii. 2 Chron. xxiv. and xxv. Zech. xii. 11.

JOT, the smallest part. There is an allusion to the letter *Jod* (which in the Hebrew alphabet is very small) in Matt. v. 11.

JO'THAM; the youngest son of Gideon, who escaped, while his seventy brethren were slain by Abimelech their bastard brother. By a parable of the *olives*, *figs*, and *vines*, refusing to reign over the trees, while the *bramble* consented, which he uttered with a loud voice from the top of an adjacent mount, he suggested to the men of Shechem, that since, while his father and worthy brethren refused to reign over Israel, they had made the worst and basest their king, they might expect that he and they should quickly turn out mutual plagues to each other. After he had finished this parable, he fled away to Bezer, and concealed himself, and probably lived to see his parable fulfilled. Judg. ix.

JO'THAM, or JOATHAM, the son and successor of Uzziah king of Judah. When his father became leprous, Jotham for some years ruled as his deputy. In the twenty-fifth year of his age he commenced sole governor, A. M. 3346. On the main he did that which pleased the Lord, but permitted the people to continue sacrificing in the high places. He built the great gate of the temple, fortified part of the wall of Jerusalem, built castles in mountains and forests, reduced the revolting Ammonites, and laid them under tribute. But in the end of his reign, his kingdom was harassed by the Syrians under Rezin, and the Israelites under Pekah. After he had reigned sixteen years, he died, and was succeeded by Ahaz; and so the twentieth year from the beginning of his reign is the fourth of the reign of Ahaz. 2 Kings xv. 30-38. 2 Chron. xxvii.

JOURNEY; a removal from one place to another. A day's journey is reckoned about sixteen or twenty miles. To this distance around the Hebrew camp were the quails scattered for food for the people. Num. xi. 31. Shaw computes the *eleven days' journey* from Sinai to Kadesh-barnea to be about one hundred and ten miles. Deut. i. 2. A Sabbath day's journey is



reckoned by the Hebrews at 2000 cubits, or nearly seven hundred and thirty paces; and it is said, that if any Jew travelled above this from the city on the Sabbath, he was beaten; but it is probable they were allowed to travel as far to the synagogue as was necessary. Acts i. 12. 2 Kings iv. 23. The Hebrews seem to have had fifty-two journeys or marches from Rameses to Gilgal. Num. xxxiii.

JOY, or GLADNESS, is an agreeable mental sensation arising from conscious possession of, or from hope of enjoying, something pleasant or valuable; and the expression thereof in praise, MIRTH, &c. 1 Chron. xii. 4. Joy is either, (1.) *Divine*, which denotes that infinite pleasure God takes in his people and works, and to do good to and support the same. Isa. lxii. 5. Zeph. iii. 17. Ps. civ. 31. (2.) *Natural*, among creatures, consisting in natural cheerfulness, and arising from some outward pleasure or profit. Prov. xiii. 24. (3.) *Spiritual*, excited by the Holy Ghost, and arising from union to, possession of, and hope to enjoy for ever, a God reconciled in Christ. This joy produces an agreeable earnestness in promoting his honour. Gal. v. 22. Thus the saints rejoice in Christ, or in God; they take pleasure in, and boast of their connexion with him; they praise him for his kindness to them, and for what he is in himself. Luke i. 47. Their rejoicing in hope is their delightful views, holy boasting, and cheerful praise, on account of their infallible perseverance and eternal happiness. Heb. iii. 6. A saint's rejoicing in himself means his inward satisfaction in the testimony of a good conscience. Gal. vi. 4. (4.) *Shadowy and hypocritical*, arising from a fancied persuasion of relation to and fellowship with God, and an ill-grounded hope of the everlasting enjoyment of him. Matt. xiii. 20. (5.) *Sinful*, when men rejoice in their sin. Prov. xv. 21. Even carnal joy or mirth becomes sinful, if it be excessive, or is indulged when God calls to mourning and grief. Isa. xxii. 13. Gladness is sown for the upright, and their hope is gladness; i. e. spiritual pleasure and endless joy are prepared for and shall be enjoyed by them. Ps. cxvii. 11. Prov. x. 28. The day of our spiritual marriage occasions gladness to Christ's heart: he then enjoys the promised reward of his service; he beholds the efficacy of his Father's love, and plucks lost sinners as brands out of the burning. Sol. Song iii. 11.

The ground or object of one's rejoicing is called his joy: thus God is the joy, the exceeding joy, of his people; he, as theirs, and as enjoyed by them, is the cause and ground of their eternal and superlative joy. Ps. xliii. 4. Christ's exaltation promised to him, to encourage him in his work, is the joy set before him. Heb. xii. 2. The heavenly blessedness is called the joy of the Lord. It consists in the delightful enjoyment of God in Christ, and it much resembles the pleasure he has in our redemption. Matt. xxv. 21-23. But the joy of the Lord, which is the strength of saints, is the grounds of joy contained in the gospel-promises, and the inward gladness arising from a believing view of them; both which increase their spiritual vigour and might. Neh. viii. 10. Converts are the joy of ministers, who are instrumental in bringing them to Christ. 1 Thess. ii. 20. The temple and its worship were the joy of the Jews. Ezek. xxiv. 25. Jerusalem and Zion were the joy of the whole earth; as God was there present, and acceptably worshipped, there was more ground of joy than elsewhere; or the words may signify that they were the joy of the whole land, as all the Jews took pleasure therein, and boasted of them. Ps. xlviii. 2. Lam. ii. 15. The church is created a rejoicing, and her people a joy, when she is so reformed, settled, cleansed, and blessed as to abound with spiritual gladness, and to rejoice the heart of every pious beholder. Isa. xlv. 18. Falling into temptations or trials, is to be accounted all joy, as trials work exceedingly for our real good. Jam. i. 2. The joy of God's salvation is the exhilarating blessings contained therein, and the spiritual gladness that issues from it. Ps. li. 12. Spiritual gladness is called joy in the Holy Ghost, as it proceeds from his dwelling and working in the heart. Rom. xiv. 17. A desert place is called a joy of wild asses; these animals, who abhor the noise and multitudes in cities, haunt and feed there with pleasure. Isa. xxxiii. 14. The Medes rejoiced in God's highness: they cheerfully executed his awful judgments on the Chaldeans. Isa. xiii. 3. MIRTH is chiefly the outward expression of joy. The mirth at the re-

turn of the prodigal is the amazing pleasure on God's side, and the joy and praise on the side of men and angels occasioned by it, which begins, but shall never end. Luke xv. 23-32.

JOYOUS; (1.) Pleasant and delightful. Heb. xii. 11. (2.) Full of mirth and revelling. Isa. xxii. 2.

IRON; a well-known strong and useful metal, which, by a peculiar process, is rendered steel. Warlike instruments were made of iron. Perhaps no iron was used in the tabernacle, to hint, that great is the peace with God, the conscience, and the saints enjoyed in Christ and his church. The stones of Canaan were iron; were hard, and contained iron-ore. Deut. viii. 9. The heavens are iron, and the earth brass, when the air yields no rain, and the hardened earth no crop. Lev. xxvi. 19. Iron, connected with yoke, furnace, sceptre, denotes what is galling and severe. Jer. xxviii. 13, and xi. 4. Deut. iv. 20. Ps. ii. 9. Rev. ii. 27, and xii. 5. 1 Kings viii. 61. When applied to hoofs or teeth, it denotes great power to defeat, and ability to destroy. Mic. iv. 13. Dan. vii. 7. Can iron break the northern iron and the steel? i. e. In vain the obstinate Jews thought to outbrave the prophet Jeremiah, whom God made like an iron pillar: in vain they attempted to resist the Chaldean army. Jer. xv. 12.

ISAAC; the son of Abraham by Sarah; so called, to mark the laughter and gladness occasioned by his birth. His mother, though ninety years old, suckled him herself. He was but young when he received some harsh usage from ISHMAEL. When Isaac was about twenty-five, or perhaps thirty-three years of age, his father was ordered by God to offer him for a burnt-offering. Isaac himself carried the wood for consuming his body. When the knife was just about to be plunged into his throat, the sacrifice was divinely stayed, and a ram provided in his stead. When he was about forty, his father, by means of Eliezer, provided him with Rebekah the Syrian to wife. Isaac met her in the field as she came, and lodged her in her mother's tent, who was now dead. Rebekah continued long barren; but Isaac, by prayer, procured children by her. In the twentieth year of their marriage, Rebekah bare twins, which struggled in her womb. Upon inquiry, the Lord informed her that the two children in her womb should be very different in their tempers, and the nations to spring from them very different in their fate, and that the elder should serve the younger. These two children were ESAU and JACOB; of whom the first was the darling of his father, and the last of his mother. Gen. xxi. xxii. xxiii. xxiv. and xxv. After Isaac became heir to Abraham, a famine happened in Canaan. He retired to Gerar, where ABIMELECH was king, in his way towards Egypt: but God forbade him to go down to it, and established his covenant with him and his seed.

Fearing that the Philistines of Gerar might kill him for the sake of his beautiful wife, Isaac and Rebekah agreed to pretend that she was his sister. But Abimelech, from his window, observing Isaac use such familiarity with Rebekah as was not proper between brother and sister, called him and chid him for pretending that she was his sister, and thus laying a snare to involve his kingdom in guilt. All the subjects were charged to beware of injuring Isaac or Rebekah. Isaac had abundant crops, and his flocks multiplied exceedingly. He opened the wells which his father had digged, and which the Philistines had stopped. Finding Abimelech wearied of him, Isaac retired eastward to the valley of Gerar. Here his servants digged wells. For two of them the Philistines strove, and pretended that the water was theirs. Isaac called the one Ezek, i. e. contention, and the other Sitnah, i. e. hatred. For a third they strove not, and he called it Rehoboth, as a memorial that the Lord had made room for him. Weary of strife, he retired eastward to Beersheba, where God again renewed his promise and covenant with him; and Abimelech, dreading the increase of his wealth, came to make an alliance with him. When he was in about the 100th year of his age, he and Rebekah were mightily grieved with the conduct of Esau, in his marriage of two Canaanitish women. Gen. xxvi.

When he was about one hundred and thirty-seven years of age, his sight failed him exceedingly. Supposing his death to be at hand, he desired his darling Esau to bring him some savoury venison, that he might eat, and give him his tenderest blessing before his decease. Rebekah, overhearing this, caused Jacob to



go to the fold and bring home some flesh, of which she made savoury meat for Isaac. This she caused Jacob (whom she had dressed to appear as like Esau as possible) to carry to his father, and pretend that he was Esau. He complied with her sinful directions, that he might obtain the promised blessing. His father suspected, and felt him: but he confidently asserted that he was Esau. Isaac thereon blessed Jacob with the promise of a fruitful land, and dominion over all his brethren. Jacob had scarcely retired, when Esau came with his venison, and demanded his father's blessing. Finding that Jacob had imposed on him, Isaac trembled to think how the providence of God was to work; he strongly inclined to recall the blessing of Jacob, but he could not. At Esau's urgent entreaties, he blessed him also, but in an inferior degree. Finding that Jacob's life was in danger from Esau, whom he had defrauded of his birthright and blessing, Isaac and Rebekah agreed to send him to Mesopotamia, and charged him to beware of espousing a Canaanitess. About forty-three years after, and ten years before Jacob went down into Egypt, Isaac died, and was honourably buried by Jacob and Esau in the cave of Machpelah. Here, also, Rebekah was buried. Gen. xxvii. and xxviii. and xxxv. 27-29. Was not this patriarch a distinguished type of our Saviour? How often promised! How earnestly desired! How long expected; and how supernatural his birth! What joy it gave to angels and men! and in his name is the whole joy and consolation of Israel wrapped up. He is the only-begotten Son of Jehovah, and the darling of his heart: but at the expense of their own rejection from the church of God, how hated, mocked, persecuted, and murdered by his Jewish brethren! In his doctrine and work, how he reopened the wells of his Father's love! and how opposed by Jews and gentiles therein! With what cheerfulness he assumed and bore our guilt, carried his cross, and laid down his life a sacrifice for us! How willingly he went with his Father into inconceivable scenes of woe! Oh! the numerous seed, and the unbounded blessings for them, that are the reward of his work! and how firmly the new covenant is ratified in his death! Having risen from the dead, and having a church, a spouse, chiefly of gentiles, allotted to him by his Father, how quickly his blood and his prayers produced a multitude of spiritual seed! For a while, what a struggle between the Jewish and gentile church! At last the Jews, like Esau, rejected their birthright, and, forfeiting the blessing, were cast out; while the gentiles, his younger seed, became the highly-favoured, but much-afflicted people of God.

ISAIAH, or ESAIAS, the prophet, the son of Amos; and it is said, but without any proof, that he was the cousin of king Uzziah; in the latter end of whose reign he began his predictions. Perhaps the first five chapters were uttered before the death of that king. In the year of Uzziah's death, he had a glorious vision of our Redeemer, attended and praised by seraphic angels and ministers. All self-debased, he bewailed his own loathsomeness; but a seraph, touching his mouth with a burning coal from the altar, intimated that his pollution was purged away. Ready he offered himself to the prophetic work, and was informed that his preaching should occasion the hardening and ruin of his hearers, till the Assyrians should have rendered the land almost wholly desolate. When Ahaz and his people were thrown into the utmost consternation by the ravages of Pekah and Rezin, Isaiah told Ahaz that he had no reason to be afraid of these kings, as the ruin of them and their kingdoms was at hand. When Ahaz refused to ask a sign of the preservation of his kingdom, God gave him the sign of the Messiah's proceeding from the Jewish royal family, as an indubitable security. Pointing to Shearjashub, his child, then in his arms, he told Ahaz that before that child should come to the years of discretion, both Syria and the ten tribes should be destitute of a king. He, however, also told him that the Assyrians would lay the land of Judah almost desolate when they ruined the kingdom of Israel. Isaiah had another son, whom the Lord ordered him to call Maher-shalal-hash-baz; i. e. *in hastening to the spoil, make haste to the prey*: he assured the Jews, before witnesses, that before that child should be able to cry *my father*, or *mother*, the kingdoms of Syria and Samaria should be ruined by the Assyrians; and not long after, Judah be brought to the brink of ruin. Chap. lxxviii. When Hezekiah was sore distressed by a dangerous bodily distemper, and by the Assyrian invasion, Isaiah prayed for,

directed, and comforted him; but afterward prophesied that, for his vanity, his seed should be eunuchs in the palace of Babylon. While Sargon's army besieged Ashdod, Isaiah, by going barefoot, and with few clothes, for three years, prefigured the distressed condition of the Egyptians and Ethiopians for three years under the Assyrian yoke. Isa. xxxvi-xxxix. and xx. Notwithstanding Isaiah's excellent qualifications for his work, and his faithful discharge of his commission, his success was small. Isa. xlix. 1-5. After he had prophesied forty-five, or rather sixty years, he was slain (perhaps sawn asunder), or died a natural death, about the beginning of Manasseh's reign.

A detached history of king Uzziah's reign, by Isaiah, was uninspired, and is now lost. 2 Chron. xxxvi. 22. His inspired prophecy remains. The first part of it consists chiefly of declarations of sin and threatenings of judgments: the last twenty seven chapters, together with chaps. iv. xi. xii. xxv. xxxi. and xxxv., consist chiefly of promises. In chaps. i. ii. iii. and v. the general scope is to represent the ingratitude, unfruitfulness in good works, idolatry, profaneness, pride of women, oppression, drunkenness, perverting of judgment, &c. among the Hebrews, and to predict their terrible miseries by the Assyrians, Chaldeans, or Romans. This, too, is the scope of chaps. vii. 17-25, viii. ix. x. xli. xxvii. 7-11, xxviii. xxx. xxx. 1-17, xxxi. 1-3, lix. lxxv. and lxxvi. In chaps. vii. 5-9, viii. 4, ix. 8-21, and xvii. he predicts the ruin of Syria, and of the kingdom of the ten tribes; and the calamities of the Philistines, chap. xiv. 29-31; of Moab, chaps. xv. xvi. and xxv. 10; of the Egyptians and Ethiopians, chaps. xlviii-xx.; of the Arabians, chap. xxi. 13-17; of the Edomites, chaps. xxi. 11, 12, and xxxiv.; of Tyre, chap. xxxiii.; of the Assyrians before Jerusalem, chaps. x. xiv. 24-27, xlviii. 12, 13, xxvii. 1, xxx. 27-33, xxxi. 4-9, xxxiii. and xxxvii.; and of the Chaldeans. Chaps. xlii. xvi. xxi. 1-10, xliii. 14, xlv. 1-4, xlvii. 1, 2, 11, and xlviii. Amid these denunciations of wrath, we have many encouraging promises of the redemption and glorious kingdom of the Messiah; as chaps. i. 18, 25, 27, ii. 1-5, iv. 2-6, vii. 14, viii. 14, ix. 6, 7, xi. xii. xxv. xvi. xlviii. 17, and xxxv. From chap. xl. to the end, the deliverance of the Jews from Babylon, and the vanity of idols, are often occasionally declared; but the chief scope is to foretell the incarnation, sufferings, and glory of the Messiah; the erection of the gospel-church among the gentiles; the rejection of the Jews, and their future restoration. The style of this prophet is sublime in the highest degree, and his views are extremely evangelical.

ISH'BOSETH, or ESH'BAAL, the son and successor of king Saul. In the fortieth year of his life, Abner made him king in the room of his father, over all the Hebrew tribes, except that of Judah, which clave to David. He reigned two years peaceably; but Abner's zeal drew on a war between the party of Ishbosheth and the subjects of David. It never seems to have gone beyond small skirmishes. Abner, taking offence at Ishbosheth's accusing him of an intrigue with Rizpah the concubine of Saul, deserted him, and began to promote the interest of David; but he was murdered by Joab. Informed of this, Ishbosheth lost all courage; and as he took his noontide sleep, Baanah and Rechab, his captains, and perhaps kinsmen, murdered him, brought his head to David, and were rewarded with the ignominious loss of their life. Ishbosheth's head was decently interred in the sepulchre of Abner. Thus fell the royal dignity of the house of Saul, A. M. 3956.

ISHI. *Thou shalt no more call me Baali, but thou shalt call me Ishi*; i. e. thou shalt look on me not as a rigid lord, but as a kind and affectionate husband; and shalt worship me in a manner quite free from the idolatry of Baal. Hos. ii. 16.

ISH MAEL. 1. The son of Abraham by Hagar. When about eighteen years of age, he sported too roughly with Isaac, a child of four or five. On this account, he and his mother were expelled the family. After being almost destroyed by thirst, in his way to Egypt, and miraculously refreshed, he and his mother took up their residence in the wilderness of Paran, and lived by his shooting of venison. He married an Egyptian, at his mother's direction. According to the divine predictions to his father and mother, he had twelve sons, Nebaioth, Kedar, Abdeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphtish, and Kedemah; parents and princes of twelve Arabian tribes. He had also a daughter called Mahalath, or Bashemath, who

was the wife of Esau her cousin. His posterity took up their residence between Havilah and Shur in Arabia the Stony, and in part of Arabia Deserta, and were called Ishmaelites, Hagarenes, and, in the latter times, Saracens. See ARABIA. After Ishmael had lived one hundred and thirty years, he died amid his friends, the offspring of Keturah, &c. Gen. xvi. xxi. and xxv.

2. ISHMAEL, the son of Nethaniah, being one of the royal family of Judah, was sent by Baalis king of the Ammonites to murder Gedaliah, the deputy of Nebu chadnezzar over the Jews who were left in Canaan. After he had ungratefully murdered that good man, so averse to suspect his wicked designs, and a number of Jews and Chaldeans along with him, he murdered other seventy, whom he met with, except ten who begged him to spare them, that they might discover to him their hidden treasures. The rest of the Jews present, women and children, he carried captive, and marched towards his country of Ammon, where he had dwelt for some time. But Johanan the son of Kareah, and the other warriors, returning to Mizpeh, and finding what he had done, pursued him, and recovered his captives and spoil; but he himself, with eight of his band, escaped safe to the Ammonites. Jer. xl. and xli.

ISLE; ISLAND; properly a spot of earth surrounded by the sea. The most noted isles on the north of Europe are, Britain, Ireland, and Iceland, and about three or four hundred smaller ones. The most noted in the Mediterranean are, Cyprus, Crete, Rhodes, Eubœa, Sicily, Malta, Sardinia, Corsica, Minorca, Majorca, and a multitude of lesser ones. Between Europe and America are the Azores and Newfoundland; and on the west of Africa are the Canaries; and almost straight west from these, as in the eastern bosom of America, are the Caribbees and Antilles islands, the largest of which are Cuba, Hispaniola, Jamaica, and Martinico. On the east of Africa is the isle of Madagascar. On the south and south-east of the East Indies are Ceylon, Sumatra, Java, Borneo, Celebes, Gilolo, Mindano, and Manilla, with about 12,000 others. On the south-east of Tartary are Japan and Jesso. The Hebrews called any place separated by sea from their country, or even a place on the seacoast, an island. The Lesser Asia and Europe, peopled by the descendants of Japheth, are called the *isles of the gentiles*; and to these a number of promises of the spread of the gospel relate. Gen. x. 5. Isa. xlii. 4, 10, and xlix. 1. The isles on which Ahasuerus laid his tribute were the maritime countries of Lesser Asia, and the isles in the eastern part of the Mediterranean Sea. Esth. x. 1. Canaan is called an *isle*. Isa. xx. 6.

ISRAEL. See JACOB and HEBREWS.

IS'SACHAR, the fifth son of Jacob by Leah. The name Issachar, signifying HIRE, was given him because the occasion of his birth was by some mandrakes which Leah gave to Rachel. He had four sons,—Tola, Phuvah or Phua, Job or Jashub, and Shimron. When this tribe came out of Egypt, they amounted to 54,400, under the government of Nathaneel the son of Zuar. Their spy to view the promised land was Igal the son of Joseph, and their agent to divide it was Paltiel the son of Azzan: they were stationed before the tabernacle in the camp of Judah, and increased in the wilderness to 64,300. Gen. xxx. 14–18, and xli. 13. Num. i. 8, 29, x. 14, 15, xiii. 7, xxvi. 23–25, and xxxiv. 26. They had their lot in one of the most fruitful places of Canaan, between the Zebulunites on the north, and the western Manassites on the south. They were extremely laborious and wealthy, ready, like the obedient ass, to bear the heaviest burden of labour or tribute. Nor did they forget to invite one another to the worship of God. Gen. xli. 14, 15. Deut. xxxiii. 18, 19. Tola the judge, and Baasha the king of Israel, were the most noted of this tribe. It seems their princes were very active in the overthrow of Jabin's army by Barak. Judg. v. 15. Two hundred of the principal men, who had the rest at their direction, attended at David's coronation, and brought much provision with them. Under his reign, Omri the son of Michael was their deputy-governor, and their number able to draw sword was 143,600. 1 Chron. xii. 30, 40, xxvii. 18, and vii. 1–6. Many of this tribe attended at Hezekiah's solemn passover. 2 Chron. xxx. 18.

ISSUE; (1.) Children; posterity. Gen. xlvii. 6. (2.) A running of blood, seed, &c. Lev. xii. 7, and xv. 2. Ezek. xxiii. 20. An issue of this kind was very polluting; but a mother's did not pollute her sucking child. Did it not represent scandalous sins, that are very in-

fecting? The *issues from death*, that is, all the means of escape from sin or misery, and all the persons re-deemed, belong to the Lord. Ps. lxxviii. 20. *Out of the heart are the issues of life*; the holy thoughts and good works of men demonstrate life to be in their heart, and prepare them for eternal life. Prov. iv. 23. *To issue* is to spring forth, flow along, Ezek. xlvii. 8. 2 Kings xx. 10; or to *march forth* in haste. Josh. viii. 22.

IT'ALY; a noted country in the south of Europe, stretched out to the south-east, between the Gulf of Venice on the east, and the Tuscan sea on the south west; it has part of France, Switzerland, and part of Germany on the north; and in shape resembles a boot. It was anciently inhabited by the Umbri, who are perhaps the same with the Gomerians. The Etruscans came afterward, who are supposed to be of Canaanitish origin; and the Greeks also seized on a part of it. It was possessed by a great many different tribes, Etruscans, Samnites, Campanians, &c.; but the Romans swallowed up all. At present it is divided into a variety of states. Piedmont, Montserrat, Milan, and Venice lie in the north part, or head of the boot. Southward of these are Genoa, Parma, and Mantua. Still farther south, and in what may be called the middle, are Lucca, Modena, Romania, Tuscany, Florence, and the pope's territory. The ankle and foot contain the kingdom of Naples; and the Tarrantese is the heel. The Italians are great pretenders to polite learning; but are generally devoted slaves of the pope, or, what is no better, a scandal to the Christian name with their impiety and profaneness. Acts xxvii. 1. Hence Paul wrote his letter to the Hebrews. Chap. xiii. 24.

ITCH; a disease of the skin, in which violent humours ooze forth and form themselves into small boils, which occasion itching. Probably it is produced by certain animalcules nestling in and preying on the skin, and there breeding their young. Hence, one by touching the infected catches the contagion, as these vermin fasten on his flesh. In curing the itch, not only must all the animalcules, but their eggs, be destroyed, by salts, sulphur, and mercury. The itch is twofold: the moist, which is more easy of cure; and the dry, which can scarce be healed: Deut. xxviii. 27.

ITHA'MAR, the fourth son of Aaron. Never, but in Eli's family, was the high-priesthood vested in his family; but his descendants constituted eight of the orders of the priests. 1 Chron. xxiv. 1–3.

ITURE'A, a country on the south-east of Syria, and eastward of Bashan. Probably it was denominated from Jetur the son of Ishmael, and peopled by his posterity. Aristobulus king of the Jews, compelled them to receive circumcision in the Jewish manner. Philip, a son of Herod the Great, was tetrarch here in our Saviour's time. Luke iii. 2.

JUBILEE. See FEAST.

JU'DAH, the fourth son of Jacob by Leah; his name imports that his mother *praised* the Lord for giving her children. When about fourteen years of age, he contracted a familiarity with Hira, a Canaanite of Adullam; in consequence of which he married one Shua, a Canaanitess, by whom he had three sons,—Er, Onan, and Shelah. Judah married Er, when very young, to Tamar, a Canaanitess; for a horrid wickedness the Lord cut him off by an untimely death. According to the then custom of the east, Judah made Onan her husband, that he might raise up seed to his brother Onan, knowing that the seed should not be reckoned his, did, in an abominable manner, prevent his wife's pregnancy. For this the Lord cut him off by death. Instead of giving Tamar Shelah his third son to be her husband, Judah amused her with empty promises. This offended her, and hearing that he was to pass that way to shear his sheep, she dressed herself as a harlot, and sat by the wayside till he came by. Caught in the snare, Judah, now a widower, went in unto her, agreed to give her a kid, and gave his staff and bracelets as a pledge of it. Immediately after, he sent the kid by his friend Hira; but she could not be found, and the men of the place told him that there was no harlot among them. Not long after, Judah heard that Tamar was with child, and was for burning her alive; but her exhibiting his own bracelets and staff made him quite ashamed, and he acknowledged his fault in tempting her to what she had done, by not giving her Shelah for her husband. She quickly bare to him Pharez and Zerah. Gen. xxxviii. Judah recommended to his brethren the selling of Joseph to the Arabian merchants,

rather than to kill him. Gen. xxxvii. 26, 27. He solemnly engaged to return Benjamin safe to his father, if he permitted him to go with them to Egypt. By a most affecting oration, he pleaded the cause of Benjamin when charged with stealing Joseph's cup; and by offering himself a slave for him, he melted the heart of Joseph. Gen. xlv. In his last benediction, Jacob constituted Judah the superior of his brethren; predicted that the promised Messiah should be born of his line; and allotted him a land abounding with vines. The event answered the predictions. Judah's tribe, by his three sons, Shelah, Pharez, and Zerah, prodigiously increased. At their coming out of Egypt, their fighting men amounted to 74,600, under Nahshon the son of Aminadab. In the wilderness they increased to 76,500. Their spy to view and agent to divide the promised land was Caleb the son of Jephunneh. They, with the tribes of Issachar and Zebulun, marched in the first division through the wilderness. Num. i. 10, xiii. xxvi. and xxiv. They had the first, the southmost, and by far the largest portion on the west of Jordan. Soon after their settlement, they, instigated by Caleb, were the most active to expel the Canaanites from their territory. They marched first of the Hebrew tribes against the wicked Gibeathites. Josh. xv. Judg. i. 1-10. and xx. 18. Othniel, the first judge and deliverer of Israel, was of this tribe. Judg. iii. In Saul's war with Nahash, the men of Judah in his army were but 30,000, and of the other tribes 300,000. In his war with Amalek no more than 10,000 of this tribe assisted him, though the other tribes furnished him 200,000. Whether the Philistines had greatly reduced the tribe of Judah, or what else was the cause of this great disproportion on these occasions, we know not. After Saul's death, the Hebrew kings began to be of the tribe of Judah, and family of David: nor did the government ever depart from them till the Messiah appeared. 1 Sam. xi. 8, and xv. 4. Gen. xlix. 10. See **HEBREWS**. Judah's posterity are often called by his name. Bethlehem is called the city of Judah, or Bethlehem-Judah; it was the native place of David their king. 2 Chron. xxv. 28. But there was another city called Judah, on the south-east corner of the portion of Naphtali; but whether on the east or west side of Jordan we cannot positively determine. Josh. xix. 34.

**JUDEA**, or **JEW'RY**. The country of Judah was never so called till after the captivity. The whole land of Canaan seems sometimes to have been called Judea, Matt. xxiv. 16. Gal. i. 21; but more properly, it was divided into Perea, beyond Jordan, Galilee, Samaria, and Judea, on the west of Jordan. Judea, thus taken, contained the original portions of the tribes of Judah, Benjamin, Dan, and Simeon. It consisted of three parts: the plain country on the west; the hill country southward of Jerusalem; and the south on the north borders of the land of Edom. Matt. xii. 1. Acts ii. 9. Zech. vii. 7.

**JU'DAS ISCA'Riot**. Why he was called *Isca'riot*, whether because he was *Ish-karioth*, an inhabitant of Kerieth; or because he was *Ish-sca'riot*, the man who had the bag; or *Ish-carat*, the man that cuts off; or *Ish-shakrat*, the man of the reward or bribe, affords matter for conjecture among the learned. Our Saviour chose him to be one of his disciples, and gave him the charge of what money or provision he carried about with him. There is no evidence that his outward conversation, or his preaching, or miracles, were inferior to those of his brethren; but covetousness still reigned in his heart. Highly provoked that Mary had spent so much oil in anointing our Saviour's head, and that he justified her conduct, he resolved, in revenge, to betray him. He agreed with the chief priests and elders to deliver him into their hands, for thirty pieces of silver, or about 3l. 8s. 5d. He returned, and ate the passover with his Master and fellow-disciples. At the supper of bitter herbs, Jesus, to gratify John, and manifest his own divine omniscience, pointed him out as the traitor. Filled with rage, he went directly to the chief priests, and brought a band of men to apprehend his master. He led them to the garden where Jesus was accustomed to retire for his devotion. He, by a kiss, gave the signal whom they should apprehend. No sooner had he seen his Master condemned by the Jewish council, than his conscience upbraided him; he brought back the thirty pieces of silver, and confessed he had betrayed his innocent Master. When the Jewish rulers told him that that was none of their business, he might blame himself, he cast down the money; and as they

thought the price of blood was not fit for the treasury, they, as agents for Judas, gave it to the potter's field to bury strangers in. Meanwhile, Judas hanged himself; but the rope breaking, or the tree giving way, he fell, his body burst asunder, and his bowels gushed out. Some think the word we render *hanged* imports that he was *choked with grief*; and that in the extremity of his agony, he fell on his face and burst asunder. Matt. xxvi. and xxvii. Acts i. 16-20.

**JU'DAS**, or **JUDAS**; the same as *Thaddeus Labæus*, the son of Cleophas, and brother of James the Less, and the cousin and apostle of our Lord. Matt. x. 3. At his last supper, he asked Jesus how he would manifest himself to his people, and not to the world? John xiv. 22. It is said he was married and had two grandchildren who were martyrs for the Christian faith; and that having preached at Edessa, and in Mesopotamia, Judea, Samaria, Idumea, and chiefly in Persia and Armenia, he died in Libya; but it is more certain, that, to confute the Gnostics and other heretics, he wrote an epistle to the scattered Jews. His allusions to the second epistle of Peter, and to the second of Paul to Timothy, render it probable that it was written after A. D. 66. From the character of saints, and the various judgments of God on the fallen angels and men, past or future, and from the odious character of seducers, he urges on them a constant zeal for truth, and a continued practice of holiness. His quoting a saying of Enoch (not the book that goes by his name), and a passage concerning the body of Moses, caused some to dispute the authenticity of his epistle.

**JUDGE**; (1.) To try and determine a cause. Exod. xviii. 13. The manner of giving sentence was different in different nations. The Jewish judges gave sentence by simply declaring to the accused, *Thou art guilty*, or, *Thou art innocent*. The Romans did it by casting various tables into a box or urn, marked with an A if they absolved, and with a C if they condemned the accused. Some of the Greeks intimated the sentence of absolution by giving a white stone, and of condemnation by giving a black one; to this allusion is made in Rev. ii. 17. (2.) To understand a matter: so the spiritual man *judgeth all things*, and is *judged of no man*; he has a solid knowledge of all things important; but no natural man can understand his views and experiences. 1 Cor. ii. 15. (3.) To esteem; account, as if on trial. Acts xvi. 15. (4.) To rule and govern, as one having power to try and determine causes. Ps. xlvii. 4. (5.) To punish, as in consequence of trial and sentence; and to declare and denounce such punishments. Heb. xiii. 4. Ezek. vii. 3-8, and xxii. 2. (6.) To censure rashly. Matt. vii. 1. (7.) To appear upon one's side, as in consequence of trial of his cause. Prov. xviii. 18. Christ does not *judge according to the seeing of the eye, or hearing of the ear*; i. e. does not esteem persons or things, or give sentence merely according to outward appearances. Isa. xi. 3. Saints *judge the world—judge angels*; they now condemn the wickedness of the world, by their holy profession and practice; at the last day, they shall assent to the sentences of damnation pronounced against wicked angels and men. 1 Cor. vi. 2. The saints are *judged according to men in the flesh, and live according to God in the spirit*, when they are outwardly corrected for their sin, or persecuted by wicked men, and yet inwardly live a life of fellowship with God. 1 Pet. iv. 6. Men become *judges of evil thoughts* when, in a partial manner, they prefer one person to another. Jam. ii. 4.

**JUDGE**; one that tries the causes of others, and passes sentence upon them. Ps. ii. 10. God is the *Judge of all the earth*; he rules over, tries the cause, and pronounces sentence on all its inhabitants. Heb. xii. 23. Gen. xviii. 25. Christ is called the *Judge*; he is appointed of God to try the state and actions of all men, and to pass the sentence of everlasting happiness or misery upon them. 2 Tim. iv. 1-8. Authority, wisdom, courage, activity, and impartial equity are necessary to qualify one to be a judge. The Jews had ordinary judges both for civil and religious causes. In reforming the nation Jehoshaphat established two classes or courts of judges; one took cognizance of matters pertaining to the Lord, the other of those which belonged to the state. 2 Chron. xix. These judges or **JUDGES**, it is said, were formed into three courts. (1.) The court of three judges, which decided small affairs of loss, gain, restitution, intercalation of months, &c.

and had only power to punish with whipping. Perhaps this was no more than a court of arbitration; each party chose a judge, and the two chosen judges chose a third. The second court consisted of twenty-three judges. This determined matters of great moment relative to men's lives. And the third court, or sanhedrim, consisted of seventy or seventy-two judges. This determined the highest affairs relative to church and state. The high-priest was a kind of supreme judge. No judge was allowed to receive presents, nor to regard men for either poverty or greatness, or to follow a multitude; and all were required to honour them. Exod. xxiii. Deut. xvi. Exod. xxii. 28. No man was to be condemned unheard, nor on the testimony of less than two or three witnesses. John vii. 51. Deut. xvii. 6. The Hebrews had also extraordinary judges, who, being raised up by God on necessary occasions, had a kind of sovereign power. Some of them were immediately called of God, others were elected by the people. Judg. iii. and xi. Nor does it appear that their power extended over all Israel. Perhaps Jephthah did not exercise his power on the west of Jordan, nor Barak his to the east of it. These judges had the sole management of peace and war, and decided causes with an absolute authority. They executed the laws, reformed or protected religion, and punished idolaters and other malefactors; but they levied no taxes, nor had any attendants but what their own revenues could afford; and, in fine, were much the same as the archons of Athens, the dictators of Rome, the suffetes of Carthage, and the governors of Germany, Gaul, and Britain before the Roman invasion. After the death of Joshua and the elders which outlived him, their judges were, Othniel, Ehud, Shamgar, Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, along with Eli and Samuel. As the temple is expressly said to have been founded in the four hundred and eightieth year after the Hebrews came out of Egypt, it is not easy to calculate the time of the judges, so as to correspond herewith; and the difficulty is increased by the statement of Paul that God gave them judges about four hundred and fifty years. 1 Kings i. 1. Acts xiii. 20. But perhaps Paul's expression denotes, not the time of the judges, but the period between the birth of Isaac and the settlement in Canaan, which was 447, or about four hundred and fifty years; or if it relate to the period of the judges, the one hundred and eleven years of servitude must be taken into the account; though, according to the other account in the book of Kings, these years of servitude must be comprehended under the years of the judges, or the deliverances procured by them. And it may be added, that when it is said the land under Othniel had rest forty years, that perhaps means till the fortieth year of their settlement; and under Ehud and Shamgar, eighty years perhaps means no more than till the eightieth year of their settlement. Besides, the years of some of the judges might run into those of their successors; or those of Samuel and Saul were perhaps but forty years between them. Or the four hundred and eighty years may be reckoned thus: from the departure from Egypt to the settlement in Canaan, forty-seven; from thence, during the rests of forty, of eighty, of forty, of forty years under Othniel, Ehud, Barak, Gideon, two hundred; to which add, for the duration of the government of Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, and Eli, one hundred and nine; and for Samuel, Saul, David, and the first four years of Solomon, one hundred and twenty-four; and then we have precisely four hundred and eighty. Or, from the departure from Egypt to the settlement of the Reubenites and Gadites, forty years; from thence to the invasion of the Ammonites, three hundred, Judg. xi. 26; thence to the reign of Saul, thirty-six; and from thence to the building of the temple, eighty-four years; in all four hundred and eighty. After the death of Gideon, two, if not sometimes three, judges ruled at the same time in different places. Probably the book of Judges was written by Samuel, and the book of Ruth written as an appendix thereto. At the close of the second chapter he gives us a summary of the whole. The Jebusites were masters of Jerusalem when it was written, chap. i. 21; the house of God was no more at Shiloh. Chap. xviii. 31. His so often remarking that there was then no king in Israel during the period of that history, insinuates that there was a king in Israel when the penman of this book lived. The mention of the *captivity* of the

land, chap. xviii. 31, seems to point this book to some writer of later date than Samuel; but he might call that judgment on the land under Eli a *captivity*; or that clause might be long after added by Ezra.

JUDGMENT. (1.) Wisdom and prudence, whereby one can judge of what is proper or improper, right or wrong. Jer. x. 24. Isa. xxx. 18. Ps. lxxii. 1. (2.) Strict equality; such as should appear in judging. Luke xi. 42. (3.) The power of judging the world: this God has committed to Christ. John v. 22, and xvi. 8. (4.) The wise separation of men one from another, some to damnation, others for salvation. John ix. 39. (5.) The decision of a judge. 1 Kings iii. 28. (6.) God's purposes, and the execution of them. Rom. xi. 33. (7.) The solemn trial of men at the last day, that the wicked may be condemned, and the righteous appointed to everlasting life. Eccl. xii. 14. Jude 6, 15. (8.) The punishment inflicted for sin. Prov. xxi. 29. Ezek. xxx. 14. Isa. liii. 8. (9.) 'bastisement inflicted on saints. 1 Pet. iv. 17. (10.) The statutes or commandment of God, or what he has decided in his word, particularly in what relates to civil punishments. Ps. xix. 7. Matt. xii. 18. Exod. xxi. 1. (11.) Courts for trying causes. Matt. v. 21. (12.) Controversies to be tried and decided. 1 Cor. vi. 4. (13.) Sentiment, opinion, advice. 1 Cor. i. 10, and vii. 25. *God brings forth men's judgment as the non-day*, when, in his wise and righteous providence, he openly manifests and rewards them according to the goodness and equity of their cause. Ps. xxxvii. 6. *Zion shall be redeemed with judgment*; shall be delivered according to the wisdom and equity of God, and through the infliction of punishment on God's Son. Isa. i. 27. *Christ brings forth judgment to the gentiles*, and sends it forth unto victory, when he effectually reveals the truths of God, fully satisfies his offended justice, and in a way of executing vengeance on Satan and his interests, forms a people to himself. Isa. xlii. 2, 3. Matt. xii. 18, 20. *Now is the judgment of this world come*; now shall the prince of this world be cast out. Now shall God separate multitudes to himself; now shall he bring down their carnal lusts and imaginations; now shall the Jewish nation be punished; now shall Satan be cast out from men's hearts, and lose his authority in the world. John xii. 31. *The Holy Ghost shall convince men of judgment*, because the prince of this world is judged; by dislodging Satan from men's bodies, and casting him out of their hearts, he shall demonstrate Jesus' power and authority, and evince his future appearance to judgment. John xvi. 11. *God's judgments are true and righteous*; his conduct in delivering his people and punishing his enemies corresponds with the predictions and threatenings of his word, and the equity of his nature. Rev. xix. 2.

JULIUS, the centurion of Augustus's band. Into his hands Festus committed Paul to convey him prisoner to Rome. He showed a great regard for that apostle. See PAUL. Acts xxvii.

JUNIA; an early convert to the Christian faith, and of note among the apostles. But whether this person to whom Paul sends his salutation was a man or a woman, and the wife of Andronicus, cannot be determined. Rom. xvi. 7.

JUNIPER; a well-known shrub, whose male flowers are of the amentaceous kind, and consist of many small prickly leaves; the fruit is a roundish fleshy kind of berry; the kernels are angular, and the seed oblong. The leaves are evergreen, and are plain and simple, not unlike those of the cypress. Its appearance is similar to that of the cedar, and it seems some of the Greeks called it by that name. Tournefort mentions five kinds of the juniper. Whether the Hebrew *Rethem* signifies juniper is not altogether certain. So the ancient interpreters Aquila and Jerome indeed render it; but the valuable Syriac translation renders it turpentine-tree; the Chaldaic paraphrase and the great Schultens render it broom. It is certain that a turpentine-tree was fit for Elijah to rest under, and that the fuel it burns very fiercely, 1 Kings xix. 4, 5. Ps. cxx. 4; but whether the root of either it or juniper could be food, I know not; but it is certain broom has sometimes a rape or saw about its root that may be eaten. Job xxx. 4. As coals of juniper or turpentine-tree burn long or fiercely, they are an emblem of terrible calamities here, and of everlasting torments hereafter. Ps. cxx. 4. Calmet thinks *Rethem* signifies any wild shrub.

IVORY, a hard white substance capable of a fine

pollah. It is the tusks of elephants, which are hollow from the base to a certain height, and the cavity is filled up with a marrowy substance mingled with glands. These ivory tusks resemble horns. Ezek. xxvii. 15. Some ivory tusks are from ninety to one hundred and twenty-five pounds weight; and one found in the isle of Sumatra in the East Indies is said to have weighed three hundred and thirty pounds. The ivory of Ceylon and Achem does not become yellow by age. In Russia and other parts of Europe a species of ivory is found buried in the ground; and at Petersburg is a tusk of a hundred and eighty pounds' weight; but whether these be the real teeth of elephants long ago there deposited, or horns of fishes brought thither at the flood, or a kind of substance formed in the earth, we cannot determine. Ivory was anciently very plentiful in Canaan; wardrobes, it seems, were cased with it to prevent the entrance of moths. Ps. xlv. 8. Solomon had a throne made of it. 1 Kings x. 18, 22. Ahab, and some of the Israelitish nobles, had their houses ornamented with it, and their beds made of it. 1 Kings xxii. 39. Amos iii. 15, and vi. 4. At Tyre they sometimes made the seats for the rowers of their ships of it. Ezek. xxvii. 6. In metaphorical language, it represents what is comely, pure, strong, and durable. See БИЛЫ, НЕК.

JUPITER, the great god of the heathens. Perhaps the name is derived from Jao, Jeve, or ЯКОВАН, and *pater*, father. It is certain the Jupiter of the Latins, and Zeus of the Greeks, were as common as Baal in the east. Three Jupiters were principally famous, the son of Æther, the son of Cœlus, but chiefly the son of Saturn. His father is said to have been king of Crete about the time of Moses, or perhaps three hundred years later, and to have endeavoured the destruction of all his children. When Jupiter, who was secretly brought up, came to manhood, he stripped his father of his kingdom, and appears to have been one of the most adulterous and otherwise unclean wretches that ever breathed. The heathens, however, believed he had the government of heaven and earth, and that he gave to his brother Neptune the government of the sea, and to Pluto the government of hell. See NOAH. The Jews appear to have known nothing of Jupiter or Zeus till the time of Alexander the Great. Antiochus Epiphanes placed a statue of Jupiter Olympius in the temple of Jerusalem; another of Jupiter, the defender of strangers, in the Samaritan temple of Gerizim. On account of his gravity and majestic mien, Barnabas was taken for Jupiter at Lystra. Acts xiv. 11, 12.

JUST, or RIGHTEOUS, signifies the rendering to every one his due. God is *just and righteous*; of his own nature he is infallibly disposed to render to himself and to every one of his creatures what is just and equal, agreeable to their nature or according to their deserts, or the deserts of another in their stead. Deut. xxxii. 4. Ps. xi. 7. Christ is *just and righteous*; he is infinitely just and holy as God, perfectly holy and obedient as man, and has fulfilled in our stead the whole demands of the broken covenant of works. 1 Pet. iii. 18. 1 John ii. 1. The saints are *just and righteous*. Through the imputed righteousness of Jesus Christ they are constituted complete fulfillers of the law as a covenant before God as an impartial judge, and in consequence hereof are, by the Spirit of God in them, conformed to God's image and law in their nature and life, and are inclined to do to every one what is just and equal. Rom. i. 17. Luke xxiii. 50. Joseph, the husband of Mary, was a *just man*; not rigid, and averse to do Mary, who he supposed had been unwillingly defiled, any injury in procuring her death. Matt. i. 19. Masters give servants what is *just and equal*, when they are sufficiently compassionate of, kind to, and give them due maintenance and reward for their service. Col. iv. 1.

JUSTICE, RIGHTEOUSNESS, or EQUITY; the giving of every one his due. God's *justice or righteousness* is that essential perfection of his nature whereby he is disposed to render to every one his due; gives creatures laws suited to their nature, and which he originally gives them sufficient strength to perform; and renders to them the due reward of that moral good or evil which is justly charged to their account. Ignorance of this righteousness of God occasions men to go about to establish their own righteousness. Rom. x. 3. God's *righteousness* sometimes may signify his mercy, goodness, and faithfulness. Deut. vi. 25. Isa. xliii. 6. The *righteousness of Jesus Christ* is that equity which he observes

in all his mediatorial work, 2 Tim. iv. 8; particularly his complete fulfilment of the precepts and satisfaction of the penalty of the broken covenant in our stead. Matt. iii. 15. Isa. xlii. 21. It is called the *righteousness of the law*, because it fully answers all its demands. Rom. viii. 4. It is called the *righteousness of, or by, faith*, because it is not fulfilled in our person, but received by faith, as offered in the gospel. Rom. iii. 22, iv. 13, and x. 6. It is called the *righteousness of God*; God the Father devised and exacted it, God the Son fulfilled it, God the Holy Ghost applies it; and it is infinitely worthy of the divine acceptance and reward. Rom. i. 17, and iii. 21. Believers are made the *righteousness of God* in Christ; having his righteousness imputed to them, they are constituted perfectly righteous before God as a judge. 2 Cor. v. 21. Men's *righteousness* is either their universal holiness of nature and life, in conformity to the divine law, 1 Cor. xv. 34; or their justice and equity in their dealings with men, Luke i. 75; or a signal act of obedience to the divine law, Ps. cvi. 31; or their freedom from the guilt of any particular crime, Gen. xxxvii. 26; or the free gifts they give to the poor, Ps. cxii. 9. 2 Cor. viii. 10; or their proof of honesty Gen. xxx. 33. The saints have a threefold righteousness: (1.) The righteousness of their person, as in Christ: this is the Saviour's holiness in human nature; his obedient life, and satisfactory sufferings, imputed to them; of this they glory and boast. Isa. xlv. 24. (2.) The righteousness of their nature and life, as renewed, assisted, and directed by the Spirit of God: this they disclaim in the case of justification; and, as performed by them, count dung and filthy rags before God as a judge. Isa. xlv. 6. Phil. iii. 9. (3.) Their righteousness, or innocence with respect to a particular sin. Ps. vii. 8. This kind of righteousness Job defended too much, to the charging of God with injustice. Job xxxv. 2. They believe *unto righteousness*, and their faith is counted to them for righteousness; by faith they receive Christ's righteousness, and this object of their faith is accounted to them as their justifying righteousness before God. Rom. x. 10, and iv. 3, 5, 9. The Holy Ghost convinces of righteousness; i. e. that we have no righteousness of our own; that Jesus was a righteous person, and has fully completed his mediatorial righteousness for us. John xvi. 10. Righteousness also signifies the reward of righteousness imputed or implanted, or the blessings that flow therefrom. Ps. xxiv. 5. Isa. lviii. 8. Judgment is before God; he attends to equity, wisdom, and prudence in all his conduct. Job xxxv. 14. God enters into judgment when he calls men to account for their conduct, that he may deal with them according to their works. Ps. cxliii. 2. Judgment returns to righteousness when, either by God or men, the wicked are remarkably punished, and the righteous remarkably favoured. Ps. xciv. 15.

JUSTIFY, to sustain, or declare one righteous. It never signifies to render one holy; God or Christ cannot be rendered holy. It is represented as sinful to justify the wicked, or for a man to justify himself; but it could never be sinful to render holy the wicked, or a man's self. Justification is the opposite of condemnation. Prov. xvii. 15. Deut. xxv. 1. Matt. xii. 37. God is justified when the righteousness of his conduct is openly manifested and declared: David's sin justified God; God appeared perfectly righteous in threatening or punishing it; and his confession justified God, as therein he acknowledged God's holiness and righteousness in all that came upon him for it. Ps. li. 4. God justified Christ in accepting his service in our stead, in bringing him from the dead, and giving him glory, as the full evidence of his having fully finished what was required of him as our surety. Isa. i. 8. Christ was justified in the Spirit. By the power of his divine nature, he rose from the grave, as our justified head; and by the miraculous and saving influences of the Holy Ghost, he was manifested to be the righteous Son of God, and the Mediator who had finished the work of righteousness which the Father gave him to do. 1 Tim. iii. 16. God justifies men when he considers them as perfectly righteous in his sight as their judge, freed from the guilt of sin, and accepted into his favour, and entitled to endless felicity. Rom. iii. 24, 26, 40, viii. 33, and v. 9. They are considered as ungodly in themselves. Rom. iv. 5. This justification is founded on no works done or to be done by us; none of these can satisfy the unchanging law of God, and all of them are, in every shape, excluded from the matter of our justifying right

eousness before God. Gal. iii. 10, 12 Rom. iii. 20, 24, 28. Gal. ii. 16. But it springs from the absolutely free grace of God, Tit. iii. 7. Rom. iii. 24; and is founded on the righteousness of Jesus Christ, as fulfilled in our stead, and imputed to our persons, Gal. ii. 16. Rom. iii. 24, and v. 9, 19. Phil. iii. 8, 9. Isa. xlv. 24. Jer. xxiii. 6, and xxxii. 16; and it is by the *faith or knowledge* of Christ, as by faith we receive Jesus' person, righteousness, and a full justification thereby. Gal. iii. 8. Rom. v. 1, iii. 28, and iv. 5. Isa. liii. 11. *Good works* (being the infallible fruits of justification) *justify the saints*; they manifest to their own consciences, and to the world, that they are justified and righteous before God. James ii. 21-25. *Ministers justify many*, or turn them to righteousness; they preach the justifying righteousness of Jesus Christ, that men may receive it; they publish the sentence of justification contained in the gospel, and they absolve men from scandals. Dan. xii. 3. Our justification is through the death and resurrection of Christ; his death, blood, or righteousness is the price

and ground of it, or the very righteousness in which we are sustained righteous before God; and in his resurrection he was justified as our public head, and began to be exalted, that he might give us repentance and remission of sins, Rom. iv. 25, and viii. 34; and it is called *justification of life*, inasmuch as we are therein entitled to eternal life of holiness and happiness; and all the perfections of God are deeply engaged to bestow the same upon us. Rom. v. 16, 18. *Men justify God* when they acknowledge and declare the righteousness of his conduct. Luke viii. 29, 35. *They justify themselves* when they imagine or declare themselves to be blameless in whole or in part. Luke x. 29, and xvi. 15. *They justify others* when they believe or declare them righteous, Deut. xxiv. 1. Prov. xvii. 15; or by a worse practice, show and vindicate them as less guilty than themselves. Ezek. xvi. 51. Jer. iii. 11.

JUT'TAH; a city of the portion of Judah; but whether the same as the city Juda, Luke i. 39, is doubtful. Josh. xv. 55.

## K

KAB; a measure of about ninety-six solid inches, which is about six less than a Scotch pint, and is somewhat more than three pints and a half English wine measure. 2 Kings vi. 25.

KAB'ZEEL, or JECAB'ZEEL, was a city of Judah, it seems, near the west shore of the Dead Sea. Josh. xv. 21; and here Benaiah, the general of Solomon's army, was born. 2 Sam. xxiii. 20.

KA'DESH, Ke'DESH, or KA'DESH-BARNE'A, was a place on the south of Canaan, about twenty-four miles south from Hebron, and on the edge of the wilderness of Paran. It was anciently called *Emishpat*, because there the Canaanites had judged their people near to a well. Gen. xiv. 7. Perhaps it was called *Rithmah*, from the juniper or turpentine-trees, or other shrubs, that grew near to it. Compare Num. xxxiii. 18, with xii. 16, and xiii. 1, and xxxii. 8. Here the Hebrews long sojourned, and from hence Moses sent the spies to view the promised land. Deut. i. 46. Whether this be the Kadesh in the wilderness of Zin where Miriam died is doubtful. Lightfoot is positive it was; and Wells thinks it was not. There was another Kadesh in the lot of Naphtali, which was given to the Gershonites, and made a city of refuge. Josh. xxi. 32, and xxx. 7. Kishon, of the tribe of Issachar, which was also given to the Gershonites, was also called *Kedesh*. 1 Chron. vi. 72.

KAD'MONITES, or EASTERLINGS; a tribe of the Canaanites, who dwelt to the north-east of Canaan, near mount Hermon. Possibly Cadmus, who retired to Bœotia in the time of Joshua or David, was one of them, and his wife Hermoine had her name from Hermon.

KA'NAH; (1.) A river on the south border of the western Manassites; by some thought to be the same as CHERITH, so called from the reeds or canes growing about it; but perhaps it was a different river, and ran westward into the Mediterranean Sea. Josh. xvi. 8, and xvii. 9, 10. (2.) Kanah; a city of the tribe of Asher, and not far from Zidon, Josh. xix. 28; but whether this or another place about four miles north of Nazareth was the *Cana of Galilee* where our Saviour attended at a marriage cannot be certainly determined. Phocas and Maundrel consider it to be the latter, as it was much nearer the residence of Christ's mother. John ii.

KAR KOR, Nobah, and Joghbeah were all cities about the head of the river Arnon, or a little northward from it. Judg. viii. 10.

KE'DAR, a son of Ishmael, and father of the Kedarites, who resided about the south parts of Arabia the Desert, ordinarily in tents, but sometimes in villages, and whose glory and wealth chiefly consisted in their flocks and herds. Sol. Song i. 3. Isa. xlii. 11, and xxi. 16. Here David concealed himself during the persecution of Saul, Ps. cxv. 5; but it is more certain that the inhabitants of Kedar traded with the ancient Syrians in sheep and goats, Ezek. xxvii. 21; and that they were terribly harassed by the Assyrians and Chaldeans in their turn. Isa. xxi. 17. Jer. xlix. 28.

KED'EMAH, the youngest son of Ishmael. He could not be the father of the Kadmonites, as they existed before he was born. Compare Gen. xv. 19, with xxv. 15. His posterity roved about the south-east of Gilead, and perhaps gave name to the city of Kedemoth, near the river Arnon, and given by the Reubenites to the Levites of Merari's family. Deut. ii. 16. Josh. xiii. 18, and xxi. 37.

KEEP; (1.) To hold fast, preserve firmly. 2 Tim. i. 12, 14. (2.) To watch over, protect. Ps. cxxvii. 1. (3.) To save, preserve, deliver. John xvii. 15. (4.) To observe, to put in practice sincerely or perfectly. Ps. cxix. 4. Matt. xix. 17. *God keeps covenant and mercy*: according to the tenor of his covenant, he is ever ready to forgive his people's sins, and to grant free favours to them. 1 Kings viii. 23. *He keeps the door of men's lips*, in preserving them from vain, imprudent, and sinful words. Ps. cxli. 3. *Ministers are keepers of the vineyard*; they watch over and labour in the church, and preserve the truths, ordinances, and members thereof from spiritual injuries. Sol. Song viii. 11. The saints are made slavish *keepers of the vineyard* to the neglect of their own, when, by administering public offices, intermeddling too much with carnal business, or by oppression from the impositions of men, they are made to neglect the due management of their own heart or life. Sol. Song i. 6. *To keep the heart with all diligence* is watchfully to observe its inclinations and motions, that it comply with no temptation, no appearance of evil; and earnestly to study that its whole temper, thoughts, and the words and works proceeding therefrom correspond with the unerring law of God. Prov. iv. 23. *To keep God's word, statutes, or laws* is to believe them firmly as indeed the word of God; to love, esteem, and delight in them; and diligently endeavour to have our whole life exactly conformed thereto. Ps. cxix. 17, 34. *The barren woman keeps house* when she is made to conceive, bring forth, and attend children. Ps. cxix. 9. The arms are called *keepers of the house*, which shake in old age. Eccl. xii. 3.

KEI'LAH; a city belonging to the tribe of Judah. It stood north-west of Hebron, and about sixteen or twenty miles south-west of Jerusalem. Josh. xv. 44. Naham, or Achotnaham, was the prince or chief proprietor of it in the days of Joshua. 1 Chron. iv. 49. David saved it from the inroads of the Philistines during his exile; and yet, had he continued in it, the inhabitants would have ungratefully delivered him up into the hands of Saul. 1 Sam. xxiii. 1-12. In the time of Nehemiah it was a considerable place. Neh. iii. 17, 18. About four hundred years after Christ it was a place of some note.

KEM'UEL, the third son of Nahor, and father of Aram; from him probably sprung the Kamelites, who, Strabo says, dwell on the east of Syria, and westward of the Euphrates. Gen. xxii. 21.

KE'NAH; a town of the eastern Manassites. No-

bab, one of them, took it from the Canaanites and called it after himself. Num. xxxii. 42. It seems that it afterward recovered its ancient name, and is placed by Ptolemy in Decapolis, but by Meseubius in Trachonitis, about four miles from Joghbehah.

**KENITES**; an ancient tribe that resided somewhere in the Desert of Arabia, between the Dead Sea and the Gulf of Elath, if not farther to the north-west. It seems they coalesced with the Midianites: for Jethro, priest of Midian, was a Kenite. Judg. i. 16. Their land was promised to the Hebrews, Gen. xv. 19; but for the sake of Jethro, it seems, they were generally spared, and dwelt mostly in the inaccessible rocks of Arabia. Num. xxiv. 21. Such as dwelt in the south coasts of Canaan seem to have become mingled with the Amalekites, perhaps to elude the ravages of the Philistines; but, at Saul's direction, as he marched to destroy the Amalekites, they separated from them, and returned to the south parts of the lot of Judah. 1 Sam. xv. 6, and xxvii. 10. They were often harassed by their enemies, and at last the Assyrians carried the most of them captive into countries more to the eastward. Num. xxiv. 21. One Rechab, whom we suppose to have descended from Hobab the brother-in-law of Moses, was one of the most considerable chiefs of the Kenites, and gave name to a tribe of them. These Rechabites appear to have been subdivided into three tribes, the Tirathites, the Shimeathites, and the Suchathites; they were proselytes to the Jewish religion, and many of them followed the business of scribes. 1 Chron. ii. 55. Jonadab the son of Rechab, and friend of Jehu, having seen the terrible case of the Jews who lived in cities in the time of Ahab and Jehoram, and perhaps seen some fatal consequences of the drinking of wine, solemnly charged the Rechabites never to drink wine or strong drink, nor to build any houses; but to dwell in tents and feed cattle. This charge they so carefully observed, that when they had fled into Jerusalem in the time of Zedekiah, which was about three hundred years after, and Jeremiah took them into an apartment belonging to the temple and urged them to drink wine, they begged to be excused, that they might not transgress the charge of their ancestor. The Lord declared his high approbation of their obedience, and promised to reward it with the perpetual preservation of their family, whether in the Chaldean captivity or the present dispersion of the Hebrew nation. Jer. xxxv.

**KENIZ/ZITES**; a tribe of the ancient Canaanites, who seem to have resided in the mountains of Judah. Gen. xv. 19.

**KERCHIEFS**, an article of dress used by the false prophets, are thought to have been headtires, or veils bound to the head so as to cover most, if not all, of the face. They make *kerchiefs* on the head of every statue to hunt souls: they put them on the head of the idolatrous statues; or they put them on the head of those they spoke to, as if a divine token of their protection; or it may mean that they blindfolded people with their delusive speeches. Ezek. xiii. 18.

**KERIOTH-HEZ RON** was also called HAZOR, and was a city of the tribe of Judah. Josh. xv. 25. There was another city called Kerioth, in the country of Moab, and which the Assyrians and Chaldeans terribly wasted. Amos ii. 2. Jer. xlviii. 24, 41.

**KE'U RAH**. See ABRAHAM.

**KEY** is often used to denote power, and authority, whereby persons are shut up or set at liberty. Eliakim's *key of the house of David* was power to transact affairs in the kingdom of Judah, as minister of state to Hezekiah the descendant of David. Isa. xlii. 22. Christ has the *key of David*, and openeth and no man shutteth, and shutteth and no man openeth; has full power and authority to admit or exclude men from the church or from heaven, and to open or shut men's hearts, and to open up or seal the oracles of God, as he pleaseth. Rev. iii. 7. He hath the *keys of the bottomless pit*; the *keys of hell and death*; hath power and authority to permit or restrain Satan and his agents as he pleaseth; and to save from or condemn to death and hell as seemeth good in his sight. Rev. xx. 1, and i. 18. Ability and authority to explain the Scriptures to men are called *the key of knowledge*. Luke xi. 52. The *keys of the kingdom of heaven* are power and authority to preach the gospel, and administer the sacraments, and to exercise government and discipline, that men may be admitted to or excluded

from the church, as is proper. Matt. xvi. 19. The *key of the bottomless pit* given to the fallen star is power and authority permitted by God to Antichrist and Mahomet to send forth and employ the policy and legions of hell, to assist them in their delusive projects. Rom. ix. 1.

**KICK**; a metaphor taken from a fed horse, or like animal, kicking with his heels at his owner when he gives him provision, pricks him forward, or the like. To *kick against God* is wantonly and stubbornly to rebel against him, and make his benefits an occasion of rebelling against him. Deut. xxxii. 15. To *kick at his sacrifice* is wantonly to profane and abuse it in contempt and hatred of him. 1 Sam. ii. 19. It was hard for Paul to *kick against the pricks*; it was not only without success, but infinitely absurd and hazardous wantonly and outrageously to rebel against the Almighty God, to the pricking, tormenting, and ruining of his own soul. Acts ix. 5.

**KID**; a young goat, very often used in sin-offerings; and represented Jesus as in the likeness of sinful flesh, and through weakness crucified to make atonement for our sin. Num. vii. xv. xxviii. xxix. Kids were sometimes given in presents, and their flesh was esteemed a delicious dish, but was never to be boiled in its mother's milk, as that would have been an appearance of cruelty, and an imitation of heathen superstition. Gen. xxxviii. 17. Judg. x. 1. 1 Sam. xvi. 20. Judg. vi. 19, and xiii. 19. Gen. xxvii. 9. Exod. xxiii. 19, and xxxiv. 26. In allusion to which it is said, *Thou never gavest me a kid to make merry with my friends*; thou never gavest me any distinguished token of thy favour, or such a delightful experience of thy redeeming goodness, as I might mention to the great joy of my friends. Luke xv. 25. Saints, harmless, tender, weak, somewhat comely in their conversation, but still polluted with sad remains of corruption, are called *kids*. Sol. Song i. 8. See FLOCK.

**KIDNEYS**; (1.) Inward parts of some animals. Lev. iii. 4. (2.) The kernel or substantial parts of grains of wheat. Deut. xxxii. 14. (3.) The inmost powers, thoughts, and desires of the soul, and which are sometimes called *reins*. Ps. vi. 7.

**KID'RON, or CU'DRON**; a brook which runs south-eastward, along the east side of Jerusalem, through what is called the valley of Jehoshaphat, or valley of the son of Hinnom. It runs along the west side of the mount of Olives, between it and the city, and then runs south-eastward into the Dead Sea. David crossed it in his escape from Absalom, and Jesus in his way to the garden of Gethsemane. 2 Sam. xv. 23. John xviii. 1. The brook Kidron, though it receives all the rivulets about Jerusalem, is generally but small, and sometimes dry; but amid sudden and heavy rains, it swells exceedingly and runs with great violence; and on such occasions carries off the filth of the city, which, by the common sewers, is carried into it. The valley through which this brook runs for about twelve miles is considerably unsightly. About the west end of it, Asa, Hezekiah, and Josiah burnt the idols of their apostate predecessors. 1 Kings xv. 3. 2 Chron. xxix. 16. 2 Kings xxxiii. 3.

**KILL**; **SAY**. God kills men, not only with natural, but with spiritual and eternal death. Rev. ii. 23. Matt. x. 28. The *killing* of wisdom's beasts, of God's oxen, fatlings, or fatted calf, signifies the whole sufferings and death of our Saviour, to render him a fit Redeemer of and provision for our souls. Prov. ix. 2. Matt. xxii. 4. Luke xv. 27. The saints are *killed* all day long when they are grievously oppressed and persecuted. Ps. xlii. 22. Rom. viii. 36. The *killing* of Christ's witnesses by Antichrist includes not only the murder of their bodies, but, I think, chiefly the seduction of Protestants from their holy profession and zeal for God. Rev. xi. 7. To *kill with the sword* includes all kinds of violent deaths. Rev. xiii. 10. Not only the wrath and jealousy of God, but a man's own wrath and envy *kill* him; they waste the vital spirit; and prompt him to such rash and wicked things as hasten his death. Job v. 2. God *slays men by the words of his mouth* when he denounces and executes his destructive judgments upon them. Hos. vi. 3. The *letter*, or covenant of works, *killeth*; it is the strength of sin, and condemns men to death, spiritual, temporal, and eternal. The *letter*, or external part of ceremonies, without regard to the gospel-signification, *killed* men and hindered them from Christ and salvation, and cleaving



thereto, hastened ruin on the Jewish nation. The letter, or unsanctified head-knowledge of divine truth, kills; it encourageth pride, and makes men esteem themselves, and condemn Christ, and, to their own ruin, refuse the offers of the gospel. 2 Cor. iii. 6. The desire of the slothful kills them; their delight in ease hurts their constitution, and exposes them to great straits and poverty; or their desire after things for which they care not to labour leads them to methods that bring them to an unhappy end. Prov. xxi. 25. Sin slays men when the prevalence of its reigning power, and the apprehension of its guilt, render them worse, and undo all their hopes of felicity. Rom. vii. 11. The Hebrews *slaying children in the valleys* signifies their offering them in sacrifice to Moloch, or other idols, in the valley of the son of Hinnom, or other concealed places. Isa. lvii. 5.

**KIND**; (1.) A sort. Gen. i. 11, and viii. 19. (2.) Courteous, loving, and ready to do good offices. Luke vi. 35. 1 Cor. xiii. 4. 2 Chron. x. 7. The Hebrews' *kindness of youth, and love of espousals*, denote God's ancient favours to them, and their zealous profession of regard and obedience to God in the wilderness, as they had passed the Red Sea and came to mount Sinai. Jer. ii. 2.

**KINDLE**; (1.) To cause to burn; to stir up strife, anger, judgments, compassion. Prov. xxvi. 21. Ps. ii. 12. Ezek. xx. 48. Hos. xi. 8.

**KINDRED**; a number of people related to one another by blood or marriage. The *kindreds of the earth* that shall mourn at Christ's second appearing are the vast multitudes of wicked and worldly men. Rev. i. 7. The *kindreds* over which Antichrist rules are vast multitudes of different nations, sexes, and conditions. Rev. xiii. 7, and xi. 9. God's New Testament people are gathered out of every *kindred*, and tongue, and people, and nation; they are of many different nations, families, languages, and conditions. Rev. v. 9, and vii. 9.

**KING**; a chief ruler of a tribe or nation. At first the power of kings was of very limited extent, sometimes over but one city or large village. Benhadad had thirty-two kings subject to him. 1 Kings x. 1-16. In Canaan, Adonibezek conquered seventy kings, and made them eat bread under his table; Joshua conquered thirty-one. Judg. i. 7. Josh. xii. Nimrod of Babylon was the first king of whom we read; but soon after, we find kings in Egypt, Persia, Canaan, Edom, &c. Gen. x. 10, xiii. xiv. xx, and xxvi. After the Hebrews were formed into a separate nation, God was properly their *king*; he gave them their civil laws; and by the Urim and Thummim, and by the prophets, or by visions, was his mind declared to them. Moses, who is called *king in Jeshurun*, or the upright people, as well as Joshua, and the judges, were but the deputies of Heaven, and had no legislative power. After the Hebrews had been under this government for about three hundred and ninety-six years, they, pretending that Samuel's sons behaved unjustly, begged to have a king like the nations around. As God had hinted to Moses that the Hebrews should have kings chosen from among their brethren, and required them to write each for himself a copy of the law, and observe the same in their whole conduct, and prohibited them to multiply horses, wives, or treasures,—it seems their desire of a king was not sinful in itself, but only in its manner; as it implied a weariness of the divine government, and in its end to be like the nations around. After laying before them the manner in which most of the kings they should have would oppress them, seizing their fields, crops, sons, and daughters at pleasure; God gave them king Saul in his anger, and afterward cut him off in his wrath. Hos. xiii. 11. After this their theocracy was in a languishing condition, and their king's power resembled the power of kings in our own times.

Besides Saul, David, and Solomon, their general sovereigns, the tribe of Judah was governed by Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athalia, Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Ammon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, twenty in all; and the ten tribes by Ishbosheth, Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Joram, Jehu, Jehoahaz, Joash, Jeroboam, Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea, twenty in all. After their return from Babylon, the Hebrews had no

kings of their own for about four hundred years, but had their own deputy-governors under the Persians or Greeks. After that Hircanus, Aristobulus, Janneus, and his sons Hircanus and Aristobulus, all high-priests, ruled with supreme power. After these, Herod the Great, Archelaus, Herod Agrippa, and Agrippa his son, were kings tributary to the Romans; the last had scarcely any power at all, but to manage the affairs of the temple. The two books containing the history of the Hebrew kings for about four hundred and fifty-six years, from the death of David to the release of Jehoiachin, seem to have been written at separate times, by Abijah the Shilonite, Iddo the seer, Isaiah, &c., and to have been formed into one work by Jeremiah or Ezra. The joint reign of some kings, the father with the son, the reckoning of the same year to the deceased king and to his successor, and the inter-regions that happened before the settlement of some kings, as before the reign of Omri, Zachariah, and Hoshea, kings of Israel, and before the reign of Azariah and Judah, render it sometimes difficult to fix the dates in this book.

God is *a King*, and King of nations: with great wisdom and power he governs and protects all things in heaven and earth. Ps. xlv. 4. Christ is a *King*; *King of kings*; *Lord of lords*; and *King of saints*. By his Father's appointment, he subdues, governs, and defends his church: and hath all power in heaven and earth given him for the promoting of her welfare; he restrains and conquers her enemies; and at the last day, he will pass an irreversible sentence of judgment on the whole world. Ps. ii. 6, and xlv. 1. Matt. xxv. 34. Rev. xvii. 14, and xix. 16. The *king that reigned in righteousness, and princes that ruled in judgment*, were Hezekiah and his governors, and Christ and his apostles and ministers. Isa. xxxii. 1. *Saints are kings*; they have the kingdom of God within them; they are heirs of the kingdom of glory; they war against and conquer sin, Satan, and the world; they rule their own spirits, and govern their bodies, and have no small influence on God's government of nations and churches. Rev. i. 6, and v. 10, and xx. 4. *Leviathan is king* over all the children of pride, or fierce-looking monsters; in strength or bulk he exceeds all the animals. Job xli. 34. *Four kings, and king of the north and south*, Dan. ix. See PERSIANS and GREEKS.

**KINGDOM**; (1.) The country or countries subject to one king. Deut. iii. 4. (2.) The power of acting as king, or of supreme administration. 1 Sam. xviii. 8, and xx. 31. God's universal dominion over all things is called his *kingdom*; by this he preserves, protects, gives laws to, and regulates all his creatures, and can dispense favours or judgments as he pleaseth. 1 Chron. xxix. 11. Ps. cxlv. 12.

The visible church, especially under the New Testament, is called a *kingdom*; Christ and his Father rule in it, and maintain order, safety, and happiness therein. It is called the *kingdom of heaven*; it is of a heavenly origin, has a heavenly governor and laws, and is erected to render multitudes fit for heaven. Matt. iii. 2, 5, 19, 20, and xiii. 47, and xvi. 18. Col. i. 13. The saints' new-covenant state, and the work of saving grace in their hearts, are called the *kingdom* of God and the *kingdom* of heaven. In it God erects his throne in their hearts, gives laws and privileges to them; renders them heavenly-minded, and meet to enter the heavenly glory. Matt. vi. 33, and xiii. 31. Luke xvii. 20, 21. The state of glory in heaven is called a *kingdom*. How great is its glory, happiness, and order! How ready the obedience of all the unnumbered subjects of God, and the Lamb therein. Matt. v. 10. Luke xxii. 16. 1 Cor. vi. 9. The Hebrew nation and the saints are a *kingdom of priests*; they were, or are, a numerous and honoured body, who have access to offer up sacrifices, prayer, praise, and good works acceptable to God through Jesus Christ. Exod. xix. 6. 1 Pet. ii. 9. Heathenish and popish nations, are called the *kingdoms of this world*; their ends, maxims, and manner of government are carnal and earthly. Rev. xi. 15.

**KINSMAN**. See REDREMER.

**KIR**, KIRRE'S, KIRHA'RESH, KIRHA'RESHESH, a principal city of the Moabites, ravaged by the Hebrews under Jehoram, 2 Kings iii. 25; and long after ruined by the Assyrians, and by the Chaldeans. Isa. xv. 1, and xvi. 7, 11. Jer. xlviii. 31. (2.) **KIR**, a place in Media, whither the Syrians and part of the Hebrews were carried captive by the Assyrians, and part of the



inhabitants of which served in Sennacherib's army against Judah. 2 Kings xvi. 19. Amos i. 5, and ix. 7. Isa. xxii. 6.

**KIR JATH-A'IM**, or *double city*; a city on the east of Jordan, about ten miles west of Medeba. It seems to have been built before Chedorlaomer's ravages. Gen. xiv. 15. Probably Sihon took it from the Moabites, and Moses took it from him, and gave it to the Reubenites; but the Moabites long after retook it. It was destroyed by the Chaldeans, but was rebuilt; and about four hundred years after Christ it was called Karatha. Num. xxxii. 37. Jer. xlviii. 1, 23. (2.) **KIRJATHAIM**, or **KARTAN**, in the tribe of Naphtali, and given to the Levites. Josh. xxi. 32. 1 Chron. vi. 76.

**KIR JATH-A'RIM**, **KIR JATH-JE'ARIM**, **KIRJATH-BA'AL**, or **BA'ALAH**; a city of Judah, situated in or near to a wood about nine or ten miles north-west of Jerusalem. It was one of the cities of the Gibeonites. Here the ark of God continued for perhaps about eighty or ninety years after it came back from the land of the Philistines. Josh. ix. 17, and xv. 9, 60. 1 Sam. vii. 1. 1 Chron. xlii.

**KI'SHON**, probably the same with Ptolemy's Pagida; a river that is said to take its rise in the valley of Jezreel, and run almost straight westward into the Mediterranean Sea, by the port of Acco. Dr. Shaw, however, denies that its source is so far east as some make it; and affirms, that rising near mount Carmel, it runs north-west till it enters the sea. It has a multitude of turnings, in the manner of Forth near Stirling. As a multitude of rivulets fall into it from the adjacent hills, it swells exceedingly in the time of rain. About the east end of it, Jabin's army was routed, and multitudes of them were carried down by the swelling current of this river. It was called *ancient*, because it seems it had been early famed on some account. Judg. v. 21. Ps. lxxxiii. 9. The city Kedesh, or Kadesh, was called Kishon, or Kishion, probably because it stood on the bank of this river, or had its streets *winding* hither and thither. Josh. xix. 20, and xxi. 28, with 1 Chron. vi. 72.

**KISS** is used as a token of affection to a friend, or of reverence and subjection to a superior. Gen. xxvii. 26, 27. 1 Sam. xx. 41, and x. 1. At their meetings for religious worship, the primitive Christians seem to have been wont to *kiss* one another. This the Scripture requires to be a *holy kiss*, and a *kiss of charity*, i. e. proceeding from a pure heart, and the most Christian and chaste affection, Rom. xvi. 16. 1 Pet. v. 14; but as this kiss and the love-feasts began to be early abused to promote unchastity or disorder, they were laid aside. Kissing has been often abused to cover treachery; as by Judas and Joab. 2 Sam. xx. 9. Matt. xxvi. 49. To pretend affection; as by Absalom. 2 Sam. xv. 5. To excite unchaste inclinations; as by the harlot. Prov. vii. 13. Also to express idolatrous reverence to an idol; either by kissing the idol itself, or by kissing of the hand and directing it towards the idol. Hos. xlii. 2. 1 Kings xix. 18. Job xxxi. 27. Every man shall *kiss* his lips that giveth a right answer; i. e. shall love and reverence him who bears a proper testimony, or gives a right decision in an affair. Prov. xxiv. 26. The *kisses of Christ's mouth* are the sensible, familiar, and frequently-repeated applications of his love, by his word and Spirit; these testify his friendship and affection, and encourage and draw out our hearts to him. Sol. Song i. 2. The saints' *kissing of Christ*, or *kissing him without*, denotes their receiving of him by faith, their submission to him, their public profession and adoring of him. Ps. ii. 12. Sol. Song viii. 1. *Righteousness and peace kiss each other*; the justice of God, through the imputed righteousness of Christ, kindly promotes our peace with God and with one another. Ps. lxxxv. 10.

**KITE**. See **VULTURE**.

**KIT'TIM**. See **CHITTIM**.

**KNEE** not only signifies that part of the body so called, but the whole body, a part being put for the whole. Ps. cix. 24. Also for persons; so, *weak and feeble knees* denote weak and disconsolate persons. Job iv. 4. Heb. xii. 12. Isa. xxxv. 3. To *bow the knee* to one imports adoration of or prayer to him, 1 Kings xix. 18. Eph. iii. 14; or to reverence and be in subjection to him. Gen. xli. 43. Phil. ii. 10. To bring up, or *dandle on the knees*, is affectionately to nourish, as a mother does her own child. Gen. xxx. 3, and i. 23. Isa. lxi. 12. The *smiting of the knees* one against another is ex-

pressive of extraordinary terror and amazement. Dan. v. 6.

**KNIFE**. To put a *knife* to our throat at the table of the churl is carefully to restrain our appetite, as if we were in the utmost hazard of eating too much. Prov. xxiii. 2. The *knives* used in killing and cutting the sacrifices might represent Pilate, Herod, and other instruments of our Saviour's death. Ezra i. 9.

**KNOCK**. Jesus *knocks* at the door of our heart; by his word, Spirit, and providence he awakens, invites, and urges us to receive himself as the free gift of God, and Saviour come to seek and save that which is lost. Rev. iii. 20. Sol. Song v. 2. Our *knocking* at his door of mercy is fervent and frequent prayer for his distinguished presence and favours. Matt. vii. 7, 8. Luke xi. 10.

**KNOW**; (1.) To understand; to perceive. Ruth iii. 11. (2.) To have the experience of. 2 Cor. v. 21. (3.) To acknowledge, to take particular notice, to approve, delight in, and show distinguished regard to. Isa. lv. 5. 1 Cor. viii. 3. John x. 27. Amos iii. 2. Gen. xxxix. 6. 1 Thess. v. 12. (4.) To make known, and see discovered. 1 Cor. ii. 2. (5.) To have carnal dealing with. Gen. iv. 1, and xix. 5. Judg. xix. 22. *I know nothing by myself*; I am not conscious of any allowed wickedness. 2 Cor. iv. 4. *We make known* our requests unto God when, directed by his Spirit, we express the desires of our hearts in prayer to him. Phil. iv. 6. *He that perverteth his way is known* when God exposes him to shame and punishment on account of it. Prov. x. 9.

**KNOWLEDGE**; (1.) The infinite understanding of God, by which he perfectly perceives and comprehends himself, and all things possible of real. 1 Sam. ii. 3. (2.) A speculative knowledge, by which a man has a merely rational perception of things natural or divine, without any faith in or love to God produced or strengthened by it. 1 Cor. viii. 1. Rom. i. 21. Eccl. i. 18. (3.) A spiritual reception of divine things, by which, through the instruction of God's word and Spirit, we not only perceive, but are powerfully and sweetly disposed to believe in and love God in Christ as our God. 2 Cor. vii. 6. John xvii. 3. (4.) The supernatural gift of interpreting dreams, explaining hard passages of Scripture, or foreseeing things to come. Dan. v. 12. 1 Cor. xiii. 2. (5.) Spiritual prudence, and gracious experience in the ways of God. Prov. xxviii. 2. (6.) The perfect and immediate views of the glory of God in heaven; in this we *know God as we are known*: apprehend his existence, and glorious excellences and work, without any mistake. 1 Cor. xiii. 12. (7.) Instruction by which knowledge is communicated. Prov. xxii. 17. (8.) Faith is called *knowledge*, as it supposes knowledge, and is an apprehending of things invisible, on the testimony of God. Isa. liii. 11. But this text may also mean, that by the Redeemer's infinitely skilful fulfilment of his work, he shall justify many. Saints are enriched with *all knowledge*; they are made wise unto salvation, and know every thing important concerning it. Rom. xv. 14. 1 Cor. i. 5. 1 John ii. 20. *Through knowledge the just shall be delivered*; i. e. by the infinite wisdom of God, and by means of their faith, spiritual knowledge, and prudence they shall avoid trouble, or get out of it. Prov. xi. 9.

**KO'HATH**; the second son of Levi, and father of Amram, Izhar, Hebron, and Uzziel. From him, by Aaron the son of Amram, sprung the Hebrew priests. The rest of his family at their departure from Egypt, were eight thousand six hundred males, two thousand seven hundred and fifty of whom were fit for service. Under Elzaphan the son of Uzziel, they pitched on the south side of the tabernacle; and they marched after the host of Reuben. Their business was to carry on their shoulders the ark and other sacred utensils of the tabernacle; but were not, under pain of death, allowed to look at any of these, except perhaps the brazen laver. Exod. vi. 16-25. Num. iii. iv, and x. 21. Besides the thirteen cities of the priests, the Kohathites had, from the Ephraimites, Shechem, Gezer, Kibzaim, or Joknean, and Bethoron; from the Danites, Elthekeh, Gibbethon, Aijalon, and Gathrimmon; from the western Manassites, Tannach and Gathrimmon, which either were the same, or afterward exchanged for Aner and Ibleam. Josh. xxi. 20-26. 1 Chron. vi. 66-70. In the days of David, Shebuel, Rehabiah, Jeriah, and Micah were the chief of the Kohathites; and Shebuel and Rehabiah, descendants of Moses, had the charge of the sacred treasures. Four thousand four hundred of the descendants of Hebron, and sundry of the Izharites, were

officers on the east and west of Jordan, in affairs civil and sacred. 1 Chron. xxiii. 12-20, and xxvi. 23-32.

**KORAH**, **CO'RAH**, **CORÉ**; the cousin of Moses, son of Izhar, and father of Assir, Elkanah, and Abiasaph. Envying the authority of Moses and Aaron, Korah, together with Dathan and Abiram, sons of Eliab, and On the son of Peleth, chief men of the Reubenites, with two hundred and fifty other chiefs of the congregation, formed a party against them. It seems On deserted them, but the rest stuck in a body. They haughtily upbraided Moses and Aaron, as taking too much upon them, since the whole congregation were sacred to God. Moses replied that they were too arrogant, to find fault with the prescriptions of God, and that to-morrow the Lord would show whom he allowed to officiate in the high-priesthood. He advised Korah, and his two hundred and fifty accomplices, to appear with their censers full of incense on that occasion, to stand the trial. They did so, and put sacred fire into their censers. They also convened a great body of the people to rail on Moses and Aaron, at least to witness God's acceptance of their incense. From a bright cloud hovering

over the tabernacle, God ordered Moses and Aaron to separate themselves from the assembly, that he might destroy them in an instant. Moses and Aaron prayed that he would not destroy the whole congregation for the sin of a few who had stirred them up. The Lord granted their request, and directed them to order the congregation to flee as fast as they could from the tents of Korah, Dathan, and Abiram. They had scarce retired, when the earth, according to Moses' prediction, opened her mouth and swallowed them up alive, and all their tents and families. Meanwhile, a fire from God consumed the two hundred and fifty men that offered incense along with Korah. It seems the sons of Korah detested their father's arrogance, and were perhaps miraculously preserved, and continued in their sacred office. Their descendants were Samuel, Heman, and others, sacred musicians in the time of David; and to them were eleven of the Psalms, viz. Ps. xlii. xliii. xlv. xlii. xlvii. xlviii. xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii. delivered to be set to music. Exod. vi. 24. Num. xvi. and xxvi. 9, 11. 1 Chron. vi. 33-38, and xxv. Some of them were porters to the temple. Chap. xxvi.

## L

**LA'BAN**, the son of Bethuel, the brother of Rebekah, and father of Leah and Rachel. He appears to have been of a very active mind, and to have had considerable power in his father's lifetime; but he was an idolater, and a most covetous and deceitful man. See ELIEZER and JACOB.

**LABOUR**. (1.) Diligent care and pains; and so the diligent and hard work of the ministry is called *labour*, and ministers *labourers*; and travelling is called *labour*. Prov. xiv. 23. Eccl. i. 3. 1 Thess. v. 12. 1 Tim. v. 17. Josh. vii. 3. (2.) The pangs of a woman in child-birth. Gen. xxxv. 16, 17. (3.) The fruit or effect of labour and diligence. Exod. xxiii. 16. Eccl. ii. 10, 11. Hab. iii. 17. (4.) The evil of sin and misery, and the painful service of God. Rev. xiv. 13. The *labour* of saints and ministers includes both their obedience and suffering. 2 Cor. v. 9. To *labour in the Lord* is, in a state of union to the Lord Jesus, and deriving strength from him, to be earnestly employed in his service, whether of preaching the gospel, supporting such as do it, privately instructing others, or caring for the poor. 1 Thess. v. 12. Rom. xvi. 12. Christ's *hiring labourers* into his vineyard, at the third, sixth, and eleventh hours, signifies his calling men effectually in very different periods of life; in early, middle, declining, or decrepit age, or in different periods of times under the Old Testament, in the apostolic, or in the millennial age, or in the different periods of John Baptist, Christ, and his apostles' ministrations. Matt. xx. 1-16.

**LA'CHISH**; a city of Judah, about twenty miles south-east of Jerusalem, and seven south-west of Eleutheropolis. The king of it was one of the assistants of Adonizedek against the Gibeonites, and had his kingdom destroyed by Joshua. Josh. x. 5, 32, xii. 11, and xv. 39. Rehoboam fortified it. Amaziah fled to it when his servants conspired against him. 2 Chron. xi. 9. 2 Kings xiv. 19. As it had been most early or most eminently involved in idolatry, the inhabitants are ironically warned to flee off whenever Sennacherib invaded Judea, Mic. i. 13. When he came, he besieged it with his whole force, and hence he directed his threatening letter to Hezekiah; but whether Lachish was taken, or whether Sennacherib raised the siege to take 'Libnah, before Tirhakah should come up with his Ethiopian troops, we know not. 2 Kings xviii. 17, and xix. 8. 2 Chron. xxxvi. 9. Isa. xxxvi. 2, and xxxvii. 8. It is certain that Nebuchadnezzar took and demolished it, Jer. xxxiv. 7; but it was afterward rebuilt, and was a place of some note about four hundred years after Christ.

**LADE**. Men are said to be *laden* when oppressed with grievous taxes and hard servitude, 1 Kings xii. 11; or oppressed with burdensome ceremonies and traditions, Luke xi. 46; or oppressed with the guilt and the care of getting or keeping ill-gotten wealth, Hab. ii. 6; or when under the guilt and power of much sin, Isa. i. 4. 2 Tim. iii. 6; or when under the guilt

and power of sin, and also under trouble outward or inward. Matt. xi. 28.

**LADY**. See **LORD**.

**LA ISH**, or **LA'SHEM**. See **DAN**.

**LAKE**; a large pool of standing water; such as the lake of Merom, Genesareth, Sodom, &c. See **JORDAN**; **SEA**. Hell is called a *lake burning with fire and brimstone*, to represent the terrible, tormenting, and lasting nature of its flame. Rev. xix. 20, and xx. 10-15.

**LAMB**. See **SHEEP**.

**LAME**; maimed, or enfeebled in the limbs. 2 Sam. iv. 4. *Lameness* disqualified from officiating in the priesthood, or for being offered in sacrifice. Did not this intimate, that in Jesus, our great Priest and Sacrifice, there is no want of ability to perform his work, and no predisposition to be turned out of the way? Lev. xxi. 18. Deut. xv. 21. Persons weak in body, or in their intellect and grace, and halting between different opinions, are called *lame*. Isa. xxxiii. 23. Heb. xii. 13.

**LA'MECH**; a descendant of Cain by Methuselah. He is stated to be the first who married more wives than one; his wives were Adah and Zillah. One day, he with a solemn air told them that he had slain, or could slay, a man to or in his wounding, and a young man to or in his hurt; and that if Cain should be avenged sevenfold, Lamech should be seventy times sevenfold. The meaning of this speech is not agreed on. Some think, that in ignorance he slew Cain, who was hid in a bush, mistaking him for a wild beast, and afterward slew his own son 'Tubal-cain, for directing him to shoot at that bush: others think, he had slain two godly persons: and that the name of 'Tubal-cain, his son, imported his daring resolution to defy the vengeance of Heaven, and bring back Cain to his native soil. Perhaps rather he meant no more than to threaten his unruly wives with some dreadful mischief, if they were not duly submissive; boasting that he was able to slay a man suppose he were wounded; and threatening, that if the murderer of Cain, who killed his brother, was to be seven-fold punished of God, they might expect that the murderer of Lamech, who had killed nobody, should be seventy times more punished.

By Adah Lamech had two sons; Jabel, who first invented dwelling in tents, and roving about with herds of cattle; and Jubal, who was the first inventor of music on harps and organs. By Zillah he had 'Tubal-cain, the first inventor of foundry and smith-work, and is supposed to be the Vulcan, or god of smiths, among the heathen; and a daughter called Naamah, or the *comely one*, who is perhaps the most ancient Venus of the pagans. Gen. iv. 18-24.

(2.) Lamech the son of Methuselah, and father of Noah, who lived seven hundred and seventy-seven years, and died five years before the flood. Gen. v. 25-31. 1 Chron. i. 3. Luke iii. 36.

**LAMENT.** See **MOURN.**

**LAMPS**; a kind of lights made with oil, in a vessel; they were ordinarily placed on a high stand, or candlestick, which stood on the ground. Perhaps those used by Gideon and his soldiers were a kind of *torches* of old linen rags wrapped about a piece of iron or potters' earth, and from time to time moistened with oil. Judg. vii. 20. It seems that Nineveh was taken in the night, when the enemy needed *torches* to illuminate their chariots. Nah. ii. 3, 4. Successors are called a *lamp*, because they increase or continue the glory of their predecessors. 1 Kings xv. 4. Ps. cxxxii. 17. The governors of Judah are like a *torch* in a *sheaf*, amid their enemies; the Maccabees, and their successors for about one hundred years, were noted destroyers of the Syro-grecians, Arabians, Edomites, Philistines, and others; and in the beginning of the millennium, their governors shall still more signally cut off their foes. Zech. xii. 6. The *burning lamp* issuing out of a smoking furnace, that passed between the pieces of Abraham's divided pieces of animals, imported the peculiar presence of God with the Hebrews in their Egyptian bondage, and that their salvation from thence should at last be gloriously effected. Gen. xv. 17. God is likened to a *lamp*; he enlightens, comforts, and honours his people. 2 Sam. xxii. 29. The *seven lamps* of the golden candlestick figured out Jesus and his church, as possessed of the fulness of the Holy Ghost, and of divine oracles and knowledge. Exod. xxv. 37. The Holy Ghost is likened to *seven lamps of fire* burning before God's throne, to mark the instructive, comforting, heart-warming, and sin-destroying nature of his influence. Rev. iv. 5. The *seven lamps* of the golden candlestick in Zechariah's vision, which received their oil from the bowl or fountain, by pipes, are a sufficient number of ministers, deriving their light, comfort, gifts, and grace from Jesus, by the pipes of ordinances, reading the Scriptures, meditation, prayer, and by faith. Zech. iv. 2. Christ's eyes of infinite knowledge, and of discovered affection or wrath, are as *lamps of fire*, most penetrating and pure, and yet how terrible to his enemies? Dan. x. 6. The word of God is a *lamp and light*; it discovers manifold mysteries; it directs men's course, and comforts their hearts amid the darkness of this world. Ps. cxix. 105. The *lamp* ordained for God's anointed is either Jesus, who is the light of the world, and the continued honour of David's family; or it is the gospel, which from age to age maintains the fame and honour of our Redeemer in the world. Ps. cxxxii. 17. A profession of religion is called a *lamp*; it renders men shining and useful, and instructors of others. Matt. xxv. 3, 4. Prosperity is a *lamp*; it renders men cheerful, noted, and glorious. Prov. xiii. 9, and xx. 20. See **CANDLE**, **FIRE**, **LIGHT**. The salvation of the church from her troubles is likened to a *burning lamp*; it is bright and visible, and its effects are instructive and comforting. Isa. lxiii. 1.

**LANCE**; a spear: but the word *child* is translated a *target* in 1 Sam. xii. 6.

**LANCETS**; javelins, short spears. 1 Kings xviii. 28.

**LAUNCH**; to put from the shore into the sea. Luke vii. 22.

**LAND.** (1.) The whole continent of the earth, as distinguished from the sea. Matt. xxiii. 5. (2.) A particular country, especially parts of it which are fit to be ploughed. Matt. ix. 26. Gen. xxvi. 12. Acts iv. 37. Matt. xix. 29. (3.) The inhabitants of a country. Isa. xxxvii. 11. Canaan is called *Immanuel's land*, or the Lord's land. It enjoyed the peculiar care, protection, presence, and ordinances of the Redeemer, and in it he long dwelt in our nature. Isa. viii. 8. It was a *land of promise*, as given by promise to Abraham and his seed. Heb. xi. 9. It was a *land of uprightness*; as there men having the oracles of God ought to have behaved uprightly towards God and man. Isa. xxvi. 10. It is called a *land of unwalled villages*, as, it seems, the Jews at their return, in the beginning of the millennium, will not fortify their cities. Ezek. xxxviii. 11. Egypt is called a *land of trouble and anguish*, because there the Hebrews were exceedingly distressed, and it has long been a scene of terrible calamities. Isa. xxx. 6. Babylon was a *land of graven images*; because idolatry mightily prevailed in it. Jer. i. 38. The *land of the living* is this world, wherein men are before death, and the heavenly state where no death ever enters. Ps. cxvi. 9, and xxvii. 13. The grave is the *land of darkness and of the shadow of death*, Job x. 21,

23; and of *forgetfulness*, as men are soon forgotten after they are buried. Ps. lxxxviii. 13.

**LANES**; narrow avenues in a city, where poor people generally dwell, Luke xiv. 21.

**LANGUAGE**; a set of words made use of by the people of any particular country or countries to express their thoughts. No doubt God at first inspired men with language. Without supposing this, we see not how they could so early converse with God; or the man converse with his wife. While men lived so long, and applied only to the more simple methods of life, as before the flood, their ideas were few, and their language was easily preserved without alteration. For some time after the flood, mankind were still of one language and speech; but what it was is not so readily agreed. If we believe, with Shuckford, that Noah went almost directly eastward to China, we should conclude that the Chinese language, which is but simple, and its original words very few, was the first. But as it is certain that Noah did not retire to these eastern regions before the building of Babel, and not evident that he did so afterward, we cannot give in to this opinion. When we observe the simplicity and expression of the Hebrew tongue, when we consider how exactly the Hebrew names of animals suit their natures, and how exactly the names of persons suit to the reason of their imposition, we cannot but declare for the Hebrew. It is absurd for the Chaldee, Assyrian, Arabic, or Ethiopic to compete in this claim. Every unbiased observer will plainly see that they are but dialects of the Hebrew tongue; and perhaps they, as well as the Phœnician, were for many ages nearly the same with the Hebrew. As the Jews lived in a manner so distinct from other people, they were most likely to preserve their language uncorrupted. As we have no standard book in the Hebrew besides the Old Testament, the signification of not a few of its words seldom used is not altogether certain to us; but by tracing them in similar words of the Arabic, &c. we may arrive at what is very probable. How God confounded the language of mankind at Babel,—whether he made them forget the meaning of their words, and put one for another, or whether he inspired the most of them with new languages,—is not easy to say. It is certain that the ancient language of the Gomerians, Huns, Greeks, &c. nearly resembled the Hebrew; and that there are other languages, as the Slavonic, and several of America, between which and the Hebrew we can scarcely trace the smallest resemblance. Into how many languages speech was divided at Babel it is impossible to say. Alstedius enumerates about 400; but makes only seventy-two distinguished ones, and five chief ones, viz. the Hebrew, Greek, Latin, Germanic, and Slavonic. At present, a sort of Arabic might prevail in western Asia and in the north of Africa. Mingled dialects of the Latin and Teutonic, &c. mostly prevail in the west of Europe. The French and English are the most esteemed. When God cast off the gentiles, he confounded their language; when he called them back to his church, he gave his apostles the miraculous gift of speaking with tongues. Gen. ii. Acts ii. The *language of Canaan*, or a *pure language*, is a proper manner of speech in prayer to God, and edifying converse with men. Isa. xix. 18. Zeph. iii. 9. As the use of language is to convey ideas from one to another, that must be the best style which conveys them in the most just, clear, and affecting manner, suiting at once the subject spoken of, and the persons speaking, and those to whom he speaks. To render language perspicuous, every word and phrase, if possible, should be *pure*, belonging to the idiom in which one speaks; should be *proper*, authorized by the best speakers and writers in that language; and should *precisely* express the idea to be conveyed, without any foreign or superfluous circumstance added thereto. In sentences, there ought to be *clearness*; the words, especially those which express the principal ideas, being so placed as to mark the relation of one idea to another without the least ambiguity; there ought to be *unity*, the principal object being still kept unchanged, and nowise obscured or diverted from, by a mention of things slightly related to it, whether included in parentheses or not; there ought to be *strength*, so as it may make the more impression; useless words ought to be rejected, and the principal words placed where they appear most brightly, and the members of the sentence made to rise in their importance: there ought to be *harmony* the words being so chosen or

disposed as the sound may be expressive of the sense, at least not disagreeable to the ear. In every language, especially of the eastern nations, whose imaginations were warm, there is a great use of tropes and figures, and which, if they rise naturally from the subject, and from the genius of the speaker, and are but sparingly used, and that only to express thoughts of proper dignity, tend not a little to explain a subject, and to embellish the style, by rendering it more copious, more dignified, more expressive, and more picturesque. Metaphor, hyperbole, personification, address, comparison, interrogation, exclamation, vision, repetition, and amplification are the principal figures of speech. To preserve the world from counterfeit writings, God has endowed every man with a style, or manner of language, peculiar to himself, and often it is *concise, diffuse, perplezsed, manly, smooth, sprightly, smart, gloomy, or dull, &c.*, according to the turn of the person's passion, imagination, or thought. To hide pride from man, scarcely any possess all the graces of language; few towering writers are very correct, and as few very correct writers have much fire; nay, few authors write always like themselves; but even the elegant sometimes sink into the *frigid*, or soar into *airy bombast*. As sublimity of style lies in the expression of grand thoughts in few and plain words, it must indeed be opposite to airy bombast, or pompous language without sentiment; or to convey thoughts puny and common; and to childish conceits, silly puns, forced and unnatural antitheses, unnatural and self-opposing comparisons, affected jingles of sound; and to every ill-timed elevation or fall of the language that corresponds not with the rise or fall of the thought: but it is so far from being contrary to real simplicity and plainness, that simplicity is one of the principal beauties of sublime language; and nothing is more contrary to the true sublimity of style than the airy bombast and pert conceited manner which some absurdly imagine to be the perfection of language. In respect of ornament, style is either *dry*, where there is scarcely a word to embellish, or *plain*, or *neat*, or *elegant*, or *florid*. As both the first and last are extremes, the first approaching to the frigid and grovelling, and the last to the airy bombast, neither are much to be coveted.

As the true propriety of language lies in its suitability to the subject and the persons concerned, nothing can be supposed more proper to be used on religious subjects, or more truly sublime, than the style of the only wise and the most gracious God, in his word. Nor can I imagine what can tempt any to think otherwise, except it be their vain affectation of idle romances, their ignorance of the Scriptures, especially in the original tongues, and their hatred of their Divine Author. Can any language more beautifully correspond with its subject? In the descriptions of God and his appearances how grand and majestic! Exod. xv. 1-18. Deut. xxxiii. 2-43. Ps. xviii. 1-18. Isa. lx. 10-28, and lviii. 15. Amos iv. 13. Hab. iii. In describing the overthrow of nature, cities, or nations, how noisy and terrifying! 2 Pet. iii. 9, 10. Rev. vi. 14-18. Isa. xxiv. Jer. i. and ii. Nah. i. 3-6, and ii. 1-10, and iii. 17, 18. In describing the Messiah, and the glory and peace of his kingdom, how sweet and delightful! Isa. xi. and xii. and xxxv. In gospel invitations to receive him as the free gift of God, how *soft* and *captivating*? Ps. xxxiv. 8, and lxxvi. 10-12. Deut. xxxii. 39. Prov. i. 23, and ix. 4, 5, and xxiii. 26. Song iv. x. and v. 1, 2. Isa. i. 18, and lv. 1, 3, 7. In exhortation how rapid and urgent. Prov. i. 22. Ezek. xxxiii. 11. Isa. lv. 2. In lamentation how *pathetic* and *tender*! as if every word was a groan. Jer. ix. 1. Larn. i-iv. Matt. xxiii. 37. Luke xix. 41-44. In the discourses of Jesus and the epistles of John, how *familiar*, but never *frigid*, grovelling, or vulgar. In God's promulgation of the ten commandments from Sinai, how plain, but truly sublime!

No book has its style more adorned with beautiful tropes or figures than the oracles of God. As the historical parts are generally plain, so the poetical and other parts are ornamented with all the graces of language. Tropes remove the words used from their natural signification to another connected with it. Those in Scripture are drawn from things obvious and well known, and represent the object expressed under the intended idea. When the name of the cause is put for that of the effect, or that of the subject for that of the adjunct, or the reverse, it is called a *metonymy*.

Rev. i. 10. Zech. xi. 1. 1 John i. 3. When more universal terms are put for such as are more restricted, or a whole for a part, or the contrary, it is called a *synecdoche*. Matt. iii. 5. John xix. 42. Ps. i. 1. Acts ii. 41. When more is signified than the expression necessarily bears, it is a *meiosis*, or abatement, as is oft the case in negative precepts and promises. Exod. xx. 3-17. Isa. xlii. 3, 4. When less is meant than the expression naturally bears, it is an *hyperbole*, or excess of the language. Gen. xi. 4. and xlii. 16. Job xxix. 6. 2 Sam. i. 23. When the contrary of what the expression naturally signifies is meant, it is an *irony*. Deut. xxxii. 38. Eccl. xi. 9. 1 Kings xviii. 27. When one thing is represented in words that natively mean a thing somewhat similar, it is a *metaphor*. John x. 8, and xiv. 6. A metaphor continued, or often repeated, forms an *allegory*, or parable. Sol. Song i-viii. Luke xv. Figures relate to a whole sentence. Their principle kinds are, (1.) *Exclamation*; by which, as with an outcry, the vehemence of some particular passion is expressed. Zech. ix. 17. Rom. vii. 24. (2.) *Doubt*; where a debate in one's mind what he should do is expressed. Gen. xxxviii. 20. (3.) *Correction*; by which one retracts what he had said as too little, or too much, or as an entire mistake. Gal. ii. 20. 1 Cor. xv. 10. (4.) *Suppression*; when one stops before he finishes the sentence, as overwhelmed with wonder, grief, rage, &c. Ps. vi. 3. (5.) *Omission*; when one seems to pass what he plainly but briefly hints. Heb. vi. 1. (6.) *Address* to persons or things. Ps. xxxv. 10. 1 Kings xxii. 28. Job xvi. 18. (7.) *Suspension*; when the principal point is reserved till the last, and the reader or hearer kept in expectation of it. 1 Luke xviii. 26, 30. (8.) *Interrogation*; when questions are asked and sometimes answered in a discourse; to which *expostulatory* reasoning with one may be reduced. John iii. 4. Gen. xviii. 14. Isa. iv. 2, and x. 3. (9.) *Prevention*; when an objection is directly or indirectly started and answered. To which may be added *Premunition*, when one, in the beginning of his discourse, guards himself against the prejudice and misapprehension of those he speaks to. Rom. ix. 1-6, 19-23. (10.) *Concession*; in which something is granted in order to infer some other things from it. Job xiv. 4. Rom. ii. 17-24. Jam. ii. 19. (11.) *Repetition* of the same ideas in the same or in different words. Ps. xviii. 1-3, and xxii. 1. Isa. lxi. 10. (12.) *Circumlocution*; whereby to avoid indecency or the like, a thing is described in words more in number or less plain. Jer. xxii. 28. Job xviii. 4. (13.) *Amplification*; when every principal expression in a passage adds plainness, strength, or grandeur to what went before. To these may be added *Climax*, or *Gradation*, where the term or phrase conclusive of the former expression begins the next. Isa. i. 22, 23. Rom. viii. 29, 30. (14.) *Omission of copulatives*, to mark the eagerness of passion, Rom. i. 29-31; and sometimes frequent repetition of copulatives renders a sentence solemn, and every verb or substantive in it emphatic. Rev. v. 12. (15.) *Opposition*; by which things different or contrary are placed together, that the nature of either or both may be shown with more clearness and force. 1 Tim. i. 13. 2 Cor. v. 7. Rom. viii. 1. Mark xvi. 16. Ezek. xx. (16.) *Comparison*; whereby things similar are likened to one another to illustrate one of them. Sol. Song ii. 2, 3; of this kind are *parables*. (17.) *Lively description*; when by a nice arrangement of the principal ideas, the thing is almost as clearly represented as if it were before our eyes. 2 Pet. iii. 9, 10. (18.) *Vision*, or *imagery*; by which things distant or unseen are represented in a lively and emphatical manner, to excite wonder, terror, compassion, care. Rev. xviii. 9-19. Heb. xii. 1. (19.) *Personification*; when qualities or things inanimate are represented as if thinking, speaking, hearing, or acting as rational persons. Isa. i. 2, and xiv. 8-13. Rom. viii. 22. Job xxviii. 22. (20.) *Change of person or time*; as when a speaker puts himself for others, or the present time for the past or future, &c. Isa. xvi. 9, and liii. 12. To this may be reduced *Introduction of persons* speaking. Isa. lii. 7, and iv. 1. (21.) *Transition* from one subject to another, in which a subject tending to illustrate the principal is sometimes abruptly introduced. 1 Cor. xii. 1. Isa. xi. xii. Rom. xiv. 1. (22.) *Sentence* is a short and lively remark on what is treated of. Rom. iii. 31. To which may be reduced *Epiphonema*, or a concluding observation on a discourse. Rom. xi. 33.

LANGUISH. The world or earth languisheth when its surface is withered, its cities destroyed, and inhab-

plants slain. Isa. xiv. 4, and xxxiii. 9. Vines, olives, flowers, and other vegetables *languish* when they wither and fade. Jer. xxiv. 7. Joel i. 10. Nah. i. 4. Persons *languish* when they become weak, and their comeliness fades. Jer. xv. 9. Ps. lxi. 3.

**LAODICEA** A. There were at least six cities of this name; but the Scripture mentions only that of Phrygia, on the river Lycus near Colosse. It was anciently called Jupiter's city, and then Rhœas; but Seleucus, or perhaps Antiochus the Syro-grecian king, rebuilt it, and called it Laodicea, after his wife. Though Paul never preached here, yet a Christian church was early planted in this place. They were in the same danger from false teachers as the Colossians, and therefore Paul directed his epistle to the Colossians to be read to them. He also mentions a letter from Laodicea; but whether it was the epistle to Timothy, or that to the Ephesians, which the Laodiceans had the opportunity of perusing, or whether it was some letter the Laodiceans had sent him, we know not. There is still extant an epistle pretending to be that of Paul to the Laodicean church; but it is agreed to be spurious; and Timotheus, a priest of Constantinople, says it was forged by the Manichees. Col. ii. 1, and iv. 15, 16. About A. D. 96, the Christians of Laodicea were become extremely ignorant, proud, self-conceited, and careless about eternal things. Jesus Christ therefore directed John to write them an epistle, for their conviction and amendment. At present Laodicea is not only without a church, but is a mere desert with some ruins scarcely sufficient to mark that ever such a city was in the place. It is called Eskhisar by the Turks. Rev. i. 11, and iii. 15-21.

**LAPWING**. Calmet thinks the *Duchipahv* is the hoopoop, which is a bird about the size of a thrush. Its beak is long, black, thin, and a little hooked. It has a tuft of feathers on its head, which it raises or lowers at pleasure. Its legs are gray and short; its neck and stomach reddish; its wings and tail black, with white streaks; its wings rather round at the point; its flight slow. In northern countries it is seen but about three months of the year; during the rest of it it probably removes to warmer regions. Its form is beautiful, but its voice is hoarse and unmusical. It generally makes its nest in ruins or on waysides. It feeds much on worms and on human excrement, of which it partly makes its nest. Others take this bird to be the black-breasted Tringa, with a hanging crest or top on its head. It is a beautiful bird, about the size of a pigeon, and very common in few countries through most of Europe. On each foot it has four toes, connected as those of a duck. It is very dexterous in decoying persons from its nest. Lev. xi. 19.

**LARGE**. Assyria was a *large* or extensive country, or place. Isa. xxii. 18. Hos. iv. 16. David was set in a *large* place, or room, when he had great liberty and comfort, and was advanced to extensive power and authority. Ps. xlii. 19, xxxi. 8, and cxvii. 5.

**LASCIVIOUSNESS**. See **WANTON**.

**LAST**; (1.) Late, later, or latest in time. Gen. xlix. 1. God is the *first* and the *last*; is from eternity to eternity. Isa. xlii. 6. (2.) Worst in condition: *Many that are first shall be last, and the last shall be first*; i. e. the Jews, that were first brought into a church-state, and had the gospel first preached to them, shall in the end be most miserable; and the gentiles, who were last called to the fellowship of God's Son, shall, multitudes of them, be for ever most happy. Matt. xix. 30, and xx. 16.

The **LATIN** tongue was the language of the ancient Romans, but now it is only taught in the schools. The Italian, French, Spanish, and in part the English and Portuguese languages are derived from it. John xix. 20.

**LATTICE**. See **WINDOW**.

**LAUD**; to praise, extol. Rom. xv. 11.

**LAVER**; a vessel for washing. The Mosaic *laver* was made of the fine brazen looking-glasses which the Hebrew women brought to him for the service of the tabernacle. This laver held the sacred water for the priests to wash their hands and feet with, by cocks at which, it seems, the water ran into basins. It stood between the altar and the entrance of the tabernacle. Exod. xxxviii. 8. Solomon made ten new *laviers*. According to Calmet, these consisted of two vessels, a square one placed above one shaped like a basin. The square vessel was adorned with the figures of the heads of an ox, a lion, and cherubim. The basin was sup-

ported by a cherubim standing on a pedestal, which was mounted on brazen wheels, more easily to remove it from one place to another. Each of these contained forty baths, or about six hundred and eighty-five and a half Scotch pints. These lavers contained water to wash the pieces of the sacrifice, and were placed five on the south side and five on the north side of the entrance to the temple; but Ahaz removed them off their bases to make way for his idolatrous worship. 1 Kings vii. 27-39. 2 Chron. iv. 6-14. 2 Kings xvi. 17. Solomon also made a vast *laver*, containing 2000 baths for ordinary, and 3000, or about 6426 gallons and three pints, on a stretch. This was supported by twelve brazen oxen, three of which had their heads towards each quarter of the hemisphere; this was for the priests to wash at, and was called the *brazen sea*. 1 Kings vii. 22-44. 2 Chron. iv. Did not these lavers represent Jesus in his fulness of righteousness and spirit, to justify and sanctify his people, who are priests unto God; and to render their sacrifices of prayer and praise acceptable in his sight?

**LAUGH**. God *laughs* at men when he disregards their trouble, contemns their opposition, and takes pleasure in punishing them. Job ix. 23. Ps. ii. 4, and xxxvii. 13. Prov. i. 26. Men's *laughter* imports, (1.) Their rejoicing in the blessings promised to or possessed by them; and in their divine security from the calamities of famine, pestilence, &c. Gen. xvii. 17, and xxi. 6. Luke vi. 21. Job v. 22. (2.) Their sinful mirth, doubts of God's fulfilment of his promise, or their derision of other men. Luke vi. 35. Gen. xviii. 12, 13. If I had *laughed* on them they believed it not; and the *light* of my countenance they cast not down. When I looked cheerfully on them, or even innocently jested with them, they did not become presumptuous, or too familiar, but supposed I had a serious meaning, and they were afraid of abusing my smiles. Job xxix. 24. *Even in laughter the heart is sorrowful*; amid sinful or excessive mirth, an evil conscience often stings, and sad calamities happen. Prov. xiii. 13. *Laughter is mad, and as the cracking of thorns*; i. e. foolish and excessive mirth shows one so far destitute of reason, is very dangerous to be meddled with, and, as it is senseless, so it is short-lived. Eccl. ii. 2, and vii. 6.

**LAW**. A law, properly, is the declared will of a superior binding his subjects to perform what is pleasing to him, and to avoid what displeases him; but the Scripture uses this word to express any thing that communicates instruction to, or occasions any obligation on an inferior. It is the same with commandments, precepts, statutes. When God created man at first, he imprinted the knowledge, love, and awe of his law on his mind. Sin has defaced, but not utterly obliterated, this inwrought impression, as to the knowledge and awe of the divine law. Rom. ii. 14, 15. Our consciences still suggest to us our obligations to believe in, worship, and serve the Supreme Being; to honour our parents and governors; to promote our own real welfare and happiness in time and eternity; and to do to others as we would reasonably wish they would do unto us, &c. But how to perform these things truly and acceptably, or how to obtain pardon of what we do amiss, they inform us not. In the state of innocence, God added the positive laws of observing a Sabbath, of abstinence from the fruit of the tree of knowledge, and of fruitfulness in and government of the earth. Gen. i. and ii. After the fall, the law of sacrifices was imposed. Gen. iii. 21. The Jews often mention the seven precepts imposed on Noah and his family. The first of which, they say, enjoined subjection to governors; the second prohibited blasphemy; the third prohibited idolatry and superstition; the fourth forbade incest, sodomy, bestiality, and the like impurities; the fifth prohibited murder; the sixth prohibited all kinds of theft; and the seventh forbade the eating any part of an animal while it was yet living; but we cannot safely depend on their accounts of this sevenfold law. Gen. ix. God imposed the law of circumcision on Abraham and his family. Gen. xvii. To Moses and the Hebrews in the desert God gave a threefold system of laws: a *moral* system, which binds all persons of mankind in every nation and age; a *ceremonial*, which prescribed the rites of their worship and sacred things, and thereby pointed out Jesus Christ in his person and work, and the blessings of his New Testament church and heavenly kingdom; and which were obligatory only till Jesus had finished his atoning work, and began to erect his gospel church, Heb. x. 1. and vii. 9-11. Eph.

ii. 15, 16. Col. ii. 14. Gal. v. 2, 3; and a *judicial* or *political* system, which directed the policy of the Jewish nation as under the peculiar dominion of God as their Supreme Magistrate, and never, except in things relative to moral equity, was binding on any but the Hebrew nation, especially while they enjoyed the possession of the promised land.

The *moral law* was most solemnly proclaimed by God himself, after a terrible thunder, lightning, and earthquake, and from the midst of the flames of fire; and was divided into ten precepts, written by God himself upon two tables of stone. Four of these respect our duty to God, and were written on the first, which, in sum, required our loving him as the Lord our God, with all our heart, soul, mind, and strength; six were written on the second, which in sum require our loving our neighbour as ourselves. Exod. xix. xx. xxxii. and xxxiv. Matt. xxii. 37-39. More particularly, the first commandment requires that God alone should, both in heart and life, be acknowledged, worshipped, and glorified as the true God, and our God; and that all atheism, profaneness, and idolatry be abstained from. The second requires that all the ordinances of worship instituted by God in his word should be received, observed, and kept pure and entire; and all carnal conceptions of God, all idolatry and superstition, and monuments, or occasions thereof, be detested. The third requires that God's names, titles, attributes, ordinances, words, and works should be, under the severest penalties, used only in a holy and reverent manner. The fourth requires that whatever times God has appointed in his word, particularly one whole day in seven, be carefully observed in spiritual exercises, as holy to the Lord. The fifth requires the preservation of honour, and performance of relative duties between parents and children, husbands and wives, masters and servants, magistrates and subjects, ministers and people; and, in fine, between superiors and inferiors, in age, station, gifts, or grace; and between equals, one to another. The sixth requires that all lawful endeavours shall be used to promote and preserve the life of ourselves and others, temporal, spiritual, or eternal; and prohibits all malice, envy, murder, angry words, drunkenness, and every thing else tending to the hurt of soul or body. The seventh prohibits all kinds of whoredom, fornication, adultery, incest, bestiality, self-defilement, and other uncleanness, and every thing in heart, speech, or behaviour tending thereto. The eighth requires that every thing lawful be done to promote our own and our neighbour's outward estate; and all dishonesty, stealing, robbery, extortion, oppression, sacrilege, &c. be detested. The ninth requires that the utmost care be taken to maintain and preserve truth, and our own and our neighbour's good name; and prohibits all falsehood, lying, dissimulation, flattery, railing, or reproachful language. The tenth prohibits the very root of wickedness in the heart, and first motions thereof, and all discontent, envy, inordinate affections towards our neighbour, or any thing that is his. These precepts may be considered in a threefold light. (1.) As the law of nature; in which view they require perfect obedience under the penalty of infinite punishment, but entail no reward of eternal life on the perfect observer of them. (2.) As formed into a covenant of works, in which sense they are called the *law of works*, and require perfect obedience, under pain of death, temporal, spiritual, and eternal, and entail eternal happiness on the complete fulfiller thereof, which, in our lapsed state, it is impossible for any of mankind to be. Rom. x. 5. Gal. iii. 10, 12, 21. All men, by nature, are under, and desire to be under, this law, and are of the works of it; as they ignorantly and proudly imagine they can fulfil it, at least in a good degree; and, heartily detesting the Lord Jesus Christ and his righteousness, and the whole method of salvation through him, they cleave to it, and expect happiness by the works of it. Rom. ix. 31-33, and x. 3. (3.) As the law of Christ, or a rule of duty in the hand of Jesus Christ as Mediator; in this sense, they require perfect obedience in the highest degree; but admit of the acceptance of whatever obedience is done in faith; and they have no sanction of divine wrath, or of servile reward, but only of fatherly chastisements for sin, and gracious rewards of duty; and in the heavenly state it hath no sanction at all, nor are any but believers under the law in this form. Matt. v. 48, and xi. 30. 1 Cor. ix. 21. Whether the divine oracles published from Sinai

exhibited the covenant of grace, or the covenant of works, or a national covenant between God and Israel, has been controverted. The whole dispute seems easy to be compromised thus: When we consider the ten commandments as ushered in with such terrible thunders and lightnings, and as attended with a curse to the violator, they appear plainly a republication of the covenant of works, in order to alarm the Hebrews to flee from it to Jesus, the deliverer. Exod. xix. and xx and Deut. xxvii. When we consider the ten commandments, as founded on the preface, and laid up in the ark, and attended with the sacrifices and other ceremonies considered in their gospel signification, there appears a declaration of the covenant of grace, and of the law as a rule of life imbosomed therein. When we consider these laws as required to be observed in order to secure a happy entrance into Canaan, and a peaceful residence therein, we justly take them up as the matter of a national covenant between God and Israel.

The *ceremonial law* regulated the office and conduct of PRIESTS, LEVITES, NETHINIMS, NAZARITES, and of CIRCUMCISION, FEASTS, OFFERINGS, TABERNACLE, TEMPLE, and utensils thereof, *vows*, *purifications*, &c. In respect of observance, this law was a heavy yoke, and partition wall; but in respect of the signification of its ceremonies, it was an obscure gospel. Gal. v. 1. Eph. ii. 14. Col. ii. 17.

The *judicial law* regulated the affairs of their kings, judges, fields, marriages, punishments, &c. Some laws relative to redeemers, murders, adultery, cities of refuge, malefactors, strangers, &c. seem to have been partly ceremonial and partly judicial. Great care was taken to preserve the knowledge of the divine law. Besides the table of the ten commandments deposited in the ark, a copy of the books of Moses was laid up somewhere in the side of the ark. The Jews say that every tribe had a copy of it. From this other copies were taken. Every king was obliged to transcribe one for himself. The whole law was to be publicly read over at the feast of tabernacles, in the year of release, besides the reading of it on other public occasions. Nay, they were required to have it written on their hearts, and to teach it diligently unto their children. Deut. xvii. and xxxi. 9-19, vi. and x. To this day, the Jews have the utmost regard for their law, reading in the ancient manner so much of it every Sabbath in their synagogues. The book of it publicly used is written with the greatest exactness, and is carefully preserved from every thing tending to defile it. See TRADITION. With a great parade of ancient learning, Spenser attempts to prove that most of the Jewish laws of the ceremonial kind are but an imitation of the customs of Egypt; and some the very reverse of others of the abominations used there, to render these odious to them. That some of the ceremonies were intended to render the vile customs of the heathen around detested by the Hebrews, we doubt not; but that God formed the rites of his worship after those of idolaters we dare not suppose. His own infinite wisdom, and the nature of the things to be represented, were a standard of regulation much more becoming the Majesty of heaven. Many of the Egyptian rites were still very different from the Jewish; and as to the similarity of some, it is reasonable to suppose that the Egyptians, in the time of Joseph, Solomon, Hezekiah, or afterward, borrowed them from the Hebrews.

Some think, that by *laws*, *precepts*, or *commandments*, in the books of Moses, is meant the *moral law*; by *statutes* the *ceremonial*, and that by *judgments* the *judicial laws* are signified; but this observation will not always hold. It is certain, that by law, commandment, precept, statute, and judgment, used in this signification, is often meant one and the same thing. The name *law*, or *commandment*, may denote a thing as the will of a superior; *statute* represents it as ordained and established by high authority; *judgment* represents it as full of wisdom, and as the standard by which God will judge men. Those passages of Scripture which require any good quality in us, or good work to be performed by us, are the law in a strict sense. John i. 17. The ten commandments are called the *law*, or *commandment*; nay, sometimes the last six are so called. Jam. xxiii. 11. Rev. xxii. 14. Rom. ii. 25, and vii. 7, 8, xiii. 8. The commandment of loving one another is *old*, as it was contained in the moral law ever since the creation; and it is *new*, as enjoined afresh by our Saviour, as exemplified in his life, and enforced

with the new motive of his dying love. John ii. 7, 8, and xiii. 14. The whole constitution of the covenant between God and the Hebrews, and the rites of worship thereto belonging, are called a *law*, or *law of ordinances*, and a *carnal commandment*, as, by the authority of God, so many rites especially relating to carnal sacrifices, washings, and the like were therein required. Heb. x. 1. and vii. 16. Eph. ii. 15. The five books of Moses are called the *law*, as they abound with the requirements and prohibitions of God. Mal. iv. 4. Matt. v. 17. For the same reason, the Old Testament is called a *law*. John x. 34, and xv. 35. 1 Cor. iv. 21. The whole word of God is called a *law*, *statutes*, &c. as it is the sole rule of our faith and practice. Ps. i. 2. and xix. 7, 8. The doctrines of the gospel are called a *law*, and the *law of faith*: they teach and instruct men; and, when believed by faith, they strongly influence to holy obedience. Isa. ii. 3, and xlii. 4. Rom. iii. 27. They are a *perfect law of liberty*; proclaim a perfect deliverance and redemption to us through the blood of God's Son, and instigate to a pleasant and free obedience to him; or, this perfect *law of liberty* may be taken for the law as a rule in the hands of Christ, which is pleasant to the saints. Jam. i. 25, and ii. 12. The *law* may sometimes denote men's observance of God's commandments, as that corresponds to the law imposed in the Scripture, or impressed on the heart. Rom. iii. 21. Gal. iii. 11. Phil. iii. 11. The *commandments of men* were the traditions of the Jewish elders. Matt. xv. 9. The *commandments* by willingly walking after which the Jews ruined themselves, and the *statutes not good* given to them, were the idolatrous laws of Jeroboam, Omri, and Ahab, requiring them to worship the golden calves, Baal, &c. Hos. v. 11. Ezek. xx. 25. Mic. vi. 16.

The *commandments and word of God* are a *law ordained to life*, and are *statutes of life*. In believing and obeying them we receive or possess life temporal and spiritual, and are prepared for life eternal. Rom. vii. 10. Ezek. xxxiii. 15. One is *without the law* when not under the ceremonial law, or not bound by the law, 1 Cor. ix. 21; or when he is without the knowledge of it, and destitute of the experience of its convincing power on the conscience, Rom. ii. 12, and vii. 8, 9; or when they have not the word of God revealed to them. Rom. ii. 14. Those *under the law* are either Jews under the ceremonial, or sinners under the broken covenant, or saints under the law as a rule. *By the law is the knowledge of sin*; by our consciences comparing our dispositions and conduct with the commands and prohibitions of the divine law, our sinfulness is perceived. Rom. iii. 20. A man *through the law is led to the law*; and dies, when the commandment comes home in its convincing power on his conscience. Through its convincing force on men's consciences, they are made to give up all expectations of life by their own works, and flee to Jesus and the new covenant for relief. Gal. ii. 19. Rom. vii. 9. The *law is the strength of sin*; the law as a covenant occasionally irritates the corruption of men's nature, they being offended with the strictness of its precepts, and the terrible nature of its curse; and its curse binds them over to lie under the dominion of sin, as a chief branch of their punishment. 1 Cor. xv. 56. Rom. vi. 14. The *law as a covenant worketh wrath*; it condemns us to the everlasting wrath of God, and occasionally stirs up our corrupt heart to rage against him more and more. Rom. ix. 15. This law has *dominion over man as long as it or he liveth*. While we are connected with it, and not married to Jesus as the end of the law for righteousness, it constantly demands perfect obedience, under pain of eternal wrath, and full satisfaction for the crimes we have already committed, and retains full power to curse and condemn us to infernal punishments for the least fault. Rom. vii. 2. A man is *dead to the law*, and *redeemed from under it*, by the body or mediation of Christ, when, through the application of Christ's law-fulfilling and magnifying righteousness to his person and conscience, he is united to him, justified, and infallibly fixed in a new-covenant state. Rom. vii. 4, and vi. 14. Gal. iv. 4, 5. The *law is not made for a righteous man*; it is not made for him as a covenant of works to terrify, curse, and condemn him: but the *law is good if a man use it lawfully*; if he improve it as a covenant, to drive him to Jesus Christ, and improve it as a rule to investigate and direct him how to walk in Christ. 1 Tim. i. 8, 9. The *law entered*, that the offence might abound; i. e. the publishing of the law, moral or ceremonial, from Sinai,

occasioned the increase of sin, and mightily tended to discover it. Rom. v. 20. It was *added because of transgression*; i. e. in order to restrain and discover it; but could not make any alteration on the free promises of grace, as they are established in the law-magnifying righteousness of our Redeemer. Gal. iii. 17-19. The *law is a schoolmaster to bring us to Christ*; the ceremonial law pointed him out, and led to him as the end and antitype of all its rites; the law as a covenant, applied by the Holy Ghost, instigates us to flee to Jesus, to obtain in him that righteousness which it requires, and escape that wrath which it denounces. Gal. iv. 24. God *puts his law into men's hearts*, and writes it in their inward parts, when, by the powerful application of his word, he sanctifies their nature, and renders it conformed to his law as a rule. Heb. viii. 10, and x. 16. The *law of the spirit of life in Christ Jesus makes free from the law of sin and death*. The covenant of grace, or gospel, powerfully applied by the quickening Spirit of Christ, frees us from the broken covenant of works, which is the strength, irritator, and discoverer of sin, and condemns to death: the energy of the Holy Ghost, as in, and uniting us to, Jesus Christ, frees us from the corruption of our nature, which is sin, and instigates to sinful deeds, and renders us obnoxious to death, spiritual, temporal, and eternal. Rom. viii. 2. The principle of grace in the saints is called the *law of their mind*; influenced by the views of God in Christ, it reigns, and determines the soul to obedience. The principle of corruption in men is called the *law of sin*, as it is altogether sinful, and determines to sinful thoughts, words, and actions; and is called the *law in the members*, as, though dislodged from its throne in the heart, it continues strongly to actuate the powers of the soul and members of the body to what is filthy and wicked. Rom. vii. 23, 25. *Precept upon precept, line upon line*, &c. import instructions given in small portions, and often repeated, as to children weak in capacity. Isa. xxviii. 10.

*LAWFUL*; agreeable to all. *All things are lawful*, but *all things are not expedient*: it is lawful, simply considered, to eat any kind of provision; but we may be so circumstanced as thus to hinder the edification of others. 1 Cor. vi. 12. In his trance Paul heard things which were not *lawful to be uttered*; so mysterious and grand that it was not proper to declare them to men in their imbodied state, as they could not be profited by them. 2 Cor. xii. 4.

*LAWGIVER*. God, or Christ, is a *Lawgiver*; his sovereign will is the infallible rule of our conduct; and he has prescribed laws to us in his word. Isa. xxxiii. 22. James iv. 12. He is the only Lord of our conscience, whose mere will binds it to obedience, and whose laws are subject to no examination, being absolutely supreme and infallible. Moses was a *lawgiver*; by him God gave his system of laws to the Hebrews; the law is called him, and he is said to give its commandments. Num. xxi. 18. Deut. xxxiii. 21. David and his successors are called *lawgivers*; they had power of enacting laws for the civil government of the Hebrew nation. Gen. xlix. 10. Ps. lx. 7.

*LAWYER*; an explainer of the Jewish laws. The lawyers were generally enemies to our Saviour in the days of his flesh, rejected the counsel of God against themselves, and were condemned by him for binding heavier burdens on others than themselves chose to bear. Tit. iii. 13. Matt. xxii. 35. Luke vii. 30, and xi. 45-52.

*LAZARUS*, together with his sisters Martha and Mary, dwelt at Bethany. Jesus sometimes lodged in their house. Once when he was there, Martha, the elder sister, was extremely careful to have him handsomely entertained; and complained to him that Mary, who anxiously attended his instructions, did not assist her in preparing the dinner. Jesus told her that she herself was too attentive to unnecessary things, while the one thing, securing eternal salvation, was alone absolutely needful; and that Mary had chosen the good part of an interest in and fellowship with God, which should never be taken from her. Luke x. 38-42. Not many months before our Saviour's death, Lazarus fell dangerously sick; his sisters sent to Jesus, who was then beyond Jordan, to come with all expedition to cure him. Upon hearing of it, Jesus told his disciples that this sickness would not shut up Lazarus into the state of the dead, but tend to the signal illustration of the glory of God. That the intended miracle might be the

more noted, Jesus continued two days longer where he was, till Lazarus was actually dead. He then told the disciples that their friend Lazarus slept (he meant in death), and that he went to awake him. Thomas, imagining that he spoke of common sleep, replied, that if Lazarus had fallen into a sound sleep, it was a good sign that the principal danger of the fever was over. Jesus then told them plainly that Lazarus was actually dead. On the fourth day after his death and when he had been for some time interred, Jesus came to Bethany. Martha, hearing that he was at hand, met him, and, forgetful of his omnipotent power, suggested that had he been present her brother had not died. Jesus told her that her brother should be raised from the dead. She told him that she knew he would be raised at the last day. Jesus told her, that as he himself was the resurrection and life, he could raise him when he pleased; and inquiring if she believed this, she replied that she believed he was the Christ, the Son of the living God. Martha went in and informed Mary that Jesus the Master was come, and called for her. Mary went forth, and the Jews supposed she was going to her brother's grave to weep. Mary met our Saviour, fell at his feet weeping, and said, If he had been present her brother had not died. When he saw the extreme grief she and the Jews who came with her were oppressed with, and reflected on the miseries to which sin had subjected men, he affectionately groaned in himself, and asked where Lazarus was buried. The Jews present, observing him weep, said, Behold, how he loved him! and added, Could not this man, who opened the eyes of the blind, have prevented his friend's death? After coming to the grave, he ordered them to remove the stone from the mouth of it. This Martha was averse to, and objected that now the smell of her brother's body would be very offensive, as he had been dead four days. Jesus admonished her to believe, and she should quickly see a display of the glorious power of God. After thanking his Father for hearing him always, he cried, *Lazarus, come forth!* The dead body immediately started up alive, and Jesus ordered those present to take off his dead-clothes, that he might be able to walk. This miracle, wrought almost at the gates of Jerusalem, so enraged the Jewish rulers that they resolved to murder both Jesus and Lazarus, that the report of it might be crushed. Six days before his crucifixion, Jesus lodged again in the house of Lazarus. Lazarus sat at the table, Martha served, and Mary, to the great vexation of Judas, anointed our Saviour's head. Jesus vindicated her conduct, and told his disciples that this deed of hers should, to her honour, be divulged through the whole world. John xi. and xii. 1-8. Matt. xxvi. 6-13. Mark xiv. 3-9.

**Lazarus**, the name of the poor man in Christ's parable. He is represented as covered with ulcers; as laid at a rich man's gate, and in vain begging for some of the crumbs that fell from the rich man's table; as having his sores licked by the dogs; and, in fine, as dying, and carried by angels into the heavenly state. Soon after, according to the parable, the rich man died, and was buried; but his soul being tormented in hell, he, seeing Abraham and Lazarus afar off, in glory, begged that Abraham would send Lazarus to dip his finger in water, and cool the tip of his tongue. Abraham bade him remember that Lazarus in his lifetime had been afflicted, but was now comforted; and that he had enjoyed sinful prosperity, and was now tormented; and declared that there was no passing from the heavenly state to the infernal regions. The rich man then begged that Lazarus might be sent to his five brethren to warn them, to flee from the wrath to come; but this was also refused, as even a return from the dead could be no more effectual to convince them than the inspired writings which they had. In this parable perhaps our Saviour partly alludes to some real event. It teaches the danger and ruin of such as, amid wealth and prosperity, contemn the indigent, afflicted, and pious. Perhaps, too, it hints the tremendous ruin that fell upon the Jewish rulers and people for their despising of Jesus; while he, after much suffering and contempt, and amid multitudes of angels, ascended to heaven, never more to appear in the world till the end of time. Luke xvi. 19-31.

**LEAD**; a coarse, heavy, but useful metal, from which an oil and spirit, something like vinegar, is sometimes extracted, and with the ore of which silver is ordinarily mixed. It seems, that as early as the age of

Job it was used in engraving; and that they poured it into the incisions of the characters to preserve them from obliteration. Job xix. 24. It is certain that the Midianites, not long after, had considerable quantities of it among them. Num. xxxi. 22. The Tyrians had plenty of it from Tarshish. Ezek. xxvii. 12. The Jews were as *lead*, much abounding in guilt and corruption, and easily melted and afflicted in the fire of God's wrath. Ezek. xxii. 18, 20. Great wickedness, or the judgments of God on account of it, on the Jews or Chaldeans, are likened to a *talent of lead* on the mouth of an ephah. Zech. v. 7, 8.

**LEAD**; (1.) To direct. Ps. xxxi. 3. (2.) To govern, conduct. Ps. lxxx. 1. (3.) To seduce; draw into error and wickedness. 2 Tim. iii. 6. God *led* the Hebrews in the wilderness by the symbol of his presence, in the pillar of cloud that directed their motions, Ps. cxxxvi. 16. Isa. lxiii. 12; and *leads* his people in every age, by the direction and drawing influence of his word, Spirit, and providence. Ps. xliii. 3. His goodness *leads* men to repentance; it points forth the duty and advantage of it; and is calculated to stir up men to bewail their offences against God, so gracious and kind. Rom. ii. 4. Jesus is a *leader*, who by his authoritative word, Holy Spirit, and exemplary pattern teaches them how to walk and act. Isa. lv. 4. The Holy Ghost *leads* men; by applying the word of God to their hearts, and by his directing and drawing influences, he causes them to walk aright in the path of holiness. Rom. viii. 14. Gal. v. 18. Ministers are *leaders*, by their guiding and exciting doctrines, and by their exemplary practice; and magistrates are such, by their laws, and the pattern of their conduct. Isa. ix. 16. The chiefs of a class, or army, are the *leaders*, who direct and govern them. 1 Chron. xii. 27, and xiii. 1. The saints *lead* and *bring* Jesus to their *mother's house* when they earnestly and frequently request his presence in his church and ordinances, prepare for his coming, and affectionately wait for the motions of his Spirit. Sol. Song viii. 2.

**LEAF**; there are leaves of trees, of books, of doors. Gen. viii. 11. Jer. xxxvi. 23. 1 Kings vi. 34. Adam and Eve's first clothing of *fig-leaves* was an emblem of our self-righteousness, which must be put off, to put on the Lord Jesus, our glorious sacrifice. Gen. iii. 7. Christ's *leaves* for the *healing of the nations* are his offices, appearances, word, ordinances, and influences; whereby our spiritual maladies are cured. Rev. xxii. 2. A profession of the true religion is called *leaves*; it is very adorning and beautiful. In the saints, it, and the happiness attending it, never wither away or perish; and it is for *medicine*, is a blessed means of bringing others to Christ, for the cure and health of their souls, but in hypocrites, the Jews, or others, how quickly it faded away, and had no good fruits attending it. Ps. i. 5. Jer. xvii. 9. Ezek. xlvii. 12. Matt. xxi. 19. Prosperity is likened to a *leaf*; how comely and pleasant for a while; but how quickly it withers and perishes! Dan. iv. 12, 14. To mark his troubled, restless, and comfortless condition, Job compares himself to a *tossed leaf* and *dry stubble*. Job xiii. 25. To fall, or fade as a *leaf*, is to be destroyed, or lose every good appearance, easily and suddenly. Isa. xxxiv. 4, and lxiv. 6.

**LEAGUE**; a COVENANT, or solemn agreement, for peace, protection, or assistance, or subjection between nations, or between princes and people. Josh. ix. 11-16. 2 Sam. v. 3. 1 Kings v. 12, and xv. 17. After the league made with Antiochus Epiphanes, he wrought deceitfully; after a covenant of friendship with Demetrius, his nephew, the true heir, he deceitfully procured the kingdom of Syria to himself; after a covenant of friendship with his other nephew, Philometer king of Egypt, he deceitfully invaded that country to seize it for himself. Daa. xi. 23. To be in *league with the stones of the field*, fowls, or beasts, is, by virtue of an interest in God's new covenant of peace, to be secured by God their proprietor and manager from receiving any hurt by them. Job v. 23. Ezek. xxxiv. 25. Hos. ii. 18.

**LEAH**. See JACOB.

**LEAN**. An animal body is *lean* when there is so little flesh that the bones stick out. Gen. xli. 3, 4. A land is *lean* when it is a poor, barren soil, and produces little of what is useful. Num. xiii. 20. A soul is *lean* when destitute of the grace and comfort of God's Spirit, and so rendered unsightly in his presence, and incapable to perform his service. Ps. cvi. 15. Persons poor and debased in this world, and poor in their own eyes, are called *lean* cattle. Ezek. xxxiv. 20. Jacob's



fat flesh became *lean* when his once numerous and wealthy posterity were reduced to a small number, and rendered miserable by the Assyrians' overturning the kingdom of the ten tribes, and almost ruining that of Judah. Isa. xvii. 4. *My leanness! my leanness! Wo unto me.* Their wickedness in the time of Hezekiah, and after the death of Josiah, and forty years after Christ, brought fearful and wasting judgments of sword, famine, and pestilence on the Hebrews; and still they are in a wretched condition, as to both spirituals and temporals. Isa. xxiv. 16. God sent *leanness* on Sennacherib's fat ones when his captains and valiant men, to the number of 185,000, were destroyed by an angel in one night, and but a small part of his army left. Isa. x. 16.

**LEAN**, as upon a staff, or supporting assistant. Heb. xi. 21. Judg. xvi. 26. To *lean*, in metaphorical language, signifies to trust or depend upon any person or thing for assistance or comfort. 2 Kings xviii. 21. Saints *lean* upon Christ when, trusting in his word, they cleave to his person, depend on his righteousness and strength, and delight themselves in his love. Sol. Song viii. 5. Hypocrites *lean on the Lord* when they profess a strong attachment to his truths, ordinances, and ways; and expect that he will show them singular favours and deliverances. Mic. iii. 11. Men *lean* to their own understanding when, without serious consulting of God, they trust to their own wisdom and prudence to direct their management. Prov. iii. 5. They *lean* on their house when they depend on the increase and continuance of their children and wealth to be the portion and comfort of their souls. Job viii. 15.

**LEAP**; **SKIP**; to jump to and fro, especially to express joy. Jer. xviii. 27. Acts iii. 8. (2.) To move or march with great cheerfulness and speed; so the Danites *leaped* from Bashan, when they, by a speedy march, seized on Laish, on the north border of Bashan. Deut. xxxiii. 22. Jesus Christ comes *leaping* on mountains and *skipping* on hills, when, notwithstanding our many and great provocations, he comes, by his spiritual power, in his ordinances, to comfort and save us. Sol. Song ii. 8. *The lame man shall leap as a hart, and the tongue of the dumb shall sing.* Many lame and dumb persons were, to their great joy, perfectly healed by Jesus and his apostles; and many, by the influences of his Spirit, have the maladies of their souls removed, and are made joyful in the Lord. Isa. xxxv. 6. By God's assistance, David *overleaped a wall*; he surmounted great difficulties, and took strong towers and fenced cities. Ps. xviii. 29. Those who *leaped on the threshold* were either such as irreverently entered the courts of the Lord, or who entered the temple of idols, as Dagon's priests did, by jumping over the threshold; or who, by violence or theft, entered people's houses, and returning with their ill-gotten goods, joyfully jumped in at their masters' doors. Zeph. i. 9. The possessed person *leaped* upon the sons of Seva, and violently attacked them. Acts xxi. 16.

**LEARN**: (1.) To get the knowledge of things by hearing or observing. 1 Cor. xiv. 31. Ps. cxix. 71. (2.) To imitate; to follow as a pattern. Ps. cvi. 35. Matt. xi. 29. (3.) To take heed. 1 Tim. i. 20. (4.) To know the sentiments of others. Gal. iii. 2. Christ *learned obedience* by the things which he suffered; by his sufferings he experimentally felt what it was to obey the divine law; and he improved them all to excite his holy manhood to fulfil the obedience required of him. Heb. v. 8. None besides the witnesses for Christ *could learn* their new song; none but saints can hardly ascribe all salvation and glory to God and the Lamb. None of the papists can join in pure gospel-worship, where all the glory of our salvation is ascribed to Jesus alone, because they make angels and saints sharers of it; as if they were mediators with him. Rev. xiv. 3. Some *are ever learning, and yet never come to the knowledge of truth*; have long the means of instruction, and profess to use them, and yet never have any solid knowledge of divine things. 2 Tim. iii. 7.

**LEASING**; falsehood; lies. Ps. iv. 2, and v. 6.

**LEAST**; (1.) The smallest quantity. Num. xii. 32. (2.) Such as are meanest, of lowest rank, value, and usefulness. Judg. vi. 15. Eph. iii. 8. (3.) Most humble and self-debased. Luke ix. 48. The wilful breaker of the *least* of God's commandments shall be called *least* in the kingdom of heaven; i. e. shall be of little use or esteem in the visible church, and, without repentance,

shall never be admitted into the kingdom of glory. Matt. v. 19.

**LEAVE**; (1.) To depart from, Job xvi. 18; to cease dwelling with, Gen. ii. 24; to cease insisting further on. Heb. vi. 1. (2.) To let remain behind. Lev. vii. 15. Exod. xvi. 19. Joel ii. 14. God may *leave* his people so as to withdraw his sensible presence and comfort for a time; but never *leaves them, nor forsakes them*, so as to break his covenant-relation to them, as their God, Saviour, and Portion; or as to withhold what continued supplies of gracious influence are necessary to maintain the existence of their new nature. Ps. cxli. 8. Heb. xiii. 5. Dying parents *leave their fatherless children* on God when, by the effectual fervent prayer of faith, they commit them to his care, and trust in his promise that he will preserve, direct, and provide for them. Jer. xlix. 11.

**LEAVEN**; a piece of dough, but especially what is salted and soured for fermenting. Such bread as was made of dough unsoured and unfermented, was called *unleavened*; and what was made of fermented dough was called *leavened*. Exod. xii. 15. To *leaven*, which is souring and infectious, are compared, (1.) The gospel-church of God, which, from small beginnings, gradually spreads in the world; the gospel of Christ, which gradually prevails to reform and convert the nations of the world; and the work of inward grace, which gradually prevails in and assimilates the hearts of men to its own likeness. Matt. xiii. 33. (2.) The erroneous doctrines, corrupt glosses of the Scripture, or vain traditions of the Pharisees, Sadducees, and Herodians, and their corrupt examples, whereby many were infected. Matt. xvi. 6, 12. (3.) Scandal, and scandalous sinners, who infect and cast a blot on the church. 1 Cor. v. 6. (4.) Malice, hypocrisy, and like corruptions in the heart, which exceedingly defile us, and render us infectious to others. 1 Cor. v. 7. To commemorate Israel's hasty departure from Egypt, without having time to leaven their dough, they were prohibited to use *any leaven* at the passover-feast, or to offer it on God's altar, in any of their meat-offerings. Did this signify the perfect purity of Jesus, our all-comprehending oblation; and that, in our whole worship of God, we ought to beware of the infecting influence of our sinful corruption, but act with sincerity and truth. Exod. xii. 15-19. Lev. ii. 11. Amos iv. 5. 1 Cor. v. 8. A portion of *leavened bread* was allowed in thank-offerings, though it was not put on the altar; and might hint that our grateful service of God may be accepted, though mingled with imperfections. Lev. vii. 13. Two loaves of *leavened bread* were required in the festival offering of Pentecost, perhaps to denote the spreading influence of the gospel, and the operations of the Holy Ghost in the New Testament church. Lev. xxiii. 17.

**LEBANON**; a famous mountain in the south of Syria, and north of Canaan. When taken at large, it is about three hundred miles in circumference, and consists of two large mountains, Lebanon or Libanus, and Antilibanus. According to the ancients, these mountains lay east and west; but the moderns say that they lie south and north; Lebanon on the west side and Antilibanus on the east, with Hollow Syria, or the pleasant valley of Lebanon, between them. Josh. xi. 17. According to Calmet, mount Lebanon is shaped like a horse-shoe, with its opening towards the north. It begins about ten miles from the Mediterranean Sea, well northward in Syria, and runs south till almost over-against Zidon, then turns eastward on the northern frontiers of Galilee, and lastly, turns northward, running as far as Laodicea Scabiosa, in Syria. But according to Maundrel and Reland, the valley between the two mountains is much more long and narrow than Calmet's representation will allow. But the truth is, travellers are in so much danger from the wild beasts that haunt it, and from the scarce tamer Arabs that rove about it, that they dare not search it with such care and deliberation as an exact description would require. In Lebanon, it is said, four mountains, as it were, rise one above another; the first has a fruitful soil, excellent for vines; the second is barren; the third enjoys an almost perpetual spring; the fourth is often, but not always, covered with snow. This mountain is thought to be higher than the Pyrenees between France and Spain, or the Alps between the east of France and Italy. The vines in the lower parts of it, and the cedars on the top of it, which were anciently very numerous, but now reduced to a few, rendered it

extremely beautiful and fragrant. But vast numbers of lions, leopards, and other wild beasts made it dangerous to walk on. Hos. xiv. 5-7. Sol. Song iv. 8, 11, and v. 15. The springs in it, and the water that descended from it, in the rivers of Jordan and Eleutherus, Abana and Parphar, that run to the southward, and in the rivers of Rossian, Cadichah, and Abvahl, that run west or north, are fine water. Jer. xviii. 14. Moses had a strong desire to see Lebanon; but was only allowed a distant prospect of it. Deut. iii. 25, and xxxiv. From Lebanon Solomon had his wood for the building of the temple and other structures; from Lebanon the Tyrians and Sidonians had their wood for shipping and building; from Lebanon the Assyrians and Chaldeans had a great part of the wood they used in their sieges of the cities of Syria, Canaan, and Phenicia; but all its wood was not sufficient to burn one sacrifice that could truly expiate sin. Isa. xxxiii. 9. Hab. ii. 17. Isa. xl. 16. The tower of Lebanon, looking towards Damascus, was perhaps a castle built by David or Solomon, at the south-east of Lebanon, to keep in awe the Syrians; if it was not rather the house of the forest of Lebanon, a stately structure at Jerusalem, mostly built with cedars from Lebanon. Sol. Song vii. 4. 1 Kings vii. 2. At present, a kind of popish monks, called Maronites, dwell about the lower parts of Lebanon, in circumstances sufficiently wretched. Wild Arabs of the Mahometan sect of Ali swarm almost in every part of it. Here also, I think in the western parts, dwell the Druses, who are said to be chiefly the remains of the European crusaders, that went to those parts in the eleventh, twelfth, and thirteenth centuries, for the recovery of the Holy Land. They are baptized, and heartily hate the Jews and Mahometans, and have hitherto refused to submit to the Turkish yoke; but the bulk of them have little more religion than the wild beasts among whom they dwell, allowing lewdness with mothers, sisters, daughters, &c.

Jesus Christ and his church are likened to Lebanon for their spiritual comeliness and perpetual flourish, and for their fragraency and fruitfulness. Sol. Song v. 15. Ps. lxxii. 16. Isa. xxxv. 2, and ix. 13. Hos. xiv. 5-7. Jerusalem and the temple thereof are called Lebanon, because much built of the cedars of Lebanon; and the houses of Jerusalem were so many and high as to resemble the forest of Lebanon. Hab. ii. 17. Zech. ix. 1. Ezek. xvii. 3. Jer. xxii. 23. Sennacherib's army and the Assyrian empire are called Lebanon. How great was once their glory and strength! but how cut down at last by the axe of God's judgments! Isa. x. 34. Ezek. xxxi. 3, 15, 16. This world is likened to Lebanon, *Amana, Shenir, and Hermon*, where are dens of lions and leopards: amid all its carnal pleasures, profits, and honours, there is great danger and manifold temptations; and therefore saints should forsake it to seek for and enjoy fellowship with Christ. Sol. Song iv. 8. Lebanon shall be turned into a fruitful field, and the fruitful field be esteemed a forest. The gentile nations shall become a flourishing church, and the Jews shall be cast out, and live without God, and without Christ, and without hope in the world. Isa. xxix. 17, and xxx. 15. To go up to Lebanon and Bashan, or mount Gilead, and cry, signifies that the Jews would have none to help them. Jer. xxii. 21.

LEEK. See ONION.

LEDGE; a roll of short brazen staves, with a plate of brass along their heads. 1 Kings vii. 28, 35, 37.

LEES; the dregs of wine settled to the bottom; and so wines on the lees are wines strong and purified by the lees settling to the bottom. Isa. xxv. 6. Men are settled on their lees when, through long prosperity, they have arrived at much outward strength, and are fixed in and delighted with corrupt courses. Isa. xlviii. 11. Zeph. i. 12.

LEG. Men's legs are taken for their strength. Ps. cxlvii. 10; and are called strong men who bow themselves, becoming feeble in old age. Eccl. xii. 3. Christ's legs as pillars of marble are his strength to bear whatever sin or punishment was laid upon him, or the exceeding weight of glory that is given him; his ability to finish his whole work of mediation; and his wise and skillful providences, and the stability of his kingdom and government. Sol. Song v. 15. The iron legs of Nebuchadnezzar's visionary image, and the feet and toes, partly of iron and partly of clay, not rightly caalescing together, represented the strong Roman empire with two consuls at its head; and, after

many ages, divided into the eastern and western empires, which at last was mingled with Goths, Huns, Vandals, &c., but did not rightly incorporate with them, nor retain its strength after they had begun their invasions; and which was divided at last into ten kingdoms. See HORNS. Dan. ii. 33. A parable in the mouth of fools is like the unequal legs of the lame; a wise sentence or Scriptural expression looks ill from the mouth of foolish and wicked people, and is disagreeable and inconsistent. Prov. xxvi. 7.

LEGION; a band of soldiers in the Roman army. When that state was but in its increase, the legion was smaller; but in its glory, the legion ordinarily consisted of about 6200 foot, and 730 horse. In Scripture it signifies a great number. Matt. xxvi. 58. Luke viii. 30.

LEND, *hoping for nothing again*, is to give freely, or lend without usury. Luke vi. 35. Lending to the needy is a very necessary duty. Deut. xv. 8, and xxiii. 19. In ordinary cases borrowers must in some measure submit themselves to the will of lenders, Prov. xxii. 7. Deut. xxviii. 12; but desolating judgments make both alike poor and miserable. Isa. xxiv. 2.

LENTILS; a kind of grain like vetches or pease, of which was made a coarse kind of food, used by mourners. Gen. xxv. 34.

LEOPARD; the long-tailed Felis. Its upper part is beautifully spotted, and the lower streaked. It is smaller than the tiger, but surprisingly swift, strong, and active, and no less voracious and fierce. Its feet are furnished for climbing, and it can draw back its claws at pleasure. It watches for its prey by waysides, or where animals are wont to haunt. It is said to allure them with a sweet smell, and then to spring or leap from a tree upon them and devour them. It is so inveterate an enemy to mankind, that it is said it will fly upon their very picture painted on paper. God compares himself to a leopard; with what patience he waits for the proper season of vengeance! with what fierce indignation he breaks forth upon and tears to pieces his incorrigible opposers, chiefly wicked professors of the true religion! Hos. xiii. 7. Wicked men are likened to leopards; how spotted with corruptions in heart and life! how fierce and intractable to what is good, till God by his grace subdues them! Isa. xi. 6. Jer. xiii. 23. Nebuchadnezzar and his army are likened to leopards; with what guileful cruelty and fierce rage they watched over and besieged the cities of Judah, and the nations around, till they took them, and murdered the inhabitants! Jer. v. 6. Hab. i. 8. The Grecian empire is likened to a leopard with four wings and four heads; from small beginnings, and with much craft, rapidity, and bloodshed, it was founded. Alexander, who formed it, was spotted with many vices; his army was adorned with many skillful commanders, and he quickly made himself master of nations unnumbered. After his death his empire was divided into four parts. See GREY, HORNS. Dan. vii. 6. The antichristian pope and his agents are likened to a leopard, to mark their outward glory and splendour, and their crafty, cruel, and bloody persecution of the saints. Rev. xiii. 2.

LEPER; one affected with the leprosy. Lepers were excluded from the society of other people, and hence sometimes formed one of their own. We find four of them in one society in the days of Elisha, and ten of them in another in the days of our Saviour. 2 Kings vii. 8. Luke xvii. 12. The leprosy is twofold in kind or degree. That of the Jews was probably much the same with the elephantiasis, or leprosy of the Arabs, Egyptians, &c., which came into and raged in Italy about sixty years before the birth of our Saviour. It is chiefly found in warmer climates. It begins within the body, and throws out a sanious moisture that corrupts the outside of it, covering it with a kind of white scales attended with a most tormenting itch. The afflicted person becomes hoarse; his blood becomes mingled with whitish particles, and the serum of it so dry that vinegar poured thereon boils up, and salt applied to it does not dissolve; and so strongly bound together with imperceptible threads that calcined lead thrown into it swims above; his hair becomes stiff, and if plucked brings away rotten flesh with it; his eyes become red and inflamed similar to those of a cat; his tongue becomes dry, black, swollen, ulcerated, and furrowed; his face resembles a half-burnt coal, furrowed with hard knobs, greenish at

bottom, and white at the top. The body becomes so hot that a fresh apple held but an hour in the hand will be considerably withered and wrinkled; the parts infected become insensible, and at last the nose, fingers, privy members, &c. fall off, being rotten. In the tenth and eleventh centuries this terrible distemper was common in Europe, introduced, it is supposed, by the Arabs and Moors; and it is said there were about 15,000, or, according to Matthew Paris, 9000 hospitals for lepers. At present it is scarcely known in Europe, unless we suppose the syphilis to be a kind of it. Some time ago a leprosy resembling that of the Africans terribly afflicted the people of Barbadoes, especially the blacks.

The Jews generally supposed the leprosy to be inflicted by God for the punishment of some horrible crime. For reproaching Moses, the distinguished deputy of God, Miriam was infected: for treacherous and dishonest procuring of clothes and money Gehazi was smitten: for profanely presuming to offer incense king Uzziah was punished with it. Num. xii. 2 Kings v. 2 Chron. xxvi. Moses mentions no medicine for the cure of it; and it does not appear that the Jews applied any remedies, but waited the remedies only from God. Whenever a Hebrew suspected himself, or was suspected by others, to be infected with this fearful disease, he presented himself for inspection to the priest, who, in trying him, was in no danger of catching the plague. A freckle, a boil, a spot, or scab in the skin, or the falling off of part of the hair, was no token of leprosy. Nevertheless, the suspected person was to wash himself and his clothes in water. A swelling with a white spot bright and reddish created strong suspicions; in which case the leper was to be shut up seven days, and at the end thereof again inspected by the priest. If the hair in the sore had turned white or yellow, if the plague was in sight deeper than the skin, if it continued to spread in the flesh after the first inspection, if there was quick raw flesh in the swollen part, if there was a white reddish sore in the bald head, the priest pronounced him unclean; and as the disease was extremely infectious, to such as touched or drank after those who had it, he was excluded from the city or camp till God should heal him, and was obliged to cover his upper lip, and call out to every one that was approaching him that he was *unclean*. If, on the second inspection, the sore was not in sight deeper than the skin, if it had spread nothing during the seven days, if the hair on the infected place was not turned white, or if the plague, being thrown out from the inside, had covered the whole body with a universal leprosy, the priest pronounced him clean; only he was to wash himself in water on account of his scabs.

When it pleased God to heal one that had been pronounced unclean, the priest went out of the camp or city and inspected him. For his ceremonial purgation two birds were taken; the one was slain over a vessel full of fresh water mingled with cedar wood, scarlet wool, and hyssop. The other bird was dipped into this mixture of water and blood, and then dismissed to fly whither it pleased. The healed leper was seven times sprinkled with the mingled blood and water. He then shaved off all the hair of his body, washed his clothes and flesh in water; after which, he might come into the city or camp, but not into his own house. On the seventh day he again shaved and washed himself. On the eighth, he offered two he-lambs, and one ewe-lamb, for a trespass-offering, burnt-offering, and sin-offering, with a quantity of oil; or, if poor, offered one lamb and two young doves. Part of the blood of his trespass-offering was by the priest sprinkled on the tip of his right ear, and on his right thumb and right toe. After sprinkling so much of the oil seven times towards the tabernacle, the above parts of the leper's body were anointed with another part, and the rest was poured on his head; and after the offering of the burnt-offering and sin-offering, he was dismissed to go to his house, or to the house of God, whenever he pleased. Did not this leprosy represent the corruption of our nature in the reigning power thereof, and which is of a most penal, dreadful, defiling, spreading, and obstinate nature, separating from God? Not every sinful act of infirmity marks this uncleanness. Inward uprightness, bitter repentance for and hearty striving against sin, and particularly an affecting sense of the universal vileness of our heart and

life, are certain tokens that we are not under the dominion of sin: but every appearance of evil must lead us to wash ourselves in a Saviour's blood. Delight or pining away in iniquity, wilful increasing into more ungodliness, dependence on self-righteousness as the ground of our acceptance before God, habitual raging at reproof, fixedly embracing of gross heresies and boasting of what is plainly sinful, mark us under the dominion of our filthy lusts. Nor is there any deliverance from this plague but by the grace of God, and through the application of Jesus' blood and spirit to our soul: nor on our justification are we immediately admitted to heaven, but by again and again mortifying the deeds of the body: and at the end of life, by making use of the blood and spirit of our Redeemer, we shall at last enter into the full enjoyment of that free fellowship with God and his holy angels and glorified saints. Perhaps the leprosy of a garment was produced by a small kind of vermin; if greenish or reddish spots rendered a garment suspicious, the priest was to inspect it, and shut it up seven days. If, on his second examination, he found the tokens of leprosy spread, he tore out the infected threads, and ordered it to be washed. If the tokens were not spread he ordered it to be washed; and if, on the third inspection, he found the tokens departed, it was again washed and declared to be clean. If on the third or fourth examination the plague continued after the infected threads had been torn out, the whole garment was to be burnt in the fire. Did not this leprosy denote scandals in the conversation, from which Christ's blood alone can cleanse us; and unto which if we again and again relapse, if we be saved, it must be as by fire, our works being burnt up and lost? Probably the leprosy of a house was produced by vermin of the same kind; if pale reddish spots in the wall lower than the rest rendered a house suspicious, the priest, after inspecting it, shut it up seven days. If on the seventh the symptoms were increased, the infected materials were carefully removed, and pure ones put in their place. If the leprosy again appeared, the house was demolished, and its materials cast into an unclean place. If the house was got cleansed, a sprinkling with the mixture of the water and blood of the offering of birds removed the ceremonial defilement. Did not this leprosy hint, that the obstinate continuance of indwelling sin brings on the dissolution of our mortal frame? and that obstinacy in wickedness brings ruin and destruction upon families, nations, churches, and the world itself? Lev. xiii. and xiv.

LET is expressive, (1.) Of command. Deut. v. 12. (2.) Of entreaty. 2 Sam. xiii. 6. (3.) Of permission. Gen. xli. 21. (4.) Of intrusting, or assigning by lease. Song vii. 11. To let also signifies to hinder, keep back. Isa. xliii. 13. 2 Thess. ii. 7.

LETTER; (1.) A mark of sound used in writing. The Egyptian method of writing, by a kind of pictures of the things themselves, was perhaps the most ancient in the world. The Chinese method of using a distinct character for every word, somewhat like our shorthand, is also very ancient; but it is very inconvenient, as it would take a man's life to learn the half of their 80,000 letters, unless these letters, as some say, be formed from simple ones by stated rules. The invention of letters that may be combined in so many thousand different forms is so marvellous and useful, that I am almost tempted to believe God himself the author of it, perhaps in the Tables of the Law. No letters were known in Europe till Cadmus, about the time of David, brought sixteen of the Phenician characters hither. From these the Greek, Roman, Coptic, Gothic, and Slavonic characters were formed, one after another. From the Hebrew or Assyrian characters, the Phenician, Syriac, Samaritan, Ethiopic, and Arabic characters seem to have been formed, though with considerable alterations. (2.) A missive or epistle sent by one person to another. 2 Sam. xi. 24. (3.) Learning, knowledge of the mysterious sense of God's word. John vii. 15. (4.) The outside of things; so circumcision of the flesh is called circumcision of the letter. Rom. ii. 29. The outward observance of Moses' ceremonies, outward service of God, or walking according to our corrupt lusts, is called the *oldness of the letter*. Rom. vii. 6. See KILL.

LEVI, the third son of Jacob by Leah, was born about A. M. 2254. He assisted Simeon in murdering the Sheremites, and for that reason had his father's

dying denunciation, that his seed should be scattered among the Hebrew tribes in Canaan. Gen. xxiv. 25-33, and xlix. 5-7. He had three sons,—Gershon, Kohath, and Merari, and a daughter called Jochebed. He died aged one hundred and thirty-seven years; and his three sons produced three different families. At their return from Egypt, the tribe of Levi was by far the least of all the Hebrews, consisting of but 22,273 males above a month old. The Levites faithfully cut off their idolatrous friends for their worshipping the golden calf. God rewarded their zeal, constituting them his sacred ministers. Aaron and his male descendants were chosen to be priests. The rest of the tribe were made a kind of inferior agents in holy things. As after five years' probation they were to enter their service at thirty years of age, and leave it at fifty, no more than 8560 were fit for service. In their consecration, they were sprinkled with the holy water of separation; they shaved off their hair, and washed their clothes; they brought two bullocks to the door of the tabernacle: the first-born Israelites, or some in their name, laid their hands on them, to denote their resigning to them their station in the public worship of God. The Levites then laid their hands on the two young bullocks, and one was offered for a burnt-offering, and the other for a sin-offering. To signify their being dedicated to the service of the God of all the ends of the earth, they were made to walk to and fro before the tabernacle; and thus entered on their work, which, in the wilderness, was to bear the things pertaining to the tabernacle, and in that and after ages; to take care of the tabernacle, temple, and furniture thereof; to teach the people, and to assist the priests. They had no sacred apparel; but, though the tribe of Levi were but about the fortieth part of the people, they had forty-eight cities, with the suburbs thereof, assigned for their dwelling, and had about the fifth part of the Hebrew incomes. Exod. vi. xxxii. 16-26, and xix. Num. iii. iv. viii. and x. xviii.

Did these Levites prefigure Jesus? From the earliest ages of eternity he was chosen to his work; from the earliest ages of time he was promised; early was he circumcised and initiated; and at twelve years he began his service in the temple. Divinely was our place in law, and our sins transferred upon him; and solemnly was he in his birth, and in his unction at his baptism, set apart to his work of obedience and ministry in holy things. At thirty years of age he entered on his public service, and having wasted his body till, it seems, he appeared as one of fifty, he retired, by death, resurrection, and ascension, to his eternal rest. He is the great burden-bearer of his church, that bears all his people's sins, and bears their persons and cares, and supports the whole frame and government of the church; honours his Father to the highest; teaches, governs, and saves his people; and for his reward, is crowned with glory and honour. Terrible is the curse that falls on such as continue to deny him his dues. Did these Levites represent gospel-ministers, who, being chosen to their work by God and his people, are to enter on it in a solemn manner, sanctified by the blood of the Lamb, and by his purifying spirit; and who spend and are spent in the service of the church, bearing Christ's name before the gentiles, teaching and ruling the people, and assisting the saints, those spiritual priests, in their sacred work; and who are to be duly provided with subsistence, and at the end are to have their faithful service rewarded with endless honours and happiness?

Did they resemble the saints, who are early enrolled in the Lamb's book of life, and in due time are solemnly set apart to the holy service of God, to care for, and in their stations instruct and promote order; and after they have finished their course, retire to their everlasting rest, to enjoy the whole fulness of God? Isa. xlv. 21. When Joshua divided Canaan to the Hebrew tribes, he gave the Levites no inheritance, as they were to live on sacred oblations; but they had forty-eight cities scattered among the other tribes, with a field of 3000 cubits around for pasture and gardens. Six of these cities were cities of refuge, and others of them were retained by the Canaanites. Their tithes too, and other dues, were but ill paid, as oft as religion was in a languishing condition. Josh. xx. and xxi. with Judg. i. Neh. xiii. Soon after, a vagrant Levite helped Micah and the Danites of Laish to introduce idolatry; and his descendants were, for many ages, priests to that idol.

Another, by the affair of his whorish wife abused at Gibeah, occasioned the death of 40,000 Israelites, and of the whole tribe of Benjamin except six hundred, and all the inhabitants of Jabesh-gilead except four hundred virgins. Judg. xvii.-xxi. Eli and Samuel, both Levites, were judges of Israel. 1 Sam. i.-viii. Eight thousand three hundred Levites attended at David's coronation; and in his days they began to enter on their service at twenty-five years of age, and there were of them fit for service 38,000; of which 24,000 were appointed to officiate in the service of the tabernacle or temple; 6000 of them were judges; 4000 were porters; and 4000 sacred musicians. It seems that the officiating Levites, as well as the priests and singers, if not also the porters, were divided into twenty-four classes, and had their turns of service assigned them by lot. 1 Chron. xii. and xxiii.-xxvi. When Jeroboam the son of Nebat established his idolatrous worship of the golden calves, many of the Levites left his kingdom and retired to the kingdom of Judah. Jehoshaphat dispersed them through his dominions, along with some of his princes, to teach the people. Those of Libna revolted from king Jehoram. Under the direction of Jehoiada, the Levites, being furnished with arms, mightily assisted to establish Joash on the throne. In Hezekiah's time they were more hearty for promoting reformation than the priests; and as few of the priests sanctified themselves, the Levites assisted in killing the burnt-offerings. Under Josiah, they directed the repairs of the temple, and zealously assisted at the solemn passover. 2 Chron. xi. 12, 13, and xix. and xxi. 10, and xxiii. and xxix.-xxxii. and xxxiv. and xxxv. A considerable number of them returned from Babylon, some along with Zerubbabel, others with Ezra; and 1760 priests, and two hundred and twelve Levites dwelt at Jerusalem. Ezra ii. 40-42, and viii. 18, 19. 1 Chron. ix. 13. Ten of them, at Ezra's direction, put away their strange wives. Ezra x. 23, 24. Under Nehemiah they assisted at his solemn fast, in reading the law, Neh. viii. 7, and ix. 4, 5; and seventeen of them subscribed his covenant for reformation. Chap. x. About this time, or not long after it, Nehemiah ordered their tithes to be punctually given them, as the withholding thereof had obliged them to desert the service of the temple, and betake themselves to civil employments. Neh. xiii. 10-13. After our Saviour's death, we find the tribe of Levi in the utmost disorder; the high-priesthood was disposed of to the highest bidder; the Levites were allowed by Agrippa to wear the sacerdotal robes of the common priest, and the porters to become singers.

LEVITICUS, the third book of Moses, so called because it chiefly consists of the laws relating to the Levitical priesthood. In the first seven chapters are prescribed the laws of the various offerings. In the next three we have an account of the consecration of Aaron and his sons, the death of Nadab and Abihu, and some rules relative to priests' mourning, and their drinking no wine during their attendance on their sacred work. From chap. xi. to xv. are inserted the laws relative to ceremonial purification from uncleanness of eating, or touching of unclean beasts, and of child-birth, leprosy, running issues. In chap. xvi. are the laws relative to the fast of expiation. In the six following chapters are the laws prohibiting the eating of blood, the sacrificing to devils, and all alliances with the Canaanites, and all heathenish superstition, divination, idolatry, theft, perjury, incest, sodomy, and bestiality; and those requiring four years' abstinence from the fruit of trees, or leaving of gleanings to strangers and the poor; and those regulating the blemishes which rendered priests unfit for sacrificing, or eating the more sacred food, and which rendered animals unfit to be sacrificed. In chap. xxiii. are the laws for the sacred feast of the passover, pentecost, feast of trumpets, feast of expiation, and feast of tabernacles. In chap. xxiv. we have an instance of blasphemy, and the law appointing death for that crime. In chap. xxv. the rules of the years of release and jubilee are prescribed. In chap. xxvi. are promises of mercy to the obedient and penitent, and fearful threatenings of vengeance against the disobedient and obstinate. The last regulates the devoting of things to the Lord, and of redeeming what had been devoted. All these laws were given at the foot of Sinai, perhaps in a few days after the erection of the tabernacle. To a carnal reader nothing appears more trifling than some part of this book: but to one truly evangelical and sensible the book is a rich mine of the gospel of Christ.

**LEVIATHAN**; a monstrous animal; but whether it be the crocodile, the toothed whale, or the huge land dragon, is not agreed; and indeed all the three might be known to Job. The crocodile is of the lizard kind, with a two-edged tail, and triangular feet: on each of the two fore-feet are four toes, and on the hinder ones five. Crocodiles grow to about twenty-five or thirty feet or more in length, and it is said some grow to a hundred, and they are about the thickness of a human body. About the thirty-third degree of north latitude, they abound in America and in the north parts of Africa, and nowhere more than in the river Nile, in the land of Egypt. They deposit their eggs, which are not bigger than those of a turkey, in the sand on the shores, that they may be hatched by the solar heat: and unless the ichneumon sought out and destroyed their eggs, they would quickly plague the adjacent countries with their prodigious increase. It is said the Tentyritæ, a tribe of the ancient Egyptians, caught them with nets, or bridled them; but none else were so daring: they are so frightful, that it is said some have been terrified out of their wits at the sight of them. It is extremely dangerous to awake one that is asleep. They are covered with scales, like a coat-of-mail, almost impenetrable, and which cannot be separated; but their belly is soft, and easily pierced. They have scarcely any tongue; but their teeth, to the number of thirty-six, if not sixty, are very sharp and terrible, and are closely joined together. Their mouth can take in a whole man, or even a cow. Their eyes are sparkling, especially when they sun themselves, and sneeze. Their breath is excessive warm, and is emitted like smoke; and with their motion they occasion a froth in the water. They generally live on fish; but ordinarily lie among rushes and reeds, and thence dart on men or other land animals, and drag them into the water, that, being drowned, they may be the more easily mastered. Unterrified, they will attack any creature, and with a sweep of their tail, break their legs, and so bring them down; but, their backbone being stiff, they can only run straight forward. In cold climates the crocodiles are smaller, and are called alligators, and their flesh is said not to be unsavoury meat.

Whales are much larger than crocodiles. Pliny speaks of one in the Red Sea or Arabian River six hundred feet long, and three hundred and sixty broad: and Pontopidan says, there are some in the north seas one hundred fathoms long, and mentions a monster called the kraken still larger. But ordinarily, whales are from fifty to one hundred feet in length. They breathe by lungs, bring forth their young alive, and suckle them, and carry them along with them. Their body is thick, their head very large, their lower jaw larger than the other; their eyes are small, like those of a bullock, and placed at a great distance from one another; their tail is a little forked. From their fat is made oil and spermaceti. Some whales have jaws twelve or fourteen feet long, and teeth of six, eight, or twelve feet in length, which closely join into one another. Of the many kinds of whales, the toothed ones are represented as the most fierce, and seldom taken. They have eyes of about a foot long, and some say ten or twelve times longer, of a reddish colour, like that of the morning sky. They often lie among hard rocks and ice, and are extremely bold and daring. They throw great quantities of water out of their mouth, and sometimes a glistening and oily mucus, called spermaceti.

Land-dragons were known among the Troglodytes on the banks of the Red Sea. They haunt lakes and seashores, and can plunge into rivers and seas. They are exceedingly large and terrible in their appearance. Their jaws are wide, their tongue three-forked: they have three rows of sharp teeth, and are all over covered with hard scales, impenetrable by arrows or darts. Their breath is fiery, and eyes flaming. They are terrible to and fearless of every other animal: will attack and conquer an elephant. That one which at Bagrada was like to destroy the Roman army, is said to have been one hundred and twenty feet long, and was destroyed by engines that threw great stones at it. The kings of Egypt, if not also of Assyria, are likened to this monster, which is also called a *dragon* and *serpent*, to denote their terrible and destructive influence. Ps. lxxiv. 13, 14. Ezek. xxix. 3. Isa. xxvii. 1.

**LEVY**; to raise by taking a part from among the rest, as tribute is raised from the rest of the incomes

of a nation; or an army or number of workmen raised in a nation. 1 Kings ix. 21, and v. 13, 14.

**LEWD**; openly wicked, given to the most shameful course of uncleanness. Acts xvii. 5. Ezek. xxiii. 44. In thy filthiness is *lewdness*; thou art become shameless and obstinate in thy wickedness, idolatry, &c. Ezek. xxiv. 13. *Lewdniss is discovered and borne*, when sinners are openly and heavily punished for it. Ezek. xxiii. 35.

**LIBERAL**; ready to give to the poor and needy. Men stand by *liberal things*, as showing kindness to the poor is an especial means of procuring and establishing one's wealth. Isa. xxviii. 8. Prov. xi. 25. God giveth *liberally*, with a willing and bountiful heart, and in great abundance. James i. 5.

**LIBERALITY** is either what is given to the poor, or the bountiful disposition wherewith one gives it. 1 Cor. xvi. 13, and 2 Cor. xiii. 2.

**LIBERTY**; (1.) Freedom to do or forbear a particular action as one pleaseth. 1 Cor. vii. 29, viii. 9, and x. 29. (2.) Freedom from human slavery or imprisonment. Lev. xxv. 10. Heb. xiii. 23. (3.) Freedom from the ceremonial and broken covenant of works. Gal. v. 1. (4.) The happy state of eternal glory, where one is delivered from all misery and servitude. Rom. viii. 21. *Where the Spirit of the Lord is there is liberty*; i. e. freedom from the slavery of sin, Satan, and the broken law, and now, under the gospel, from the ceremonial yoke, and great pleasure and boldness in fellowship with God. 2 Cor. iii. 17. It is heinously wicked to use Christian *liberty* to the hurt of our weak brethren, or to cover a loose practice. Rom. xiv. 1 Cor. viii. 1 Pet. ii. 16.

**LIBERTINES**; such Jews as were free citizens or burgesses of Rome; they had a separate synagogue at Jerusalem, and sundry of them concurred in the persecution of Stephen. Acts xi. 9.

**LIB'NAH**; (1.) A place in the Arabian Desert where the wandering Hebrews encamped. Num. xxxiii. 20. (2.) A city of Judah given to the priests, and which, it is supposed, stood about twelve or sixteen miles south-west of Jerusalem, Josh. xxi. 13; the inhabitants of it, offended with Jehoram for his idolatry and murder, revolted from his government. 2 Kings viii. 22. This city sustained a terrible siege from Sennacherib. Isa. xxxviii. 8. About three hundred years after Christ, it still existed as a village, and was called Labna, and also Lobna.

**LIB'YA**; a large country westward of Egypt. A number of the inhabitants lived anciently in a vagabond manner, roving from place to place. They were, we suppose, the descendants of Lehabim the son of Mizraim, and are called Lubim. The eastern part of Libya was generally subject to Egypt. The Lubims assisted Shishak and Zerah in their warlike expeditions. 2 Chron. xii. 3, and xvi. 8. They assisted Pharaoh-necho and Pharaoh-hophrah against the Assyrians or Chaldeans, and suffered terrible ravage and ruin from the latter. Neh. iii. 9. Jer. xli. 9. Ezek. xxx. 5. The western Libyans had bloody wars with the Carthaginians, and in the end were miserably ruined. Some Jews who generally resided in Libya were converted by Peter's sermon at Pentecost, and it seems carried Christianity to those quarters; where, for some ages after, we find a Christian church; but which, for about 1200 years past, has scarce made an appearance. For about 2000 years past, the country has been enslaved by the Greeks, Romans, Saracens, and Ottoman Turks, in their turn.

**LICE**; well-known insects, with six legs, and two simple eyes; with which most other animals are infected. The crab and common kind especially attend mankind, and where people live nastily, as in East Tartary, are excessively numerous. Swarms of lice was one of the plagues of Egypt, nor could the magicians produce any. But the seventy interpreters render *chimim*, gnat; flies. Exod. viii. 16-19.

**LIE**; (1.) An untruth told with a design to deceive, or at least tending to it. Judg. xvi. 10. (2.) False doctrine. John ii. 21. Rom. iii. 7. All lying, falsehood, and equivocation are condemned in Scripture, under pain of eternal damnation. Exod. xxiii. 1, 7. Rev. xxi. 8. An idolatrous picture of God is called a *lie*, as it gives a false and deceiving representation of him. Rom. i. 25. Great men, and the houses of Achizib, are or were a *lie*, very unsubstantial, and ready

to disappoint such as trust in them. Ps. lxxix. 9. Mic. i. 14.

**LIEUTENANTS**; the deputy-governors of the Persian king. Ezra viii. 36. Esth. iii. 12.

**LIFE**. See **LIVZ**.

**LIFT**; (1.) To raise higher. Gen. vii. 17. (2.) To render more honourable and conspicuous. 1 Chron. xiv. 2. 1 Sam. ii. 7. God *lifts up* himself, or lifts up his feet, when he hastens to deliver his people, Ps. lxxiv. 3; and when he displays his power and greatness, and overthrows his and his people's enemies. Ps. xciv. 2. Isa. xxxiii. 3, 10. Christ was *lifted up* when he hung on the cross, when exalted to heaven, and when publicly offered in the gospel. John viii. 28, and xii. 32, 34. He and his people *lift up the head* when they are filled with joy, glory, and honour. Luke xxi. 28. Ps. cx. 7. Men *lift up the eyes* when they view carefully, Gen. xiii. 20. Isa. xl. 26; or when they pray with expectation of a gracious answer. Ps. cxxi. 1. The *lifting up* of the hands imports swearing, Deut. xxxii. 40; threatening, Ezek. xx. 15; threatening and oppression, Job xxxi. 21; invitation, Isa. xlix. 22; blessing of others, Lev. ix. 22; prayer to God, Ps. cxviii. 2; applying earnestly to work, Ps. cix. 48; rebelling against a sovereign, 2 Sam. xviii. 28; or helping, encouraging, and comforting a distressed and disconsolate neighbour, Heb. xii. 12. The *lifting up of the heart or soul* to God imports solemn dedication to God, joy in his service, and earnest prayer to him. 2 Chron. xvii. 6. Lam. iii. 41. Ps. xxv. 1.

**LIGHT**; (1.) Of small weight; not heavy. Num. xxi. 5. (2.) Of small moment, value, or use. 1 Sam. xviii. 23. 1 Kings xvi. 31. Persons are *light* when they are inconstant, vain, frothy, and unchaste. Judg. ix. 4. Zeph. iii. 4. And so *lightness* is either frothiness and lewdness, Jer. iii. 9, and xxxiii. 32; or a vain and thoughtless inconstancy of mind. 2 Cor. i. 17. The saints' afflictions are *light*; far easier to be borne than what they deserve, and than what Christ bore for them; and made easy, by his assisting and supporting them; and small in comparison of the glorious reward. See **BURDEN**. To *set light by*, or *make light of*, is to contemn and mock. Deut. xxvii. 16. Matt. xxi. 5.

**LIGHT**; a very marvellous and delightful substance. Its motion is extremely quick, and is said to move about ten millions of miles in a minute. It renders other bodies visible and agreeable. Eccl. xi. 7. After God had formed the heavens, and the substance of the earth, he formed light; and by including it in a kind of luminous cloud, moving round the earth, or having the earth moving round it, he divided it from the darkness. On the fourth day he made the sun, moon, and stars, to be means of communicating this light to our lower world; and they, and all other things tending to give, or transmit, or receive light, as windows, eyes, sight, candles, and return of the day, &c. are called *lights*. Gen. i. 3-16. 1 Kings vii. 5. Ps. xxxviii. 10. Job xxiv. 14. God is *light*; his nature is infinitely pure and glorious; he has all wisdom, excellence, and usefulness; and is the author of all knowledge and comfort to his creatures. 1 John i. 5. Isa. x. 17. Ps. xxvii. 1. He is in the *light*; possesses his own excellences, is in Christ, and is clearly manifested in his word and works. 1 John i. 7. Christ is the *light*; he is the fountain of all light and knowledge, natural, spiritual, and eternal, and in him we discern every thing important. Luke ii. 32. The *light of God's countenance*, or *light of the Lord*, is the instruction given by him, the discoveries of his glory and love, the comforts of his Spirit, and joy of his salvation. Ps. iv. 6. Isa. ii. 5. God's judgments are as the *light that goeth forth*; his laws are clear and plain, and his sentences and punishments are righteous, pure, speedy, and irresistible. Hos. vi. 5. John Baptist and other ministers are called *light*, or *lights*; they are endowed with the knowledge of divine things, and are a delightful means of instructing, directing, and comforting others. John v. 35. Matt. v. 14. Saints are compared to *light*; they have the saving knowledge of divine things, and by their instruction and holy conversation are agreeable means of conveying knowledge and comfort to others. Eph. v. 8. Luke xvi. 8. Good kings are called *light*, to denote their agreeable splendour, and the counsel and comfort which their subjects receive from them. 2 Sam. xxi. 7. A son or successor is called *light*, as he honours and keeps his ancestors in view. 1 Kings

xi. 36. The word of God, particularly the gospel, is a *light* or a *lamp*; it discovers to us things divine and eternal, and guides us to glory and happiness. Ps. cxix. 105. Matt. iv. 16. The saving knowledge produced by God's word in our heart is *light*; we thereby discern the most glorious and eternal objects, and are wise unto salvation. Prosperity, joy, or comfort is called *light*, and *light of life*, to represent the excellence, purity, knowledge, and comfort thereof. Col. i. 12. The saints' whole new-covenant state is called *marvellous light*. What knowledge, comfort, and happiness are therein bestowed! 1 Pet. ii. 6. The *light of the saints shines more and more unto the perfect day* when their inward gifts and graces increase more and more, and are more and more manifested in their holy conversation. Matt. v. 16. Prov. iv. 18. Their *light rejoiceth* when their sound knowledge, grace, and good works delight themselves and others, and gradually increase in brightness. Prov. xiii. 9, and xv. 30. The *light of the moon shall be as the light of the sun*, and the *light of the sun shall be as the light of seven days*. Great shall be the comfort of the Jews, when delivered from the Assyrians, or from their Chaldean captivity, &c.; and much superior to that under the Old Testament shall be the spiritual knowledge and comfort of the New Testament church, in the apostolic and millennial age. Isa. xxx. 26.

**LIGHTNING**; flashes of fire that attend thunder. The motion thereof is quick and majestic; and it is called *God's light*, that is, as it were, spread along the sky, as he forms it, and it is grand and glorious. Job xxviii. 26, and xxxvi. 30. Christ's face is as *lightning shining* to his people, but awful and terrible to his enemies. Dan. x. 6. His coming to destroy the Jews and judge the world is as *lightning*, very sudden, alarming, and of a wide-spread influence; and as lightning springs from the east even unto the west, so the Roman armies, beginning on the north-east of the Jewish country, spread ravage and ruin through the whole of it. Matt. xxiv. 27. Luke xvi. 24. Divine judgments are likened to *lightning*: how terrible and spreading! and how oft, in the execution of it, cities are set on flames, and burnt! Rev. viii. 5, xvi. 18, and xi. 19. Satan falls as *lightning from heaven* when his power and interest are suddenly ruined. Luke xi. 18.

**LIGHTEN**; (1.) To make light by unloading. Acts xxviii. 18. (2.) To make to see, or shine; or to fill with comfort. Ps. lxxvii. 18, and xxxiv. 5. See **ENLIGHTEN**.

**FIGURE**; a precious stone, said to be spotted like the animal called the lynx or ounce; and others take it for the jacinth. It was the first in the third row of the high-priest's breastplate, and had the name of God inscribed on it. Exod. xxviii. 19.

**LIKEN**. See **COMPARE**.

**LIKENESS**; similitude; (1.) The outward form of any thing. Ezek. i. 5. (2.) An image, representing a person or thing. Deut. iv. 12, 15. (3.) A resemblance between one person or thing and another. Acts xiv. 11. Adam was made after the *likeness of God*, in the spiritual nature of his soul, and in the knowledge, righteousness, and holiness wherewith it was qualified; but he begat Seth in his *own likeness*, corrupt in dispositions, as well as himself. Gen. i. 26, and v. 3. Jesus was sent in the *likeness of sinful flesh*; appeared in outward form as another man. Rom. viii. 3. Moses saw the *similitude of the Lord*; had a singular display of his glory; or perhaps saw the second person of the Godhead in the form of a man, but saw not the face or essential glory of God. Num. xii. 8. The Hebrews saw no *similitude*; that is, no bodily shape or form of God at Sinai. Deut. iv. 12, 15. Those who have not sinned after the *similitude of Adam's transgression* are infants who have not sinned actually, and others who have not sinned presumptuously, as he did. Rom. v. 14. God used *similitudes* by the ministry of the prophets; he, by parables and comparisons of things spiritual and future to what was earthly and present, instructed the Jews. Hos. x. 12.

**LILY**; one of the principal flowers. This flower consists of six leaves formed into the shape of a bell; the pistil is in the centre of the flower, and becomes an oblong and three-cornered fruit, containing two rows of seed. The root is of a bulbous form. Lilies are very high flowers, and many spring from one root; they are fragrant, comely, and medicinal, and the roots

of white lilies are excellent for softening and for ripening swellings. Tournefort mentions forty-six kinds of lilies: and besides, there is the *lily of the valley*, which has but one leaf, formed in the manner of a bell; and of which there are seven kinds. Lilies were so plentiful in Canaan, that it seems they heated their ovens with withered ones. Matt. vi. 28, 30. In some countries lilies grow to the height of four feet; but their neck is so weak, that they can scarce support the head. Christ is likened to the *lily of the valley*, to express his excellence, purity, superiority to angels and men, and his fulness of the fruits and blessings of grace; deeply was he humbled, and with the lowly he dwells; and from him, as their root, do the multitudes of saints proceed. Saints are *lilies among thorns*. Amid wicked men, and manifold troubles, they grow up more excellent than their neighbours; how filled with fruits of righteousness! how humble and self-denied! and how delightful and healing are their graces and conversation! Sol. Song ii. 1, 2. Perhaps gospel-promises, as well as saints, are called *lilies*; for how delightful, healing, and fructifying are they to men's souls! Sol. Song vii. 2, and v. 13.

**LIME**; a kind of substance formed from chaff, burnt stones, shells, or bones, &c. It is of great use in building, and for manuring fields. One of the kings of Moab having got a king of Edom, perhaps that one who assisted Jehoram, either dead or alive, burnt his bones *into lime*. Amos ii. 1. The Assyrian army was like the *burnings of lime* when, by a kind of pestilence, they were mostly cut off in the fire of God's vengeance. Isa. xxxiii. 12.

**LIMIT**; the utmost boundary of a place. The *limit* of God's house, round about, being most holy, imports, that even the most circumstantial things belonging to the church are holy in themselves, and tend to promote holiness. Ezek. xliii. 12. To **LIMIT** is to point out, and fix. Heb. iv. 7. To *limit* the Holy One of Israel is to doubt of or defy the power of God, its going beyond certain bounds, which we, in our imagination, fix for it. Ps. lxxviii. 41.

**LINE**; (1.) A cord or instrument to measure and adjust things by. 1 Kings vii. 15. Isa. xxxiv. 17. 2 Sam. viii. 2. (2.) A province or course of motion. Ps. xix. 4. Thus the apostles' line or voice went to the ends of the earth, Rom. x. 18; and to boast in another man's *line* was to go where he had laboured, and pretend we had done it. 2 Cor. x. 16. (3.) A portion, which is, as it were, measured out by *lines*. Ps. xvi. 6. (4.) A short instruction, that might be, as it were, written in one *line*. Isa. xxviii. 10. The word of God is a *measuring line*; as our whole conduct, and all the forms and ordinances of the church, must be adjusted thereby. Ezek. xl. 3. In a promise the *stretching out of the line upon a place* imports the measuring of the ground to build houses on it. Jer. xxxi. 39. Zech. i. 16, and ii. 1. But to stretch the *line of confusion* and *stones of emptiness* on a place is to render it altogether waste. Isa. xxxiv. 11, 17. Judgments laid on according to men's deserts, and which lay cities razed on the ground, are called a *line*, Lam. ii. 8; and the *line of Samaria*, and *plummet* of the house of Ahab, is such ruin as Samaria and the family of Ahab met with, 2 Kings xxi. 13; and to lay judgment to the *line*, and righteousness to the *plummet*, is to punish people according to the due desert of their deeds. Isa. xxviii. 17.

**LINEN**. The three Hebrew words for it are **BAD**, **SHESH**, and **BUTZ**. Calmet thinks the first ought to be rendered *linen*, and of this the priests' garments consisted; the second *cotton*, of which the curtains of the tabernacle consisted; and the third, the *silk* growing on the shellfish called *pinna*; but it is certain that the priests' coats and mitre are sometimes said to be of **BAD**, and sometimes of **SHESH**, which infers that both words signify the same thing. Exod. xxviii. 39, with Lev. xvi. 4. Solomon, too, uses **BUTZ** to express the stuff of the sacred vails, for which **SHESH** is put at other times. 2 Chron. iii. 14. Nor can I believe a manufacture of fish silk existed so early at Beersheba, that lay at a considerable distance from the sea. 1 Chron. iv. 21. The best linen was anciently made in Egypt, as their country afforded the finest flax; and Solomon; it seems, bought linen-yarn in Egypt, and established a factory for weaving it in Judea. Prov. vii. 16. 1 Kings x. 28. Christ and the angels who destroy Antichrist are represented as clothed in pure and *white linen*, to mark the equity and holiness of their

conduct. Ezek. ix. 2. Rev. xv. 6. The righteousness of the saints, their holiness of nature and life, but chiefly the righteousness of Jesus imputed to them, is called *fine linen, clean and white*; how glorious, pure, and ornamental! Rev. xix. 8, 14.

**LION**. The strongest and fiercest of beasts. In size he is larger than a mastiff; his head is big, his breast broad, his legs thick and strong, his claws long and thick; he is of a yellowish tawny colour, and has a large mane on his neck, the want of which makes the lioness appear as if of another species. Lions sleep little, and with their eyes not wholly covered; they are exceedingly fierce, and their roaring is terrible. When provoked, scarcely any thing can withstand them; when they see their prey, they terrify it with roaring, that it cannot flee away. They are extremely kind to their young, who, it is said, sleep some days after their birth, till the roaring of the lion awakens them. They readily spare such as submit to their mercy and throw themselves at their feet, but cannot endure to be looked upon askance; they are exceedingly mindful of favours done them, and grateful to their benefactors. Lions abounded, not only in Lebanon, but also in the thickets of Jordan, and in other places of Canaan, where there were woods. Samson tore a lion to pieces with his hands. Judg. xiv. David killed both a lion and a bear. 1 Sam. xvii. 24. Benaiah slew a lion in a pit. 2 Sam. xxiii. 20. A lion killed the man of God from Judah who prophesied the ruin of the idolatrous altar at Bethel; and, contrary to nature, spared his ass. 1 Kings xiii. 24-26. Daniel was cast into a den full of hungry lions, but received no hurt. Dan. vi. 27. The heathen persecutors often exposed the Christians to the fury of lions and other wild beasts. God is compared to a *lion*; how strong and terrible! how he tears his enemies, and protects his friends! how fearful the voice of his threatenings and judgments! how great the terror of his chastisements! Hos. v. 14. Amos i. 2, and iii. 8. Christ is *the lion of the tribe of Judah*, descending from Judah in respect of his manhood; he is the almighty awakener and conqueror of souls; he destroys his and his people's enemies. Rev. v. 5. The church is compared to a *lion* strengthened by God; she overcomes, and is terrible to all that oppose her, Mic. v. 8; her ministers, especially in the primitive ages, were like *lions*, bold, courageous, and active in their work, and conquered multitudes to Christ. Rev. iv. 7. The saints are represented as *lions*, because of their boldness and activity in the cause of God. Prov. xxviii. 1. The tribes of Judah and Dan are likened to *lions*, to denote their courage, activity, bravery, and conquests; the tribe of Judah had kings courageous and terrible, who attacked and subdued their enemies. In Samson, the Danites, as *lions*, greatly harassed their enemies the Philistines. Gen. xlix. 9. Deut. xxxiii. 22. The devil is a *roaring lion*; he furiously goes about to terrify the saints, and destroy mankind. 1 Pet. v. 8. Tyrants, oppressors, such as the Assyrian, Chaldean, and Persian conquerors, and the last four kings of Judah, are called *lions*: how cruelly the former prevailed, and ruined the nations around! and how the last murdered their own subjects! Amos iii. 8. Nah. ii. 12. Jer. iv. 7, v. 6. Isa. xxi. 8, and Ezek. xix. Men outrageous in wickedness, persecution, or oppression are likened to *lions*, as they terrify and murder others around. Isa. xi. 7, and Ezek. xxii. 25. The Chaldean monarchy was as a *lion*: what a proud, powerful, courageous, and cruel terror and destroyer of nations! Dan vii. 4. Pretended difficulties are compared to a *lion in the way and streets*; they as effectually deter the slothful from their proper work of nature or duty, as if they were real lions, ready to tear them to pieces if he proceeded in his course. Prov. ii. 13, and xxvi. 13. Job and his sons, represented as tyrannical oppressors, seem to be the *lion* and *whelps* referred to as ruined. Job iv. 10, 11. *Will a lion roar when he hath no prey? Can a bird fall in a snare, where no gin is for him? Shall one take up a snare and have taken nothing?* God and his prophets do not threaten men, but when destruction is approaching, and sin has made them a fit prey for his wrath. Judgments do not happen without God's providential direction, nor are they removed until they answer his end. Amos ii. 4, 5. The threatening words and providences of God, the wrath of a king, and the furious noise of the Assyrian and other invaders of Judah, are terrible as the *roaring of lions*, and are an



awful presage of ruin to such as they roar against. Jer. xxv. 30. Amosi. 2. iii. 8. Prov. xix. 12, and Isa. v. 29.

LIP. See MOUTH.

LIST; to think fit. Matt. xvii. 12.

LISTEN; to hear attentively. Isa. xlix. 1.

LITTERS; a kind of close wagons. Their Hebrew name almost inclines us to think their form had been copied from the tortoise-shell. Isa. lxvi. 20.

LITTLE, SMALL; (1.) Small in quantity. Exod. xvi. 18. (2.) Few in number. Exod. xii. 4. (3.) Short in measure or time. 2 Sam. xvi. 1. Job x. 20. (4.) Low in stature. Luke ix. 3. (5.) Young in age. Esth. iii. 13. (6.) Weak in strength. Luke xii. 28. (7.) Small in value or importance. Josh. xii. 17. (8.) Poor, contemptible, and afflicted. 1 Sam. xv. 17. Rev. xx. 12. Ps. cxix. 41, and Zech. iv. 10.

LIVE; (1.) To have a power of motion and action. Gen. xiv. 3. (2.) To recover from dangerous sickness. John iv. 50, 51. (3.) To have food and other things proper for the maintenance of life. 1 Cor. ix. 13. (4.) To be inwardly quickened, nourished, and actuated by the influence of God. Gal. ii. 20. (5.) To be greatly refreshed and comforted. Ps. xxii. 16. 1 Thess. iii. 8. (6.) To have the continued possession of grace here, and glory hereafter. John xiv. 19. God *lives* in and of himself; he has incomprehensible and everlasting activity and happiness. Num. xiv. 21. Christ *now lives*, possessed of all happiness for himself. Rev. i. 18. He *lives* for his people, perpetually interceding for them, and conveying to them his purchased blessings, Heb. vii. 25; and he *lives* in them as a quickening Spirit; he dwells in their hearts by faith, and is the life-giving principle from which their spiritual activity and comforts proceed; and they *live* on him by faith, drawing virtue from his word, person, righteousness, and fullness, for their quickening, activity, and comfort. Gal. ii. 20. Men *live* not by bread alone, but by every word that proceedeth out of the mouth of God. Even when there are no apparent means of subsistence, we are to trust to the power and promise of God for our support in life. Matt. iv. 4. Men *live* not to themselves but unto God, or Christ, when they nake, not their carnal ease, profit, or honour their great end, but his glory, and the edification of his church. Rom. xiv. 7, 8. 2 Cor. v. 14, 15. To *live* in God's sight is to be preserved by his favour, live under his special care, and in the exercise of fearing and honouring him. Hos. vi. 2. Gen. xvii. 18. Men *live* by the sword when they support themselves and families by plunder and war. Gen. xxvii. 40. Peter *lived* after the manner of the gentiles when he used clean provision, without regard to the ceremonial law. Gal. ii. 14. *LIVING* is either, (1.) That which has life; and even water that runs is called *living*. 1 Kings iii. 22. Num. xix. 17. Or, (2.) A man's substance, by which his life is maintained. Luke xv. 12. Mark xii. 44. Christ is a *living stone* and *living way*: he has life in himself, and he quickens and brings to life eternal such as come to unite with and walk in him. 1 Pet. ii. 4. Heb. x. 20. The influences of his Spirit are called *living water*, as they constantly issue forth fresh virtue, to beget, preserve, restore, and perfect our spiritual life. Sol. Song iv. 15. John iv. 10. Rev. xxii. 17. The *living* are either such as live in this world, Ezek. xxvi. 20; or such as live in the eternal state. Matt. xxii. 32. The religious service of saints is called a *living* and *reasonable* sacrifice, to distinguish it from the ancient sacrifices of beasts; and because proceeding from a soul spiritually quickened, it is performed in a live y and an active manner. Rom. xii. 1.

LIVELY; full of life; strong and active. Exod. i. 19. Ps. xxxviii. 19. God's oracles are *lively*; they proceed from and resemble the living God, and quicken and comfort our souls. Acts vii. 38. Saints are *lively stones*, quickened by the Spirit, and active in holiness, 1 Pet. ii. 7; and their hope is *lively*, as it proceeds from spiritual life, and powerfully excites to holiness. 1 Pet. i. 3.

LIFE; (1.) A natural power of acting. Job iii. 20. Eccl. ii. 17. (2.) Spiritual life, consisting in our being instated in the favour of God, quickened by his Spirit, and conformed to his image; in consequence of which, we, by supernatural influence, live on God's fullness of grace, enjoy fellowship with him, and act to his glory. Rom. viii. 6. Col. iii. 3. (3.) The eternal holiness and happiness which the saints possess in heaven. Rom. v. 17. Jesus Christ is the *life*, and our *life*; he is the

source and maintainer of life to all creatures; he purchased eternal life for his people; he bestows it on them; he, dwelling in their heart, quickens and comforts them, and he will eventually raise them from the dead, and give them eternal blessedness. John xi. 25, xiv. 6. 1 John i. 2. Col. iii. 4. By *his life*, that is, by his resurrection and intercession, we are saved in consequence of our reconciliation unto God by his death. Rom. v. 10. His *life* is manifested, in his people's cheerful endurance of suffering for his sake; and by it are clearly evinced his eternal life in heaven, his intercession for them, and his living in them, as their quickening and comforting head, 2 Cor. iv. 10; his words are *life*, as they, through the Spirit, quicken dead souls, and preserve and restore spiritual life in the saints. John vi. 63. The *life* of God, from which the wicked are alienated, is that life of grace and holiness by which he, as it were, lives in his people, and of which he is the author, director, supporter, and end. Eph. iv. 18. Wisdom, understanding, or knowledge of God, is *life*, or eternal life. To have true knowledge and wisdom is to have the matter and means of spiritual life, and the means and pledge of eternal life; and to possess Jesus, the wisdom of God, is to have the true fountain of life in us. Prov. iv. 13. John xvii. 3. A sound heart is the *life* of the flesh; inward holiness and candour promote the comforts of natural life, and issue in eternal life. Prov. xiv. 30. To be spiritually-minded is *life* and peace; it implies an interest in the life-giving covenant of peace, and union and communion with Jesus the life and peace; it produces a lively and peaceful frame in the soul, and prepares for eternal life and peace in heaven. Rom. viii. 6. To lose life is to forego it, or have it taken away. Judg. xviii. 25. He that findeth his life, shall lose it; and he that loses it for Christ, shall find it. He that preserves his life and outward comforts at the expense of denying Christ and his truth shall but injure himself, and forfeit eternal life; and he that hazards his life for Christ shall be rewarded with eternal happiness. Matt. x. 39, and xvii. 25. Life is in the light of the king's countenance; the king with a smile may give the countenance, or the outward comfort of life, to men. Prov. xvi. 15. Life and death are in the power of the tongue; by our words we do much to promote, or to hurt and undo our own life, and the life of others. Prov. xxi. 21. Blood is called the *life* of an animal, as its motion is the immediate means of it; and the stomach is called the *life*, as it receives that which supports it; and food that enters into the stomach is called *life*, because the means of it. Gen. ix. 4. Job xxxiii. 20, and Deut. xx. 19. The time in which we live is called *life*, as it is the measure of its duration. Prov. iii. 2. Comforts and blessings are called *life*, as they render it truly happy and useful. 1 Tim. iv. 10. Our acts and employments are called *life*, as they manifest it, and are the improvement that renders it useful or wicked. Acts xxvi. 4.

LIVER; an inward part of an animal, and which was one of the entrails of beasts inspected by the Chaldeans, and other heathens, in their divination. Ezek. xxi. 21. To have the liver poured out is expressive of great grief and inward vexation. Lam. ii. 11. To be struck through the liver imports painful wasting of the inwards, and complete ruin by means of it. Prov. vii. 23.

LIZARDS; animals that live partly in water and partly on land; their body is oblong and roundish; they have four legs, and hinder parts terminated by a tapering tail, as may be seen in the common eel. Lizards are of many different kinds, as newts, crocodiles, guanas, &c. In Arabia there are newts of about a yard long; and in India, it is said, some of them are eight yards in length. One of the American guanas is said to be sufficient diet for four men. About Cairo in Egypt, many poor people feed on lizards, or perhaps chameleons, a particular kind of them. Lizards were unclean under the law, and might represent men whose minds are earthly and covetous, and their appearance in conversation unwholy and disagreeable. Lev. xi. 30.

LO; the same as behold; it is frequently used to point to a person or thing in sight; and sometimes it expresses cheerful readiness. Gen. xxix. 7. Ps. xl. 7.

LOAD; to put as much upon a person or beast as it can bear. God loads men with benefits when he gives them in great number and abundance. Ps. xlviii. 19.

LOAVES of bread were anciently sent as presents, even to persons of considerable rank. 1 Sam. xvii. 17, xviii. 1 1 Kings xiv. 3. 2 Kings iv. 42.



**LOCK;** (1.) An instrument for shutting a door. Unbelief is the principal *lock* of the heart that shuts out Jesus and his spirit; and lukewarmness and sloth are the *handles* of it. Sol. Song v. 3. (2.) A bunch of hair on the side of a person's head. Samson, it seems, tied up his hair into seven bunches or *locks*. Judg. xvi. 13. Christ's *locks*, *black and bushy as a raven*, are his mysterious, unfading, and well-connected purposes; his ever fresh appearance, and the wise administration of his government, Sol. Song v. 11; but the filling of his head with dew, and his *locks* with the drops of the night, imports his fearful and numerous sufferings, and his receiving contempt and neglect from men. Sol. Song v. 2. The church's having beautiful eyes, cheeks, or temples *within her locks* imports the modesty and self-denial of her true members. Her *locks*, also, may denote well-connected assemblies of saints, and numbers of good works, all fixed in or proceeding from Jesus Christ her head. Sol. Song iv. 1, 3, and vi. 7. The *uncovering of locks* is expressive of great shame, disgrace, and grief. Isa. xlvii. 2.

LO-AM'MI, *i. e.* *Not my people*. See HOSHA.

**LOCUSTS;** flying insects, most destructive to the fruits of the ground: they are of various kinds, very fruitful, and go forth by bands. The great green locusts, with a sword-formed tail, are nearly two inches long, and about the thickness of a man's finger. In A. D. 1556 there appeared locusts at Milan in Italy of a span long; and Pliny speaks of locusts in India of about a yard long. Locusts continue about five months in the summer season, and are very numerous in Asia and Africa; but in cold countries their eggs are often ruined in the winter. Sometimes they fall like a cloud on a country, and in their flight so intercept the rays of the sun as to obscure the day, and fill the people with terror lest they should light on their fields; and if trenches be dug, or fires kindled, to stop their progress, they press on, regardless of danger, till they fill the trenches, and quench the fires. Where they alight they readily eat up every green thing they meet with. Their very touch and moisture are infectious. When they die in great numbers they infect the air and almost produce a pestilence; but Providence often carries them into some sea at last. Locusts were one of the plagues of Egypt. They were, by a strong wind, carried into the Red Sea. Exod. x. 14-19. It seems a wind drove into the sea those terrible swarms that wasted Canaan, and occasioned a famine in the days of Joel; and the sea driving them ashore in heaps, the Hebrews buried them. Joel ii. Isa. xxxiii. 4, 5. The locusts were ceremonially clean; John Baptist, and many others, particularly in Abyssinia, ate them; and being salted and fried, they taste like river crayfish. Lev. xii. 22. The Assyrians were like *locusts*, for their number, and their destructive influence in the kingdoms of Israel and Judah, Isa. xxxiii. 4, 5. Nah. iii. 15, 17; and they ruined them after they had been terribly reduced by the Syrians. Amos vii. 1. The Saracens and popish clergy were like terrible *locusts* issuing out of the smoke of the bottomless pit, and for five months ravaging all around. Animated with the stupid and infernal delusion of Mahomet, the Saracens, for about one hundred and fifty years, made terrible progress in wasting the countries from the west of Africa and Spain to almost the western borders of China. From ignorance and superstition sprang the Romish bands of cardinals, bishops, monks, &c. with the pope at their head; and for the time appointed of God, they have, or shall spiritually waste the nations. Rev. ix. 1-11.

**LODGE;** (1.) To continue for a night or more. Gen. xxviii. 11. Ps. xlix. 12. (2.) To make nests for lodging in. Mark iv. 32. Righteousness *lodged* in Jerusalem when it was much practised and esteemed by the inhabitants. Isa. i. 21. *Prepare me a lodging*, *i. e.* every thing proper to accommodate a stranger. Phil. ii. 22.

**LOFT;** a story of a house. Acts xx. 9.

**LOFTY;** very high. 'God is the *Lofty One*, his excellence and authority are infinitely superior to those of any other. Isa. lvii. 15. *Lofty*, applied to men, denotes their pride and arrogance, manifested in their haughty looks, speeches, or behaviour. Prov. xxx. A *lofty* city is one wealthy and honourable. Isa. xxv. 5.

**LOG;** a measure for liquid things, containing about twenty-four and a quarter solid inches, which is nearly a wine pint English. Lev. xiv. 10.

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**LOINS;** the lower parts of the back, near which the seminal vessels are lodged, Exod. xxviii. 42. 1 Kings viii. 19; and sometimes they are put for the whole man. Ps. lxxvi. 11.

**LONG;** of great extent or duration. Ps. cxxix. 3, and cii. 6.

**LONG;** to desire very earnestly, as a lover does for his beloved, or one hungry or thirsty desires refreshment, Gen. xxxiv. 8. 2 Sam. xxiii. 15: so persons grievously afflicted *long* for death. Job iii. 21. David's soul *longed* for his banished son Absalom. 2 Sam. xiii. 39. Exiles *long* to see their native country. Gen. xxxi. 30. Faithful ministers, sick or imprisoned, *long* to visit their people. Phil. ii. 26. Saints *long* for the experience of God's presence or power in his ordinances, and for his salvation from the guilt, power, and pollution of sin, to perfect holiness and happiness. Ps. lxxxiv. 2, and clix. 40, 174. God's *LONG-SUFFERING* is his patient bearing with numerous affronts, while he forbears to execute deserved wrath upon men, and waits to be gracious to them. Rom. ii. 4. The saints' *long-suffering* is their unwearied firmness of mind under troubles, their constant hope of the performance of God's promises, and their patient bearing with others to promote their reformation. Col. iii. 12.

**LOOK;** (1.) To behold. See Deut. xviii. 32. (2.) To take a careful view of. Lev. xiii. 5. (3.) Fully to understand and reveal. Rev. v. 5. (4.) To choose. Acts vi. 3. (5.) To care for. Jer. xl. 4. (6.) To expect, wait for. Matt. xi. 3. (7.) To believe and trust in. Isa. xlv. 22, and xvii. 8. God's *looking* on men imports his perfect knowledge of their conduct; his care of and kindness to them, Ps. liii. 2. Lam. iii. 50; his delightful contemplation of their graces, Sol. Song vi. 13; or his apparent unconcern about them, as if he was a mere bystander, Hab. i. 13. Ps. xxxv. 17; or his terrifying and punishing them. Exod. xiv. 24. Men's *looking* to God or Christ imports their viewing him by faith in his excellences, and new covenant relations, desiring direction, support, and every blessing of salvation from him, and their viewing him as their pattern. Ps. xxxiv. 5. Isa. xlv. 22, and xvii. 7. Heb. xii. 2. *Look not upon me, for I am black, for the sun hath looked upon me:* *i. e.* Look not upon me with contempt or angry frowns; look not upon me so as to observe merely or chiefly my sins and troubles, and so stumble at religion for my sake; for fiery troubles and temptations have fearfully scorched and afflicted me. Sol. Song i. 5. The sinful *looking* of the Edomites on the Jews was their taking pleasure to see them murdered, and their cities burnt with fire, and their instigating the Chaldeans to cruelty. Obad. 12.

**LOOSE;** (1.) To unbind. John xi. 44. (2.) To open. Rev. v. 12. (3.) To put off shoes. Josh. v. 15. (4.) To free from church censure. Matt. xvi. 16. (5.) To set at liberty. Ps. cii. 20, and cv. 20. (6.) To set sail. Acts xiii. 13, and xxvii. 21. God *looses* the loins, bond, or girdle of men when he weakens them, and takes away their power and authority. Isa. xlv. 1. Job xii. 18, 21. His *loosing* of the Turkish four angels imports his permitting and enabling them to execute his judgments on the nations westward of the Euphrates. Rev. ix. 15. God *looses* Satan when he permits him to exercise his power. Rev. xx. 7. He *looseth the prisoners* when, in his providence, he brings men out of common jails, but chiefly when he powerfully brings the bond slaves of Satan out of their sinful and miserable state, or brings his saints out of great trouble, spiritual or temporal, and fills their heart with gladness. Ps. cxlvi. 7, and cxvi. 16. Christ's *loosing the seven seals* of his Father's book, and reading and looking in it, imports his perfect knowledge and actual discovery of his most hidden purposes, in their due order. Rev. v. and vi.

**LOP;** to cut off the top or BRANCHES of a tree. See BOUGH.

**LORD;** one that has rule and authority, such as a husband, Gen. xviii. 12; a master, John xv. 15; a prophet, 1 Kings xviii. 7; a prince or noted person. Gen. xxiv. 18. And the wives or daughters of such great men are called *ladies*. Judg. v. 39. When in the Old Testament **LORD** is printed in capitals, it is ordinarily the translation of *Jehovah*. In smaller characters it is the translation of *Adon*, which signifies a connecting and supporting ruler. God, Father, Son, and Holy Ghost, are often called **LORD**, to denote his self-existence, his giving being to, and his supporting and ruling

every creature. Ps. cx. 1. 2 Thess. iii. 5. He is called *Lord of hosts*, or *Lord of Sabaoth*; as he made, owns, supports, and rules all the armies of angels, men, and other creatures. Ps. xxiv. 10. James v. 4. When *Lord* in the New Testament is the translation of *kyrios*, it very often signifies Christ, Rev. xiv. 13; but *Lord*, the translation of *despotes*, or master, is perhaps never ascribed to Christ, but to God essentially. See Acts iv. 24. Luke ii. 29. Jude 4. Rev. vi. 10. 2 Pet. ii. 1. Jesus Christ is called *Lord of lords*, and *Lord of all*; he supports and governs all kings, masters, and other rulers, nay, all persons and things in heaven and earth. Rev. xix. 16. Acts x. 36. He is the *Lord of glory*; he possesses infinite glory in himself, purchases everlasting glory for, and bestows it upon his people. 1 Cor. ii. 8.

He is the *Lord of the church*, and especially of saints, her true members; he planned and erected the church; he institutes every ordinance in her, and stands in a peculiar relation to church members as their husband, supreme teacher, and ruler; and he is the spiritual husband, director, governor, and source of endless happiness to the saints. Rom. v. 1. To say unto Jesus, *Lord, Lord*, is to make a public profession of subjection to him. Matt. vii. 1. To call Jesus *Lord* in a proper manner is heartily to believe in, submit to, and witness for him as the son of God and true Messiah. 1 Cor. xii. 3. Men think themselves *lords* when filled with self-conceit of their wealth, honour, and wisdom. Jer. ii. 31. Babylon was a *lady of kingdoms*; an honoured ruler of nations. Isa. xlvii. 5, 7.

LO-RU'HAMAH, *not obtaining mercy*; as Ruhamah signifies *having obtained mercy*. See HOSKA.

LOSE; to suffer to perish. John vi. 39. Christ loses none of his elect; suffers none of them to be eternally ruined. John xvii. 12. Cattle or money is *lost* when the owner knows not what is become thereof. Exod. xxix. 9. Men are *lost* when in a state of sin and misery, in which they have no happiness, and are of no spiritual use; or when they go on in a course of open wickedness, or of wilful wandering from God. Luke xix. 10, and xv. 6, 9, 32. Ps. cxix. 176. Matt. xxviii. 11.

LOT, the son of HARAN, and nephew of Abraham, and, as we suppose, brother of Sarah. After the death of his father he lived and travelled with Abraham. After their return from Egypt, the number of their flocks and the strife of their herdmen, obliged them to separate. On Abraham's humble and peaceful offer Lot too proudly took his choice, preferring himself to his uncle. Charmed with the fertile appearances of the country around Sodom, he, perhaps without consulting his Maker, chose that for his place of sojourning. His pride and carnal-mindedness were severely punished. The wicked behaviour of the Sodomites made his life a continual burden to him. Nor had he been long there when he, if not also the most of what he had, was carried captive by Chedorlaomer. He was recovered by Abraham; and had it not been for Abraham's intercession with God in his behalf, he had about sixteen years after perished in the overthrow of Sodom. On the evening before that fatal event, two of the angels which had just feasted with Abraham, appeared to Lot at the gate of Sodom, as travellers. Lot humbly begged they would lodge in his house. At first they, to try his hospitality, spoke as if they inclined to lodge all night in the street; but on his further entreaty they entered his house, and supped with him in a manner we do not understand. Supper was scarcely finished, when a multitude of the men of the city came and demanded of Lot the two strangers, that they might abuse them in a shocking manner. Lot, in his confusion, begged they would rather take his two virgin daughters, than so horribly abuse the strangers who had committed themselves to his protection. They upbraided him as a saucy, impertinent fellow, who, though but lately come to sojourn among them, would act the part of a judge, and dictate to them, who were natives of the place; and they threatened to use him worse than they had intended to do with the strangers. Upon this they furiously rushed forward to break open the door, which Lot had shut behind him. The angels pulled Lot in and bolted the door, and smote the Sodomites about it with such blindness and stupidity that they could not perceive where it was; and being wearied with groping they at last went home. Meanwhile the angels informed Lot of their intentions to destroy Sodom and the adjacent cities for the wickedness of them, and

warned him and all his relations to leave the place immediately. He sent and warned his sons-in-law, and begged them to flee, but they contemned his message. About break of day Lot, his wife, and two unmarried daughters, unwilling to leave their substance, or waiting for the other daughters, continued to put off the time. The angels took them by the hand and hastened them out of their house, and from thence; and leaving them, warned them to run with all their might to a neighbouring mountain; and that they should be consumed if they so much as looked back. At Lot's intercession, who was afraid of the wild beasts of the mountain, the angels, directed of God, promised to spare Zoar, the least of the five cities marked for ruin, as a place of refuge to him and his family. Through carnal affection to her country and wealth, or a vain curiosity to see the vengeance of God, Lot's wife looked behind her. The flames of divine vengeance seized her immediately, and transformed her into a statue of petrified salt; thus making her a standing monument of the danger of incredulity, impudence, love of the world, apostasy from and disobedience to God. How long this pillar continued we know not. Josephus says it remained in his time, which was nearly 2000 years after it was formed. Ireneus and Tertullian say it was standing about A. D. 200. Benjamin of Tudela, the Jewish traveller, asserts that it was standing nearly 1000 years after, which would make its duration of above 3000 years. Some modern travellers pretend to have seen it; but their accounts so much resemble the fabulous, and differ so widely, that we cannot accredit them. It is certain that Maundrell, Shaw, Thompson, and other travellers of known veracity, do not pretend that there are now the least remains of this noted statue. Shocked with the death of his wife and the ruin of his country, Lot was afraid to dwell in Zoar; but he and his daughters retired to the adjacent mountains. Lot's daughters, whom he but lately offered as prostitutes to the unclean Sodomites, decyed himself into drunkenness and incest. Anxious for posterity, and perhaps desirous to be mother of the Messiah, and fearing there was no man left on the earth besides their father, or at least none to whom they could have access, they resolved to have children by him. On two different nights they intoxicated him with wine and lay with him, the one after the other. They both fell with child by him. The elder daughter impudently called her son MOAB, to mark that he was begotten by her father. The younger called her son *Ben-ammi*, the son of my people. From these two sprung the Moabites and the Ammonites, against whom the curse of Heaven was denounced. Gen. xi. 31, xiii. xiv. and xix. 2 Pet. ii. 6-8. Luke xvii. 32. Some think Baal-peor, the deity worshipped by the Ammonites and Moabites with indecent ceremonies, was a representation of Lot in his shameful drunkenness and incest.

LOT; any thing cast or drawn forth in order to determine a point in debate. It is a solemn appeal to God for an immediate interposition of his directive power for determining the affair, and on that account ought to be used in nothing but what is important, and cannot otherwise be peacefully determined. It is to be used with reverence and prayer. Prov. xvi. 33, and xviii. 18. Acts i. 24-26. 1 Sam. xiv. 41. It was determined by lot which of the expiatory goats should be offered, and which dismissed. Lev. xvi. 8-10. By lot the land of Canaan was divided to the Hebrew tribes, and the Levites had their cities assigned, and their order of sacred service determined. Num. xvi. 55, 56, xxxiii. 54, and xxxiv. Josh. xiv-xxi. 1 Chron. vi. 54, 61, xxiv. and xxv. By lot the Hebrews selected the men that should demand for punishment the delinquents of Gibeah, and discovered who had taken the accursed spoil of Jericho. Judg. xx. 9. Josh. vii. 14-18. By lot Saul was marked out for the Hebrew kingdom, and his son discovered to have tasted the honey. 1 Sam. x. 19-21, and xiv. 41, 42. By lot Jonah was discovered to be the cause of the storm, and Matthias marked for the apostleship. Jonah i. 7. Acts i. 24-26. By lot the heathen divided their shares of the spoil, and the impious soldiers determined who should have Christ's vesture. Obad. 11. Nah. iii. 10. Ps. xxii. 19. To pretend that chance, which is but the want of design, determines in any lot, is too absurd for rational beings to believe. God, or the devil, must therefore be the arbitrator to whose determination the matter is by

*lot* referred. God challenges it as his province to direct *lots*. Prov. xvi. 33. Nor, I suppose, will many be found, even of players at cards and dice, that will avow Satan as their referee. How base, then, and how sinful, to use lotteries in trifles, or in sports or games, or to direct in sinful attempts! Ezek. xxi. 18, 19. Esth. iii. Whatever falls to one's share by casting the lot or the providence of God is called his *lot*. Josh. xv. 1. Ps. cxv. 3, and xvi. 5. Isa. xvii. 14. Acts viii. 21. Luke i. 9.

**LOATHE**; to dislike; **ABHOR**: as the stomach does lukewarm water. God *loathes* men when, on account of sin, he is angry with them, hides himself from them, and refuses to regard or help them. Jer. xiv. 19. Zech. xi. 8. Men *loathe* and *abhor* themselves, when they are deeply ashamed of and grieved for their sinfulness in heart and life. Ezek. vi. 9, xx. 43, and xxxvi. 31. Men are *loathsome* when filled with sin, that abominable thing which God hates. Prov. xiii. 5.

**LOUD**; that can be heard afar. A *loud* cry, noise, or voice is expressive of great danger, earnest desire, or great joy. A whorish woman is *loud and stubborn*; she is given to scold and trouble her husband; and is talkative, and obstinate in seducing men. Prov. vii. 11.

**LOVE**; **CHARITY**; (1.) A natural affection of rational creatures, inclining them to show kindness to, or desire fellowship with, or sole possession of some person or thing, on account of its possessing some real or supposed excellence. This affection is good according to its object, manner, or degree. To love relations and neighbours, and one's self, in subordination to God, is good. Ps. xxxiv. 12. Eph. v. 25. Love to idols, sins, or wicked persons, as such, or in order to carnal lust, is unlawful. Jer. ii. 25. John xii. 25. 2 Tim. ii. 2. 2 Sam. xiii. 4. Prov. vii. 18. (2.) A gracious habit, principle, or disposition, wrought in the soul by the Spirit of God, by which we esteem, desire, and delight in God in Christ, as our chief good and sum of all perfection and excellence, and the fountain of all blessings, and take pleasure to obey his laws; and by which we are inclined and enabled to esteem, desire, and delight in spiritual fellowship with such as bear his image, and to do good to all men, even to enemies. 1 John iv. 19, 21. This love, or **CHARITY**, is of great importance; without it no gifts can be truly valuable; where it is not, there can be no true faith. Love continues for ever, when once implanted; and it renders us patient under trouble, slow to anger, ready to forgive injuries, and inclines us to deny ourselves; to help our neighbour; makes us mourn for his faults and afflictions, and kindly bear with his infirmities; it is the bond of perfection; and, in fine, if pure and fervent, tends to render the present life a heaven upon earth. Gal. vi. 5. 1 Cor. xiii. (3.) Divine love, which is either God's natural delight in that which is good, Isa. lxi. 8; or that gracious affection which he manifests to men, in giving his Son for them, as their surety and ransom; and in giving him and all his fulness of blessings to them as their portion. Rom. v. 8. 1 John iv. 19. The *love of God*, or Christ, is either the love they bear to us, or our love of which they are the objects. Rom. v. 5. Jude 20. John xv. 9. (4.) The object beloved. Sol. Song ii. 2, 7. God and Christ are called love; they contain whatever is lovely; deserve the highest love and esteem; their love is the great motive of all they do; and, to astonishment, is displayed in all the works of nature, but chiefly of grace. John iv. 8, 18. Sol. Song ii. 7. The love of Christ has a *breadth, length, depth, and height*; it is like a mighty ocean; it reaches over all the world, covers every sin, and comprehends every blessing; it reaches from eternity to eternity; it condescends to the lowest sinner and case; it brought Jesus to the lowest state of suffering; and saves from the lowest hell, to the most inconceivable heights of holiness and happiness. Eph. iii. 18, 19. To be directed *into the love of God* is to be instructed, excited, and enabled to believe his redeeming love to us, and to live in the exercise of fervent love to him. 2 Thess. iii. 5. To give Christ our loves, or *lovely flowers*, is to exert the various graces of faith, love, hope, repentance, relatively to him, and to pour out our hearts in prayer and praise before him. Sol. Song vii. 12. Not to love our lives *unto the death* is to prefer the honour of Christ, and the interests of his truth to our outward enjoyments, and even to natural life itself. Rev. xii. 11. Christ is *altogether lovely*; he is, in every respect and degree, precious, useful, agreeable, and attractive in his

person, office, relation, states, and work, Sol. Song v. 16; and his ordinances are *lovely or amiable*, as he is their author, substance, and end. Ps. lxxxiv. 1.

**LOW**. Men are *low*, or sit in a *low place*, when they are poor, debased, and disregarded. Deut. xxviii. 43. Eccl. x. 6. During the hail-storm, the city is in a *low place*. Amid Sennacherib's ravages Jerusalem was protected; and amid storms of persecution the church is preserved. Isa. xxxii. 19. Let the rich Christian rejoice in *that he is made low*; humble in the temper of his mind; or even that he has his outward wealth and honour taken from him, as that tends to his real good. Jam. i. 10. Christ was made for a little while, or in a little degree, *lower than the angels*, in his state of humiliation. Ps. viii. 5. Heb. ii. 7, 9. The *lower parts* of the earthare, (1.) The earth itself, which is the lower region of this world. Eph. vi. 9. (2.) The valleys and their inhabitants; or rather, the gentile world. Isa. xlv. 23. (3.) The womb; in which the unborn child is hid as in a deep pit. Ps. cxxxix. 15. (4.) The grave, or state of the dead. Ps. lxxiii. 9. To be *lowly* is to be meek and humble. Ps. cxxxviii. 6. Zech. ix. 9.

**LOWER**; to look sad.

**LUBIM**. See LIBYA. Matt. xvi. 3.

**LU CIPER**. See STAR.

**LU CRE**; gain. See FILTH.

**LUD**; the son of Shem. If he was the father of the Lydians in Lesser Asia, which some very learned men think he was not, it is probable his posterity took up their first residence near the Euphrates, and then moved westward, and settled among the children of Japheth. It is more certain that Lydia was situated on the east of Ionia, south of Mysia, west of greater Phrygia, and north of Caria, and lay between the 37th and 39th degrees of north latitude; but in the more flourishing times of their last kings, Alayates and Croesus, the Lydian territories were far more extensive. The principal cities of Lydia were Sardis, Philadelphia, Thyatira, Magnesia, &c. The Lydians had kings of three different races, who are supposed to have governed them about six hundred or seven hundred years. After the country had been overrun by the Gomerians or Cimmerians, about A. M. 3368, and had, not long after, engaged in a furious war against the Medes, Milesians, and others, and just after Croesus had extended his empire from the *Ægean Sea* to the river Halys, he having entered into an alliance with the Chaldeans against the Medes and Persians, Cyrus conquered the kingdom of Lydia; since which it has by turns been subject to the Persians, Greeks, Romans, Saracens, or Turks. The Lydians were extremely wicked; the women had to earn their portion for marriage by whoredom; and after the fall of their monarchy, they generally became a most idle and effeminate race. The gospel, however, was early planted here; and a Christian church formed, which never has been wholly extirpated. Gen. x. 22. Isa. lxvi. 19. (2.) **LUN**, the son of Mizraim, and father of the Ludim in Africa. These are supposed to be the same with the *Nubians*, or Ethiopians, on the south or west of Egypt. They were famed archers, and assisted Pharaoh-necho against the Chaldeans; but soon after, by the ravage of their country, paid dear for their alliance with him. Jer. xli. 9. Ezek. xxx. 5. The gospel was preached here very early by some of the Jews, Isa. lxvi. 19; but in Nubia no vestige of Christianity is at present to be met with.

**LU HITH**; a town in the land of Moab, probably built on a hill, between Ar and Zoar, and certainly ravaged by the Assyrians and Chaldeans. Isa. xv. 5. Jer. xlviii. 5.

**LUKE**, or **LU C'AS**, the Evangelist; a native of Antioch in Syria. He was by profession a physician. Whether he was a Jew or gentile, or whether he was the same as Lucius the kinsman of Paul, Rom. xvi. 21, or whether he was converted by Paul at Antioch, or whether Paul at first met with him at Troas, we know not. His mention of himself as Paul's companion begins at Troas; and after that he often speaks of himself as travelling with him. Acts xvi. &c. Compare Col. iv. 14. Phil. 23. 2 Tim. iv. 11. Luke wrote the history of Christ's life, and the history of the Acts of the Apostles, and dedicated them both to one Theophilus, who it seems was one of his pious friends. In his history of Christ he relates many circumstances of his birth and private life, and of his harbinger John the Baptist, which are not mentioned by Matthew and Mark, who are generally, though uncertainly, thought

to have composed their gospels before he wrote his. He also records a variety of incidents and parables of Jesus' public life omitted by them. Nor is his order always the same with theirs; the reason of which is, either that Jesus repeated, or reacted similar things on different occasions; or that the Holy Ghost in these histories does not intend to inform us of the order, but of the facts that were really done. In his Acts of the Apostles Luke principally gives us the history of Paul, whom he so much attended. The New Testament has no purer Greek than the language of Luke; which is admirably adapted to history.

**LUKEWARM**; neither cold nor hot. The professed Christians of Laodicea are so called because they neither wholly disregarded Christ and his cause, nor were they zealous in loving him, and promoting his honour; and so were loathsome to him. Rev. iii. 16.

**LUMP**; a piece of clay, dough, or bunch of figs. 2 Kings xx. 7. To it is likened, (1.) All mankind, who have all the same earthly and sinful nature. Rom. ix. 21. (2.) The Jews descending from holy parents. Rom. xi. 16. (3.) A particular congregation or church. 1 Cor. v. 6.

**LUNATIC**; persons affected with a mental disease, divided into melancholy, madness, and raving. The diseased are often worst at the new and full moon. Perhaps Satan rendered the person he possessed worst at these times that the moon might be reckoned the cause of the malady. Our Saviour healed divers lunatics. Matt. iv. 24, and xvii. 5.

**LURK**; to hide one's self. Wicked men *lurk* to do mischief, when they use secret and crafty methods to oppress and ruin the righteous, poor, or innocent. Prov. i. 11. Ps. x. 8.

**LUST**; earnestly to desire. Deut. xii. 15. The Spirit *lusteth against the flesh*, and the *flesh against the Spirit*. The Holy Ghost, and his grace implanted in the saints, earnestly oppose and desire the ruin of our indwelling corruption; and indwelling sin earnestly opposes every inclination proceeding from them. Corruption of nature is called *lust*, as it strongly inclines us to evil. Jam. i. 14, 15. 2 Pet. i. 4. Rom. vii. 7. This general lust is distinguished into the *lust of the flesh*, such as unclean desire of carnal pleasure, intemperate desire of liquor or food, Gal. v. 17. 1 Pet. ii. 11. 2 Pet. ii. 10. Ps. lxxviii. 18; and the *lusts of the mind*, such as pride, covetousness, unbelief, attachment to the law of work. Eph. ii. 3. 1 Pet. iv. 2. These lusts are *ungodly*, unlike God, and tending to dishonour him, Jude 18; are *devilish*, of Satan's implantation, instigated by him, and rendering men like him, John viii. 44; are *warring* against the Holy Ghost and his grace, and even among themselves, Jam. iv. 1. 1 Pet. ii. 11; are *deceitful* lusts, imposing on men, and making them to deceive others, Eph. iv. 22; are *insatiable*, as the more a man fulfils them they require the more, Isa. lvii. 10. Eccl. i. 8; are *worldly*, as they reign in worldly men, and relate to the things of the world, Tit. ii. 12; are *former lusts* to the saints, as they have begun to mor-

tify them. 1 Pet. i. 14. They are *hurtful*, as they pierce men through with many sorrows, outrageously *burn* in them, waste their constitutions, and *drown* them in perdition. 1 Tim. vi. 9, 10. Rom. i. 27.

**LUZ**. The most ancient Luz was called **BETHLEH**, but a Canaanitish inhabitant of it being saved alive for discovering to the Hebrews a secret entrance into the city, he and his family retired into the land of the Hittites, and built another city called Luz. Whether this was the Luz near Shechem, or the Louisa or Lysa in Arabia, the same perhaps as Lasha, where the Canaanites had their south-east border, and which seems to have stood near the south point of the Dead Sea, cannot now be ascertained. Judg. i. 25, 26. Gen. x. 19.

**LYBIA**. See **LIBYA**.

**LYCAONIA**; a province of Lesser Asia, having Cappadocia on the east, Galatia on the north, Phrygia on the west, and Pisidia on the south. Lystra, Derbe, and Iconium were cities of this province. They seem to have had a corrupt Greek for their language. Christian churches were planted here by PAUL and BARNABAS, which continued of some note till the country was overrun by the Saracens. Acts xiv. 6, 11, 18.

**LYCIA**; a province of Lesser Asia, having Caria on the west, the Mediterranean Sea northward of Syria on the south, and Pamphylia on the north-east. It anciently contained about twenty-three cities, and several other large towns; the chief were Telmessus, Patara, Myra, Olympus, and Phaselis. The Lycians were a colony of the Cretians, and were famed for equity in more ancient times; but about sixty years before our Saviour's birth, many of them on the sea-coast exercised piracy. Acts xxvii. 5.

**LYDDA**, or **LDN**, was built by Shamed the son of Elpaal, and stood about fourteen miles north-east from Joppa, and thirty-two westward from Jerusalem. It belonged to the Ephraimites; but after the Chaldean captivity, the Benjamites inhabited it. 1 Chron. viii. 12. Neh. xi. 35. In the time of the Maccabees, the country of Lydda was taken from Samaria and added to Judea. At Lydda Peter miraculously healed Eneas of a palsy, which had for eight years confined him to his bed; this was a blessed means of turning many to the Christian faith. Here a church continued till the Saracens ruined it. There was a college of the Jews at Lydda which produced many celebrated doctors.

**LYDIA**; (1.) A woman who was a native of Thyatira, but a seller of purple-dye or purple silks in Philippi. Whether she was a Jewess or gentile we know not; but she and her family being converted, to and baptized in the Christian faith, Paul, upon her entreaty, lodged in her house. Acts xvi. 14, 15, 40. (2.) A country in Asia, and another in Africa. See **LRB**.

**LYSTRA**; a city of Lycaonia; but some think it rather pertained to Isauria. Here Timothy was born; here Paul and Barnabas healed a man who had been lame from his birth, and were taken for Mercury and Jupiter; here Paul some years after confirmed the Christians. Acts xiv. 6, 18, and xvi. 1.

## M

**MA'ACHAH**, the son of Nahor by his concubine Reumah. Gen. xxii. 24. Some will have him the father of Makæti in Arabia the Happy, and imagine the city of Maca near the Straits of Ormus on the east, or Mocha on the south coast, may have been called by his name. Probably he was the father of the Maachathites who inhabited a small tract on the east of the springs of Jordan, called Maachah, Maachathi, or Bethmaachah, as this country was not far distant from Nahor's country of Padan-aram, and hereabouts the rest of Nahor's posterity dwelt. It was perhaps from regard to kindred that the Hebrews spared the Maachathites and Geshurites. Deut. iii. 14. Josh. xii. 5. As the Maachathites assisted the Ammonites against David, he no doubt subdued their country. 2 Sam. x. 8, 9. (2.) Maachah, or Michaiah: she is called the daughter of Abishalom, and of Uriel, which, perhaps, were but different names for the same person; or she might be the daughter of Uriel who married

Tamar the daughter of Absalom. She was the wife of Rehoboam, and grandmother of king Asa. As she was a noted idolater, and perhaps debased herself to be the priestess of the obscene idol Priapus, Asa stripped her of her authority, broke to pieces her idol, stamped it under foot, and burnt it at the brook Kidron. 1 Kings xv. 2. 2 Chron. xiii. 2, and xv. 16.

**MAACH'LE ACRA'BIM**; i. e. the ascent of Acra'bim; so called for the multitude of *serpents* and *scorpions* that frequented that place. Acra'bim is probably the same as Acra'baten in the land of Edom, which appears to have been a part of mount Hor, and is now called Accaba, which hangs over Elath, and was the *black mountain* of Ptolemy. Over this mountain there is a steep rugged path. Num. xxiv. 4. Josh. xv. 3.

**MACEDO NIA**; a large country on the north-east of GREECE, anciently called *Æmæthia*, from one of its kings. It had the mountains Scodrus and Hæmus on the north and north-east; the *Ægein* Sea or Archi-

pelago, with part of Thrace, on the east; Thessaly on the south; Epirus on the south-west; and Albania on the west. It was peopled by a vast number of tribes, which were mostly descended from Chittim, the son of Javan. The monarchy of the Macedonians had stood about 400 years, when king Philip added Thessaly, with part of Epirus and Albania, to his territories. His son Alexander, it is said, subdued one hundred and fifty nations. It is certain that he made himself master of Greece, of the Persian empire, and of part of India. His empire was quickly broken to pieces; and Macedonia, after having continued a kingdom about six hundred and forty-six years, fell into the hands of the Romans, A. M. 3856. When the Roman empire was divided, Macedonia fell to the share of the emperor of the east. After it had continued subject to the Romans almost 1600 years, it fell under the power of the Ottoman Turks who are the present masters of it. Some of its principal cities were Thessalonica, Amphipolis, Philippi, Berea, Pella, &c. A vision directed Paul to preach the gospel in this country; he did it with great success; many believed and turned to the Lord. The Macedonian Christians were very charitable to the poor saints at Jerusalem, and liberally supplied the necessities of the apostle Paul. They also zealously dedicated themselves to the service of Christ, Acts xvi. 9-40, and xxvii. 1-14. 2 Cor. viii. 1-5, and xi. 8, 9. Notwithstanding the ravages of the Goths, Bulgars, and others, and the terrible oppression of the Ottoman Turks, Christianity, though its members are much oppressed, remains here to this day.

**MA'CHIR**, the son of Manasseh, grandson of Joseph, and chief of the family of the Machirites. His sons were Gilead, Peresh, and Sheresh; he had also a daughter married to one Hezron of the tribe of Judah, who bore Segub the father of *Jair*, who had twenty-three cities in the land of Gilead, and took Geshuri, Aram, &c. from the ancient inhabitants. Num. xxvi. 29. 1 Chron. vii. 16, and ii. 21, 22. Not to Machir himself, but to his seed, did Moses give the land of Gilead. Num. xxxii. 40. Some of them appear to have held commissions in the Hebrew army under DEBORAH and Barak. Judg. v. 14.

**MACHPE'LAH**, where Abraham and several of his family were buried in a cave, was near HEBRON. Gen. xxiii. xxv. 9, xlix. 31, and i. 13.

**MAD**; (1.) Destitute of reason. David feigned himself mad at the court of Achish. 1 Sam. xxi. 13, 14. 1 Cor. xiv. 23. (2.) Furious and outrageous in persecuting men; so Paul was exceedingly mad against the Christians. Acts xxvi. 11. (3.) Exceedingly distressed and perplexed, that one knows not what he does or what to do: so the terrors or judgments of God render men mad or distracted. Deut. xxviii. 34. Isa. xlv. 25. Ps. lxxxviii. 15. (4.) Outrageously violent in desire or action, notwithstanding strong reasons to the contrary; so the Chaldeans were mad on their idols and vanities. Jer. l. 18. False teachers are mad; they foolishly declare falsehoods of their own invention, instead of the truths of God, and at last God's judgments demonstrate the folly and falsehood of what they have said; and men reckon them to have been out of their wits. Hos. ix. 7. He that deceiveth his neighbour in sport is like a madman casting firebrands, arrows, and death. Contrary to reason he spreads hurt, and even everlasting destruction all around him. Prov. xxvi. 18.

**MADA'I**, the third son of Japheth. Gen. x. 2. Suppose him to be the father of the Macedonians, and observe that *Emathia*, the ancient name of Macedonia, is the same as *Ai* or *Aia Madia*, the isle, country, or land of *Mada'i*. In Macedonia there was an ancient king called Medas, or Madai; and near to it was a tribe called Madi or Madi. The name of Media they derive from Medea, a famed sorceress that lived in Colchis, near the north-west corner of it, about the time of Asa. But as Macedonia is too remote for a son of Japheth to have travelled to, and as Media both in name and situation answers so well for Media, he was most probably the father of the Medes. Media, now called Aiderbeitzan, is a mountainous country on the south-west of the Caspian Sea, east of Armenia, north of Persia, and west of Parthia and Hyrcania. Its principal cities, in ancient times, were Ecbatan, Rages, &c. The Medes were subdued by Pul, or Tiglath-pileser, king of Assyria: and Shalmaneser carried his Jewish and Syrian captives into Media. As the Medes

were excellent warriors, part of them of the city or country of Kir assisted Sennacherib in his invasion of Judea. Isa. xxiii. 6. After Sennacherib's army was destroyed at Jerusalem, the Medes shook off the Assyrian yoke. Arbaces seems to have begun the work about the twentieth year of Hezekiah, and A. M. 3298, or perhaps three years sooner, Deioces, or Arphaxad, by fair means got himself settled on the throne. After building Ecbatan, he invaded Assyria; but Esarhad-don gave him a terrible defeat in the plain of Ragau-His son Phraortes, whom some think Arphaxad, succeeded him, A. M. 3348. He subdued the neighbouring nations of Upper Asia, and invaded Assyria; but was slain at the siege of Nineveh. Cyaxares his son succeeded him, A. M. 3370. He conquered Persia; and to avenge his father's death, and the ruin of Ecbatan the capital of Media, he invaded Assyria and laid siege to Nineveh. An invasion of the Tartars under Madyes, or Oguz-Khan, diverted him; they remained twenty-eight years in Media. After the Medes had massacred the Tartars, and a peace had been made with the Lydians, who in a war of five years attempted to revenge the murder of the Tartars, Cyaxares and Nebuchadnezzar joined their forces, and besieged Nineveh; took and razed it, about A. M. 3403: Nebuchadnezzar then marched against and reduced Hollow Syria, Judea, and most of Phœnicia: Cyaxares reduced Armenia, Pontus, and Cappadocia; and he and Nebuchadnezzar conquered Persia. About A. M. 3409, Astyages or Ahasuerus his son succeeded him: his sister Amytis was the wife of Nebuchadnezzar; his daughter Nitocris was married to Evil-merodach the son of Nebuchadnezzar, and Mandane to Cambyses the father of Cyrus. His son Cyaxares or Darius succeeded him, A. M. 3444. After a war of twenty years, and terrible murder of the people, he, assisted by Cyrus his son-in-law and nephew, made himself master of Babylon and the whole empire of Chaldea. Isa. xxi. 2, and xiv. 17, 18. Jer. li. 11, 27, 28. Dan. v. 31, vi. and ix. 1. Cyrus, by his wife, fell heir to the Median kingdom; and united it with that of Persia, A. M. 3470, or 3468.

**MADMAN'NAH**, or **MAD'MEN**; a city of Judah near their west border not far from Ziklag, and inhabited by the posterity of Shaaph, was deserted for fear of the invading Assyrians. Josh. xv. 31. 1 Chron. ii. 49. Isa. x. 31.

**MAGDA'LA**. See **DALMANUTHA**.

**MAGICIANS**. See **DIVINATION**.

**MAGISTRATES**: civil rulers; particularly such as rule over particular cities. Judg. xviii. 7. Ezra vii. 25.

**MAGNIFY**; to make great, or to declare to be great. God magnifies his own mercy or name, when, by the fulfilment or powerful application of his word, he discovers the unbounded nature of his mercy, and other perfections. Gen. xix. 19. Acts xix. 7. He magnifies his word above all his name when he clearly discovers his mercy and faithfulness contained and pledged in it. Ps. cxxxviii. 2. Jesus magnified the law and made it honourable; his subjection to it, as he was the great Lawgiver, highly demonstrated the honour and immutable obligation of it; and he rendered to it an infinitely more valuable obedience than ever it could have received of men. Isa. xlii. 21. "God magnifies men when he renders them honourable, wealthy, or powerful, Josh. iii. 7, and iv. 4. 1 Chron. xxix. 15. 2 Chron. xxxii. 23; or even when, by his afflicting them, he shows that he takes notice of them, Job vii. 17. Men magnify God or his works when they publish and declare his greatness and glory. Ps. xxxiv. 2. Job xxvi. 24. Men magnify themselves when they boast of their power and wealth, and behave arrogantly to others. Lam. i. 9.

**MA'GOG**. See **GOG**.

**MAHANATIM**; a city on the east of Jordan, given by the tribe of Gad to the Levites of Merari's family. Josh. xiii. 38. It received its name from Jacob's seeing near the spot two camps of angels. Gen. xxiii. 1, 2. Here Ishbosheth fixed his residence during his short reign. 2 Sam. ii. 9. Hither David retired from the fury of Absalom; and near to it his army defeated the troops of that usurper. 2 Sam. xvii. and xviii.

**MA'HANEH-DAN**; i. e. the camp of Dan; a place near Kirjath-jearim, where the six hundred Danites encamped in their way to Laish. Judg. xviii. 12.

**MAID**; (1.) A young woman, particularly one in

service. 2 Kings v. 4. Gen. xvi. 2. (2.) A virgin, as young women generally are, or ought to be. Deut. xxi. 14. Judg. xix. 24.

**MAJESTY**; the royal greatness of God, or men, which commands reverence and awe. Judg. 25. Esth. i. 4.

**MAIMED** properly signifies such as want members of their body, Matt. xviii. 8; but the maimed whom Christ healed appear to be such as had legs, but by the palsy, or otherwise, had lost the use of them; for we never read of his giving people new members. Matt. xv. 30.

**MAINTAIN**. See **UPHOLD**.

**MAKE**; (1.) To cause a thing to be that did not before exist; so God at first made all things. Gen. i. 31. (2.) To put persons or things into such a form, office, or condition as they had not before. Isa. xlv. 9. God is our *Maker*. *Makers or Creators*: by joint operation, the three Divine Persons give us our being and condition as they see meet. Isa. liv. 5. God *makes* persons of such an office when he calls them to and qualifies them for it. Matt. iv. 19. Acts xxvi. 16. In sickness God *makes the bed* of him who wisely considers the case of the poor; by mitigating and delivering from trouble, he, as it were, refreshes and makes his bed easy to him. Ps. xli. 3. The Word was *made flesh*, not by any change of the Son of God's divine nature into flesh, or manhood, but by his assuming a manhood into personal union with his divine nature. John i. 14. Water was *made wine*, by turning the substance of the one into the other. John ii. 9.

**MAK'KEDAH**; a city of the tribe of Judah, about two miles east from Libnah, and ten or fourteen west of Jerusalem. Near this place Joshua defeated and hanged Adonizedeck and his four allied kings; he then destroyed the place, and marched westward to Libnah. Josh. x. 10-28.

**MAK'TESH**; a street in Jerusalem: whether that of the valley of Shiloah, which almost surrounded the temple, and was shaped somewhat like a mortar; or that of the cheesemongers, between the hills of Acre and Zion; or any other street of the city where they used mortars for bruising the spice which they sold, cannot be determined. The merchants that dwell in it had reason to howl, when, by the Chaldean invasion, their trade was stopped and their shops rifled. Zeph. i. 11.

**MAL'ACHI**; the twelfth of the lesser prophets. It has been foolishly pretended that he was Zerubbabel, Ezra, Mordecai, or Nehemiah; but none of these ever called prophets, nor had they any cause to change their name; nor is it more certain that he was of the tribe of Zebulun, and a native of the city of Sephoris, and died young. It is plain that he prophesied after the building of the second temple; probably about A. M. 3607, about sixteen years after the death of Nehemiah. After mentioning the distinguished favours of God to Jacob and his seed, above what had been shown to Esau, whose land was by this time consigned to barrenness and drought, he reproves the Jews for their ungrateful and unbecoming deportment towards their God; hints that the gentiles should be called to the church in their room; charges the Jews with profanation and weariness of the worship of God, and with offering him sacrifices blemished and corrupt. Chap. i. He reprehends the priests' neglect of instructing the people; reproves the marriage of strange wives, and their frequent and groundless divorces. Chap. ii. After informing them of the Messiah's near approach, to try and refine them, he rebukes the Jews for their sacrilege and blasphemy, and declares the Lord's distinguished regard for such as feared him, and, in a time of general corruption, walked in his way. Chap. iii. He concludes with a prediction of terrible judgments on such Jews and others who should reject the Messiah, and of signal mercy to such as should believe on him; and refers to John the Baptist's mission, to prepare the Jewish nation to receive the Messiah. Chap. iv.

**MALES**. The male animals offered in sacrifice figured out the superior dignity, strength, and usefulness of our Redeemer. Thrice in the year, at the pass-over, pentecost, and feast of tabernacles, all the Hebrew males able to travel were to attend at the tabernacle or temple, each with his gifts.

Did this prefigure the gathering of the elect to Christ in the apostolic and millennial ages, and of all the saints to him at the last day? Exod. xxiii. 17. None but the males of Aaron's family were allowed to eat of the sin-offerings or trespass-offerings. Lev. vi. 16, 20.

**MALICE**; deep-rooted and violent haired, disposing us to render evil for good. Wicked men are filled with and live in it. Rom. i. 29. Tit. iii. 3. It is exceedingly unbecoming in the saints, and unfits them for fellowship with Christ at his table, or otherwise. 1 Pet. ii. 1. 1 Cor. v. 8. We ought to be *children in malice*, quite unacquainted with it; but *men in understanding*, having a large measure of solid knowledge. 1 Cor. xiv. 20.

**MALIGNITY**; a perverse temper of mind, disposing its subjects to delight in, and endeavour by all means to effect, the destruction of others; doing mischief for mischief's sake. Rom. i. 29.

**MALLOWS**; a kind of plant whose flower consists of one leaf, and is very open at the top, and divided into several segments. From the bottom of the flower there arises a tube shaped like a pyramid; and from the cup arises a pistil, which is fixed like a nail to the lower part of the flower; this ripens into a flat round fruit, which contains the seed, which is usually formed as a kidney. There are about fifty or sixty kinds of mallows. Mallows are very useful in medicine. The leaves are useful in softening fomentations and cataplasms. A decoction of the roots is a good drink in pleurisies, peripneumonies, gravel, inflammation of the kidneys, and in stranguries, and all kinds of suppressions of the urine. Plutarch and Horace represent mallows as eaten for food by the poor; but perhaps the *mallochum* are some kind of bramble, whose tops and leaves are eaten by poor people, and are still called *mallochum* by the Moors. Job xxx. 4.

**MAMMON**; a Syriac word, signifying *multitude, or worldly riches*. No man can serve God and mammon; none can at the same time love and serve God with his heart, while his great aim and desire is to heap up, enjoy, and retain worldly wealth. Matt. vi. 24. *Make to yourselves friends of the mammon of unrighteousness, that when these fail, they may receive you into everlasting habitations*: i. e. spend worldly riches, which so many get unjustly and use as instruments of dishonesty and wickedness, in a pious and charitable manner, that the poor saints, benefited by them, may be stirred up to pray for you; and that when your riches are no more retained by you, ye may obtain the gracious reward of your charity in heaven; and these poor saints whom you have supported, may with pleasure welcome you into the celestial abodes. Luke xvi. 13.

**MAM'RE**; the brother of Aner and Eshcol; these Amorites assisted Abraham against Chedorlaomer. Gen. xiv. Mamre communicated his name to a plain near Hebron, where he lived. Some think that instead of the plain of Mamre, we should read the *oak of Mamre*. Sozomen, the ecclesiastical historian, says that this oak was standing about three hundred years after our Saviour's death, about six miles from Hebron, and was much honoured by pilgrimages to it, and annual feasts at it: he adds, that near it was Abraham's well, much resorted to by heathens and Christians for the purposes of devotion or trade. Gen. xlii. 16, and xxiii. 17.

**MAN**, or **MANKINN**. In man the animal and angelic natures are, as it were, conjoined. An animal body is endowed with a rational and immortal soul. At first, man was created male and female, after the image of God, in knowledge, righteousness, and holiness, with dominion over the creatures; and quickly after, they were admitted into a federal relation with God. Adam, their common father, and whom, had they been all in being, they could not have but centred in by their choice, was divinely constituted their covenant-head. Though he had sufficient strength to have fulfilled the condition of perfect obedience, and so for ever secured his and their eternal happiness, he was so far from doing it, that, on the first temptation, he broke the covenant, violating the express law thereof relative to the forbidden fruit. His disobedience involved himself and all his natural offspring in a sinful and miserable state. The offence he committed in their name, being chargeable and justly charged on them, in the very commencement of their relation to him, the curse, condemning to spiritual death, as well as temporal and eternal, prevents God from infusing into their souls, in the creation thereof, any sanctity of nature, and lays them under the power of sin. Hence every man is shapen in iniquity, and conceived in sin. Gen. i. iii. Rom. v. 12-19. Eph. ii. 1-3. Job xiv. 4. John iii. 6. Ps. li. 5. In this fallen state, every imagination of men's hearts is only evil from their youth, and that continually. They are transgressors from the womb, and go astray, speaking

les; their heart is deceitful above all things, and desperately wicked, and their carnal mind enmity against God; out of their corrupt heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; they are filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity; they are whisperers, backbiters, haters of God, despisers, proud, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; they are lovers of themselves, boasters, blasphemers, unthankful, unholy, false accusers, incontinent, fierce, despisers of every thing good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; foolish, disobedient, deceived, serving divers lusts, living in malice and envy, hateful, and hating one another. No man in his natural state is righteous, no, not one. There is none that understandeth and seeketh after God; they are altogether corrupt and abominable, drinking up iniquity as the ox drinketh up the water; with their tongues they use deceit; their mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in all their ways, and the way of peace have they not known; there is no fear of God before their eyes. Gen. vi. 5, and viii. 21. Jer. xvii. 9. Rom. viii. 7. Matt. xv. 9. Rom. i. 29-31. 2 Tim. iii. 2-4. Tit. iii. 3. Ps. xiv. Rom. iii. 9-18. By reason of sin, men are rendered miserable: the frame of this lower world is much altered; the fields are blasted with the curse; the air infected with pestilential vapours; winds and seas frequently swallow up the guilty. Men are by nature destitute of any happy interest in or fellowship with God; they are under his wrath and curse; they are exposed to famine, war, pestilence, poverty, reproach, sickness, disappointment, toil, and to judicial blindness of mind, hardness of heart, vile affections, seariness and horror of conscience, a reprobate sense, and slavery of Satan; and at the end to bein death, driven away in their wickedness, and to be in hell for ever tormented; punished with everlasting destruction from the presence of the Lord, and the glory of his power. Gen. iii. 18, 19. Eph. i. 12. Ps. v. 4, 5, and vii. 10-16. Deut. xxvii. 16-68. 2 Cor. iv. 4. 2 Thess. ii. 11, 12. Rom. i. 28-28. Prov. xiv. 32. Rev. xiv. 10, 11. 2 Thess. i. 8, 9.

Man being utterly unconcerned and unable to recover himself from this sinful and miserable state, our sin and misery had eternally continued and increased, had not a three-one God graciously provided for our relief. The electing and covenanting love of the Father, the mediation of the Son, in his person, office, and state, and the Spirit's almighty application to the soul of the blessings his mediation purchases and procures, are the means of our redemption. Union with Jesus Christ as our righteousness and strength; justification of our persons, through his obedience and suffering imputed to us; adoption into his family; regeneration and sanctification, by which we are renewed after his image in heart and life, comfort in his friendship and fullness, and endless felicity in his immediate presence, are the summary blessings therein contained. By faith in Christ, as offered in the gospel, we must receive them; by repentance and new obedience to all the precepts of his law, and by walking with him in all the ordinances of his grace, must we mark our gratitude to God for his kindness. Hos. xiii. 9. Rom. iii. and v. Eph. i-iii. Gal. iii. and iv. Tit. iii. 3-6. Rom. vi. and xii-xv. Eph. iv. vi. Matt. v. 48, and xxvii. 20.

Notwithstanding this prepared and published redemption, the wickedness of man has still been great in the earth. As men multiplied, their immoralities increased; Cain and his seed introduced a deluge of profaneness, and by intermarriages with them the posterity of Seth were corrupted. God, who has generally severely punished the first introducers of wickedness, was provoked to drown all the inhabitants of the world except Noah and seven other persons. Not long after the flood, those preserved from it began to repopulate the earth, and wickedness revived in all the former horrors; they proudly conspired against the Lord to establish their own fame, and prevent their dispersion. Scattered by the just vengeance of heaven, they generally cast off all proper fear and reverence of God. For nearly two thousand years, the true worship of God, or true religion, was almost wholly confined to the family of Abraham; and for about 1520 years, to the Hebrew part of it. While the rest of the world were plunged in

the grossest ignorance, the most absurd superstition, and the vilest idolatry, and lived in the most unnatural lust, oppression, and murder, how often did the Hebrews madly apostatize from their Maker, and act as the heathen! The resurrection of our Saviour issued in the spread of the gospel; multitudes, both of Jews and gentiles, especially of the latter, were turned to the Lord. These sanctified ones their malicious brethren of mankind, for almost three hundred years, barbarously persecuted and murdered. Delivered from heathen persecution, the professed Christians indulged themselves in ignorance, pride, superstition, contention, idolatry; and many of them embraced the Arian or other heresies, and furiously persecuted and murdered the adherents to the truth.

During the 1260 years of Antichrist's reign, most of the nominal Christians have or shall scarcely differ from heathens in ignorance, superstition, idolatry, and profaneness. At present, of thirty parts of mankind, about nineteen are merely heathens, without Christ, strangers to the covenants of promise, without God, and without hope in the world. About five parts are adherents to the abominable delusions of Mahomet; and only one-sixth of the inhabitants of the earth even bear the Christian name. Of this sixth part of mankind, comprehending the eastern Christians of various denominations, and the papists and Protestants in Europe and America, it is hard to say if the one hundredth part gives any proper evidence of possessing the true knowledge and fear of God, as in Christ reconciling the world to himself. Nor is God's leaving such multitudes to walk after their own lusts more inconsistent with his goodness, than his suffering the angels that fell to continue unredeemed. Rom. ix. It is remarkable that as God erected this world chiefly for the execution of his plan of redemption, he has always disposed of men as best served to answer the designs of it. When the multitude of the wicked threatened to bury all knowledge of the redemption scheme, he drowned them by a general flood; when they afterward threatened the same, he established the knowledge thereof in the one family of Jacob, and by miracles and laws rendered it almost impossible for them to forget it. By most of the typical honours beginning to decay as soon as they arrived at their glory, he taught them to expect the things thereby typified. By means of the Assyrian, Chaldean, Persian, Grecian, and Roman empires, which Satan expected to be bulwarks of wickedness, he spread the Jews and part of the Bible among the gentiles, and marvelously prepared them for the more peaceable spread of the gospel.

No government, laws, covenants, ties of nature, or gratitude have been able to check the wickedness of men. Governments and punishments of different forms have been tried for the prevention of particular kinds of wickedness; but all has been in vain, while the hearts of men continued unrenowned. Nor have the external instructions of God or men repressed the torrent of crimes, though they have sometimes occasioned a change in their form. By horrible and desolating wars, the most of the extensive kingdoms, the Egyptian, Assyrian, Lydian, Chaldean, Persian, Grecian, Roman, Saracen, Turkish, Tartar, German, Spanish, French, and other kingdoms or empires, have been established, and most have already shared of murder and slavery in their turn. And, shocking to think, the most noted murderers and robbers of mankind, as Sesostris, Sennacherib, Nebuchadnezzar, Alexander, Cæsar, Pompey, Louis XIV. of France, and multitudes of others, have been extolled as persons of distinguished merit.

Passing the various distinctions of men founded on their different degrees of wealth or authority, their different endowments of mind or behaviour in life, their different occupations, &c., it is proper to observe, that before God they stand distinguished into the righteous and the wicked, saints and sinners. The wicked are such as are still in their natural state, under the law as a broken covenant, under the dominion of sin, and heirs of wrath; though in respect of their outward appearance they may be under the dispensation of the gospel. The righteous are such as, united to Jesus, are reinstated in the favour of God, delivered from the reign of sin, heirs of salvation, and are by sanctification training up to be partakers of the inheritance of the saints in light. Of the five words used by the Hebrews to signify man, *Adam* denotes him *earthly*; *ish*

denotes him *strong and courageous*; **GEER** denotes *strength and prevailing excellence*; **ENOSH** represents him *frail, diseased, and wretched*; and **METH** denotes his *mortality*, or rather *sociality*. When **Adam** and **Ish** are joined in contrast, **Adam** denotes a *mean man*, and **Ish** a rich or honourable one. Ps. xlix. 2. Isa. ii. 9. And that *man* is often put for males of the human kind as for a son, Gen. iv. 1. Jer. xxxvii. 17, 18; a husband, 1 Cor. xi. 3; a magistrate. *By man shall his blood be shed.* Gen. ix. 6. *Mankind* signifies males. Lev. xviii. 22, and xx. 13. 1 Cor. vi. 9. 1 Tim. i. 10.

God is often compared to a *man* to denote his excellence, wisdom, prudence, compassion; and almost every thing about men, their members, adjuncts, relations, acts, &c. are constituted emblems of his properties, relations, and works. He is a *man of war*; he is infinite in strength and courage, and he manages all the wars in the world and the conflicts in the hearts of his people to the honour of himself. Exod. xv. 3. Christ is called a *man*; he often appeared to the Old Testament saints in form of a man; in the fulness of time he assumed and for ever retains our nature; and the various members, adjuncts, relations, and acts of men are used in Scripture to represent his excellences, office, and conduct. Gen. xxxii. 24. Josh. v. 13. He is the *man of God's right-hand*; the person whom God has installed in his mediatorial office with his solemn oath, and whom he peculiarly upholds and assists, and whom he has raised up to the most dignified station. Ps. lxxxvii. 17. He is the *man among the myrtle-trees*, as he walks and acts among his people. Zech. i. 10.

Angels are called *men*, because they often appeared in the form of men. Gen. xix. *Men of God* are prophets or ministers, if not also saints, holy as God is holy, and devoted to the service of God. Deut. xxxiii. 1. 1 Tim. vi. 11. 2 Tim. iii. 17. Antichrist is called a *man of sin*. Most of the popes were monsters of whoredom, deceit, profaneness, and the like. The papal system consists of sinful and erroneous tenets, sinful and filthy practices of superstition and idolatry, and sinful offices, and wicked officers; and in fine its whole tendency is to promote wickedness. 2 Thess. ii. 3. A *man of the earth* is either one that cultivates the earth, a husbandman, Gen. ix. 20; or men that have carnal principles reigning in them, and choose earthly things for their chief portion. Ps. x. 18. A *man or son of Belial* is one extremely wicked and worthless, a true child of the devil. 1 Kings xxi. 13. A *natural man* is one who, whatever way his faculties or life may be improved, has no special and saving grace; and a *spiritual man* is one renewed by the Holy Ghost dwelling in him, and who is disposed to perceive and relish spiritual things. 1 Cor. ii. 14, 15. The principle of grace in the soul is a *new, an inward and hidden man*, consisting of various particular graces, answering to the various members of the human body; it secretly rules and acts in the soul, and conforms it to its own likeness. Eph. iv. 24. Rom. vii. 22. *Inner* or *hidden man* may also denote the soul. Though our *outward man* perish, our *inward man* is renewed day by day. Though the body waste and its health and strength decay, the soul and inward principles of grace are daily quickened and strengthened. 2 Cor. iv. 16. To come to a *perfect man*, to the stature of the fulness of Christ, is to arrive at the full perfection of spiritual knowledge, holiness, and righteousness. Eph. iv. 13. The inward principle of corruption is called *the old man*; it consists of various lusts which answer to the members of the human body; it craftily rules and reigns in men, and conforms them to itself; and as it is very early and always before grace in men, so in the saints it is in a decaying and dying condition. Col. iii. 10. Men know themselves to be *but men* when they are made to feel and understand their own folly and weakness. Ps. ix. 20. To *quit ourselves like men* is to act with the utmost courage and activity, natural or spiritual. 1 Sam. iv. 9. 1 Cor. xvi. 13. To *speak as a man, or after the manner of men*, is to draw a comparison or argument from the customs of men in their civil affairs. Gal. iii. 15. The gospel is *not of or after man*; it is not of human invention, nor does it depend on human authority. Gal. i. 11. Christ makes of *two* in a *new man* when he joins Jews and gentiles, formerly at variance, into one church, and in one way of spiritual worship. Eph. ii. 15. *Men of one's secret, tabernacle, or peace* are familiar and intimate members of our family, or in apparent agreement or covenant

with us. Job xix. 19, and xxxi. 31. Jer. xx. 10. The *desire of a man is his kindness*; he, if wise, desires the mercy and kindness of God; desires ability and opportunities for showing kindness to others; and this disposition renders him agreeable and beloved. Prov. xix. 22.

**WOMAN** was formed last of all creatures, to be an assistant to man. Women's beauty, fond affection, weakness, and infirmities ordinarily exceed those of men. Before the fall, the woman seems to have been more on a level of authority with the man; but to punish the introduction of sin by a woman, the sex was subjected to further degrees of inequality with their husband, and to manifold pains in the conception and bringing forth of children. Till the Messiah came and restored all things, the ordinances of worship marked them with standing intimations of inferiority. To one of the seals of the new covenant they had no access. Nor had they any divine call to attend the three solemn feasts. Their natural infirmities brought on them a number of burdensome purifications. Lev. xii. and xv. With the Jews they were subjected to divorce; or to trial by the waters of cursing; and to stoning if they violated the marriage vow after betrothing; or if the tokens of their virginity were not found. Num. xxi. Deut. xxii. and xxiv. A priest's daughter was to be burnt if she was guilty of fornication; and a slave was scourged if she was guilty of it with her master. Lev. xxi. 9, and xix. 20-22. In the Christian church women have equal access as men to all the privileges of private members, but are not allowed to officiate as rulers, Col. iii. 11. Gal. iii. 28. 1 Cor. xiv. 34; they are required to have their heads covered in public worshipping assemblies, 1 Cor. xi.; to study the utmost degree of modesty, and to shun all vain apparel, by the sinful use of which they have sometimes brought God's judgments on nations. 1 Pet. iii. 1-3. Isa. iii. 16-26. But perhaps in a way of triumph over Satan, the female converts to Christ are more numerous, and many of them more lively in their religion than men. In most nations, women are used as slaves, or rather as beasts, than companions. To preserve the chastity of their young women till they were lawfully admitted to their husbands, the Jews and other eastern nations kept them shut up, if their circumstances allowed it; and the very name of virgin among the Hebrews signifies *shut up and hidden*; this made it so difficult for Amnon to defile his sister Tamar. 2 Sam. xiii. 2. Perhaps young women are called *virgins* in some texts, though they were not properly so. Joel i. 8. To *keep one's virgin* is to retain a daughter, or allow a young woman to continue unmarried and in a state of virginity. 1 Cor. vii. 37. The true church and her true members are likened to *women*, to intimate their spiritual comeliness, tender affection to Christ, and to one another; the church's fruitfulness of saints, and the saints' fruitfulness in good works, together with the weakness of both, and their frequent exposure to trouble. Isa. iv. 6. Sol. Song i. 8. In the patriarchal age, this woman looked forth *fresh as the morning*; in the Mosaic age she looked *fair as the moon*, with a multitude of changeable and moon-ruled ceremonies; and under the gospel is *clear as the sun*, terrible as an army with banners; and in every age is far superior to every other society. Sol. Song vi. 10, 11. She is *clothed with the unchanging sun*, Jesus and his righteousness, and crowned with the *star-like* doctrines of the twelve apostles, and now has the moon of the world, and of Jewish ceremonies, under her feet; and by earnest prayer and patient endurance of persecution she travailed till delivered by Constantine, and after that was carried into a wilderness of distress. Rev. xii. She and her true members are likened to *virgins*, to mark their integrity and purity of profession, heart, and life, chaste affection to Christ, particularly their freedom from the whorish abominations of Antichrist, Sol. Song i. 3, and vi. 8. Ps. xlv. 14. 2 Cor. xi. 2. Rev. xiv. 4; and to mark Jesus' connexion with them in this character, the Jewish high-priest was only to marry a pure virgin. Lev. xxi. 13. Professors of Christianity in general are called *virgins*, five wise and five foolish because while they profess a pure religion, and lead a practice somewhat blameless, some wisely receive Christ into their heart, and others foolishly reject him, and are content with a mere profession. Matt. xxv. 1-10. The Jews, Chaldeans, and other nations, together with the papists, are called *women*, to mark



their care to set forth their own glory, their readiness to entice or be enticed into alliances, their numerous progeny, and their weakness when God punishes them. Ezek. xxiii. Zech. v. 7. Isa. xlvii. Rev. xvii. Nations or cities, especially if never subdued by the enemy, are called *virgins*. 2 Kings xix. 21. Isa. xxiii. 12, and xlvii. 1. Jer. xlvii. 11. Lam. i. 15. Amos v. 2. The virtuous woman, Prov. xxxi. 10-31, may represent the saints. Persons weak and unfit for government are represented as *women*. Isa. iii. 12. Harlots are called *strange women*, and *women whose heart is snares*, and *their hands as bands*, to entice and retain men to uncleanness and ruin. Prov. ii. 16. Eccl. vii. 26.

MANASSEH, the eldest son of Joseph; but, as Jacob his grandfather had predicted, this tribe was less numerous and honoured than that of Ephraim his younger brother. Gen. xli. 50, 51, and xlviii. Manasseh seems to have had two sons, Ashriel and Machir. When the Manassites came out of Egypt their fighting men amounted only to 32,200, under the command of Gamaliel the son of Pedahzur; but in the wilderness they increased to 52,700. 1 Chron. vii. 14. Num. i. 30, 31, 35, and xxviii. 34. They pitched in the camp of Ephraim, and marched next after that tribe. Num. ii. and x. Their spy to search the promised land was Gaddi the son of Susi; and their prince to divide it was Hanniel the son of Ephod. Num. xiii. 11, and xxiv. 23. The one half of this tribe received their inheritance on the east and north-east of the sea of Tiberias; the other half received their inheritance on the west of Jordan, on the north of the tribe of Ephraim. Num. xxxii. 33-42. Josh. xiv. 29-31, xvi. and xvii. Though Joshua advised the western Manassites to enlarge their territory by expelling the Canaanites, yet they suffered them to remain in Bethsan, Taanach, Dor, Ibleam, and Megiddo. Judg. i. 27. Four of the Hebrew judges, Gideon, Abimelech, Jair, and Jephthah, together with Barzillai, and Elijah the prophet, were of this tribe. Adnah, Jozabab, Jediel, Michael, Josabab, Elihu, and Zilthai, valiant captains of this tribe, joined with David, as he retired from the host of the Philistines near Gibeon, and helped him against the Amalekites, who had smitten Ziklag. About 18,000 of the western Manassites, and many of the eastern, attended at his coronation as king over Israel. 1 Chron. xii. 19-21, 31, 37. The whole tribe revolted from the family of David along with the other nine; but many of them in the reign of Asa left their country, and dwelt in the kingdom of Judah, that they might enjoy the pure worship of God. 2 Chron. xv. 9. After the death of Pekah there seems to have been a civil war between this tribe and that of Ephraim. Isa. ix. 21. A part of the Manassites that remained in the land joined in king Hezekiah's solemn passover, and their country was purged of idols by him and Josiah. 2 Chron. xxx. xxxi. and xxxiv. Part of this tribe returned to Canaan, and dwelt in Jerusalem after the captivity. 1 Chron. ix. 3.

2. MANASSEH, the son of Hezekiah by his wife Hephzibah. At the age of twelve years he succeeded his father in the kingdom of Judah, and reigned fifty-five years. He was impious to an uncommon degree. He rebuilt the high places which his father had destroyed; he re-established the worship of Baal, and planted groves in honour of his idols; he worshipped the sun, moon, and stars, and reared to them altars in the court of the temple; one of his idols he set up in the temple itself; he also burnt one of his sons as a sacrifice to Moloch. He had familiar intercourse with devils, and practised sorcery and witchcraft. By causing his subjects to follow these impious courses, he rendered them more wicked than even the Canaanites had been. By murdering such as refused compliance, or who warned him of his danger, he made the streets of Jerusalem to run with innocent blood; and it is said that he sawed the prophet Isaiah asunder with a wooden saw. About the twenty-second year of his reign; Esarhaddon king of Assyria and Babylon, invaded his kingdom, routed his troops, and caught Manasseh himself hid among thorns, and carried him prisoner to Babylon. In his affliction, God gave him grace to repent of his wickedness. He was restored to his throne, perhaps by Sardanapalus the successor of Esarhaddon. After his return to Judea he abolished the vestiges of his former idolatry; but the high places were permitted to continue. He fortified Jerusalem, and added a kind of new city on the west side. He put garrisons into all the fenced cities of Judah. He died

A. M. 3361, and was buried in his own garden, and left his son Amon for his successor. A larger history of his life was written by Hozai, or the *seers*, but it is now lost. 2 Kings xxi. 2 Chron. xxxiii. God forgave him his sin with respect to the eternal punishment thereof; but the temporal punishment of the Jewish nation for their compliance with it was never forgiven. Jer. xv. 4.

MANDRAKES; a kind of the pentandria monogynia class of plants, the corolla of which consists of a single erect hollow petal, growing gradually wider from the base. A little beyond the middle it is divided into five parts somewhat formed in the manner of spears. The fruit is a large roundish berry, containing two cells, and a great number of seeds. The male mandrake has a long and thick root, which gradually diminishes towards the end, and is frequently divided into two, three, or more parts. From this root spring a number of leaves, narrow at the base and obtuse at the end. These are about a foot in length, and five inches in breadth, and are of a dusky disagreeable green colour, and of a stinking smell. The female mandrake has long and narrower leaves, and is of a darker colour. It has been ignorantly imagined that mandrakes conciliate affection, or cure barrenness; but they are a soporific of considerable virtue; small doses of its bark have done good in hysteric disorders; but if used in large quantities it brings on convulsions, and other mischievous symptoms. According to our English translation, Reuben having found mandrakes in the field, Rachel coveted them, and Leah, Reuben's mother, allowed her to have them at the rate of Jacob's sleeping with herself on the night which belonged to Rachel. But what the *dudaim* were which Reuben found, whether mandrakes, jessamine, violets, lilies, pleasant flowers, mushrooms, or citron apples, we cannot determine. Dioscorides, Lemnius, and Augustine affirm that mandrakes have a sweet smell; but if so, these must have been different from ours. Some tell us, that though the leaves of the female mandrake have a very disagreeable, those of the male have a pleasant scent. It is said, that in the province of Pekin in China there is a kind of mandrakes so valuable that a pound of its root is worth three pounds' weight of silver. It so powerfully restores sinking spirits, as to restore to vivacity and health such whose condition was otherwise reckoned desperate. To denote their comeliness, fragrance, and delightfulness to Christ, the saints and their graces and good works are likened to *mandrakes*, or *dudaim*. Sol. Song vii. 13.

MANEH; the fiftieth part of a talent. To constitute a maneh, it took a piece of fifteen shekels, another of twenty, and a third of twenty-five, which are in all sixty; but though it required sixty shekels to constitute a maneh in weight, it is said that it required but fifty to constitute one in reckoning of money. Ezek. xiv. 12. The mina, or pound, mentioned in the New Testament, consisted but of a hundred drachms, or twenty-five shekels, or not much more; and there was a less mina of seventy-five drachms, which was about nineteen shekels.

MANIFEST; to show a thing clearly, and render it visible. Eccl. iii. 18. 1 Tim. iii. 16. The Son of God was *manifest* when he appeared visibly in our nature. 1 John iii. 5. The apostles were *manifest* when they fully appeared by their behaviour, doctrine, and success that they were sent of God. 2 Cor. xi. 6. The saints and the wicked are *manifest* when the difference between their characters and states is clearly discovered. 1 John iii. 10. The *manifestation of the Spirit* is either that which the Holy Ghost shows to men, the doctrines of the gospel, the love of God; and our interest in it, and the things of another world; or, his gifts and graces, whereby his power and residence in us are plainly evinced. 1 Cor. xii. 7. The *manifestation of the sons of God* is the public display of their station and happiness, in their being openly acknowledged and honoured by Christ at the last day. Rom. viii. 19.

MANIFOLD; God's wisdom, mercy, and grace are *manifold*; unbounded in their nature, showed forth in a variety of ways, and numerous in their fruits. Eph. iii. 10. Neh. ix. 19. 1 Pet. iv. 10. Temptations and trials are *manifold* when very numerous, and in many different forms, and from various sources. 1 Pet. i. 6 Transgressions are *manifold* when many in number, and of many different forms, and in many various degrees of aggravation. Amos v. 12.

**MANNA.** There is even, now a kind of manna produced in Poland, Calabria, Dauphine, Lebanon, and Arabia. That of Calabria in Italy is a juice proceeding from ash-trees about the dog-days; but that in Arabia is found on leaves of trees, or herbs, or even on the sand; but its quality is rather purgative than nourishing, and for that effect is now used in medicine. Besides the nourishing virtue of the manna that sustained the Hebrews in the desert, it was altogether miraculous on other accounts. It fell on six days of every week, not on the seventh: it fell in such prodigious quantities around the Hebrew camp as to sustain almost three millions of men, women, and children. According to Scheuchzer, they consumed 94,466 bushels in a day, and 1,379,203,600 in forty years. It fell in double quantities on the sixth day, that there might be enough for the seventh. It fell round about their tents. It remained fresh all the seventh day, but at any other time bred worms, and stunk if kept over night. It constantly continued for forty years, and ceased as soon as the Hebrews had access to eat of the old corn of Canaan. Since these circumstances must be allowed to be miraculous, how foolish must it be to dispute the supernatural origin of the whole! When the small quantity of provision which the Hebrews had brought out of Egypt was spent, they outrageously exclaimed against Moses and Aaron for bringing them into the desert. God, their miraculous guide, was highly displeased; but, for his name's sake, he promised and gave them this wonderful provision, and taught them how to gather and prepare it. It consisted of small grains, white as the hoar frost, and about the bigness of coriander seed. In the morning it fell along with the dew; and when that was exhaled the manna was ready for gathering. Every person capable was to gather it early, before the sun had waxed hot to melt it. When they had gathered it into one common heap, an omer was measured out for each eater as his daily provision. This was bruised in a mortar, or ground in a mill, and then baked into bread, which was exceedingly wholesome, and suited to every appetite. To denote its divine origin, perhaps by the ministry of angels, and its excellence, it is called *corn of heaven* and *angels' food*. Ps. lxxviii. 25, 26. When the Hebrews first saw it lie around their tents, they cried out *Manku*? i. e. *What is this?* for they wist not what it was; and from this outcry, as well as to indicate that it was bread prepared of God for them, it was called *manna*. Notwithstanding the divine prohibition, some Hebrews reserved part of their share of it over night; it bred worms, probably of the weevil kind, and stank. Others went out to gather it on the Sabbath, but found none. Oftener than once, they despised and loathed this miraculous provision, and were punished with destruction by the flesh which they desired, and by the bite of fiery serpents. To commemorate the Hebrews' living on omers or *tenth deals* of manna, one omer of it was put into a golden pot, and there preserved for many generations by the side of the ark; and the meat-offerings were adjusted by *tenth deals*, and the sacred shares by *tenths* or *tithes*. Exod. xvi. Num. xi. 15, and xxi.

Was not this manna a figure of Christ? Amid our insolent rebellion, he is the free gift of God to us, when we are ready to be starved into eternal death. He comes from above; and in the camp of the visible church he comes down in the dewy offers and ordinances of the gospel, early, daily, and plentifully. However small and unknown to most, and even to saints, and however contemned by many that hear of him; yet what divinely prepared, mysterious, pure, glorious, sweet, wholesome, nutritive, all-sufficient, and suitable provision for souls! How necessary to retire from the hurry of this world, and early embrace him, before the wrath of God wax hot against us, and deprive us of the offers of him, and so give us up to judicial plagues! How liberally and constantly God distributes him to men! And with what care ought we daily to receive him; and the more so, as we draw near to the eternal Sabbath, when no more offers of him shall be had! As he was bruised and ground in the mortar and mill of his sufferings, and, as it were, baked in the oven of his Father's wrath, so we must receive him into a wounded conscience, and with a broken heart. As the honoured memorial of his coming down from heaven, the golden pot of gospel ordinances shall for ages contain his fulness for men, and

the heavens shall contain his holy humanity. To such as receive him, he is food that never needs seasoning; and till they retire to the Canaan above, to feed on God's ancient love, shall he, as given in the gospel, be the sole support of our souls, never withdrawn, notwithstanding ten thousand provocations. But how dreadful the case of those who heard up his gospel truth in vain speculation, and make it the savour of death unto death! how God curses outward enjoyments to such as despise him! how he gives them up to be stung by Satan, and by destructive judgments!—Christ, and his fulness, as enjoyed in the heavenly state, are *hidden manna*, quite unknown to carnal men, and but very dearly apprehended by saints here on earth. Rev. ii. 17.

**MANNER;** (1.) Custom; fashion; practice; behaviour. Ezek. xi. 12. 2 Cor. xv. 33. (2.) Way; method. 1 Kings xxii. 20. (3.) Sort; kind. Gen. xxv. 23. Matt. v. 11, and viii. 27. God spake unto the fathers under the Old Testament, in *divers manners*; not fully, and all at once, but by little and little, sometimes more and sometimes less clearly; and by the different means of angels, prophets, visions, dreams, voices from heaven, Urim and Thummim, &c. Heb. i. 1. God *suffered the manners* of the Hebrews in the desert; he patiently bore with their continued course of wickedness, their rebellion, murmuring, and unbelief, and did not destroy them. Acts xiii. 18. The Samaritans did not *know the manner* of the God of Israel; i. e. the true method of serving and worshipping him. 2 Kings xvii. 26, 27. Samuel showed the Hebrews the *manner of a king*; not what he ought to be, but what the heathen kings around were, and what they might fear theirs would be. 1 Sam. viii. 9. To say, the *manner of Beersheba liveth* was to swear by the idol there worshipped. Amos viii. 14.

**MANOAH.** See SAMSON.

**MANSIONS;** fixed dwelling places; these are in heaven, as there the saints for ever reside in the most delightful and orderly manner. John xiv. 2.

**MANSAYER.** See MURDER.

**MANTLE;** a kind of cloak that hung loosely about one. Judg. iv. 18.

**MANY;** (1.) A great number. Judg. ix. 40. (2.) All men; thus many were made sinners by Adam's disobedience. Rom. v. 19. (3.) All the elect, Matt. xxvi. 28; and thus many are made righteous by Christ's obedience. Rom. v. 19. (4.) All the wicked. Matt. vii. 13. *Thou shalt abide for me many days*, i. e. till death. *Israel shall abide many days without a king, prince, sacrifice, ephod, teraphim*. For about 2600 or 2700 years the ten tribes of Israel have been, or shall be, without the true religion, and without a civil government of their own; and for about 1800 or 1900 years the Jews have been, or shall be, scattered and enslaved among the nations, neither practising their ancient religion, nor the Christian, nor the heathen. Hos. iii. 3, 4.

**MA'ON;** a city on the south-east or south frontiers of Judah, where Nabal dwelt, and near to which was a wilderness, where David lurked. Perhaps one Maon, the father of the inhabitants of Bethzur, gave it this name. Josh. xv. 55. 1 Sam. xxiii. 24, 25, and xxv. 2. 1 Chron. ii. 45. The MAONITES were a tribe of Arabians, which perhaps had anciently dwelt about Maon; they oppressed the Hebrews in the time of the judges. Judg. x. 12. We suppose them the same with the *Meamonim*, which our translation renders *others besides the Ammonites*, who came against Jehoshaphat, 2 Chron. xx. 1, and with the Mehunim, whom king Uzziah subdued. 2 Chron. xxvi. 7.

**MAR;** (1.) To cut off; render uncomely; disfigure. Lev. xix. 27. (2.) To spoil; render disagreeable or useless. 2 Kings iii. 19. Mark ii. 1. God *marred* the pride of Jerusalem when he ruined their temple and kingdom, and what else they were proud of, and brought them to ruin by sword, famine, pestilence, and captivity. Jer. xiii. 9. Job's friends and neighbours *marred his path* when they hindered him from the worship of God, and duties of holiness; or when they reproached his religion as hypocrisy, and poured contempt on godliness, because of his trouble. Job xxx. 13.

**MA'RAH,** or bitterness; a place on the east side of the western gulf of the Red Sea, where the Hebrews, after three days' thirst, found the water so *bitter* that they could not drink it; but by casting a tree into it,

which was divinely pointed out, Moses rendered it sweet.

Did this figure out, that by Jesus the tree of life being under and fulfilling the covenant of works for us, the holy law of God is made sweet to our taste; and by faith in his sufferings afflictions are relished by us, and work for us an exceeding and eternal weight of glory. Exod. xv. 23-25. Diodorus, Shaw, and others, mention springs of bitter water about this place.

MARANA'THA; i. e. *our Lord cometh*. See AC-CURSED.

MARBLE; a hard stone, which receives a fine polish. It is dug out of quarries in large masses, and is much used in splendid buildings, ornamented pillars, &c. It is of different colours, black, white, &c., and is sometimes streaked with different colours; but scarcely any of it becomes transparent in thin polished slices but the white. Tables of marble were anciently used for writing on. Perhaps God wrote the ten commandments on tables of marble. On the tables of marble procured from the east by the Earl of Arundel, and now belonging to the University of Oxford, there is a chronology of Greece from the earliest times of that nation to A. M. 3741. We suppose the stones of Solomon's temple were fine marble. 1 Chron. xxix. 2. Ahasuerus king of Persia had the court of his garden surrounded with pillars of marble, to hang the curtains on by silver rings, and the pavement was of red, blue, white, and black marble. Esth. i. 6. Marble is an emblem of comeliness, firmness, and duration. Sol. Song v. 15.

MARCH; as soldiers or armies do to fields of battle. Jer. xlv. 22. God's *marching* denotes the motions of the pillar of cloud before the Hebrews in the desert, who, considering their orderly arrangement, might, in an open country, march twelve or more miles a day, Ps. lxxviii. 7. Judg. v. 4; or his display of his power, in gradually cutting off the Canaanites by the hand of Joshua. Hab. iii. 12.

MARINERS. See SAILORS.

MARK; to notice with great care, set a mark upon. God *marks* iniquity, when he brings men into judgment, and punishes them for their sin. Ps. cxxx. 3. Job x. 14. Men *mark* our steps when they observe our conduct, in order to find occasion to accuse us, and thereby ruin us. Ps. lvi. 6. A *mark*, *sign*, or *token* is, (1.) That by which a thing is pointed out, either as past, present, or future; and so is of use to commemorate things past, demonstrate things present, confirm things dubious, and assure of things to come; or, (2.) That which distinguishes one thing from another; as landmarks distinguish between the fields of one and of another. *The mark of the beast* in the forehead or hand required by Antichrist is an open profession, solemn adherence to, or practice of popish abominations; such as subjection to the pope, belief in transubstantiation, worship of images, angels, saints, relics; for refusing which, thousands have been deprived of life and property. Rev. xiii. 16, 17. Whether God set a *mark* on Cain's person, to distinguish him from others, or only gave him some token (as he did Gideon, that he would make him conquer the Midianites), and that he would preserve him, we know not. Gen. iv. 15. Suffering for the sake of Christ is his *marks*; it is a likeness to him in his sufferings, and proves the sufferer to be his follower. Gal. v. 17. Paul's subscription was the *mark*, or *token*, an epistle was his. 2 Thess. iii. 17. What one directs his shot or stroke at is called his *mark*, 1 Sam. x. 20; and so God sets up one as a *mark* when he directs the peculiar strokes of his judgments against him. Job vii. 20. Lam. iii. 12. The goal to which the contenders run in a race is called a *mark*; and, in allusion to this, perfection in holiness is the *mark* Christians aim at, and run towards in their race of duty. Phil. iii. 14.

Jesus Christ and his people are *signs* and wonders; how much gazed at, spoken against, and exposed to injuries! Luke ii. 34. Isa. viii. 18. And how is Jesus set up in the gospel, that men may come to him! Isa. lxxvi. 19, xi. 10, and lix. 19. Prophets were *signs* when their condition and behaviour pointed out what was coming on nations. Isa. xx. 3. Ezek. iv. 3. Wicked men are a *sign* when the justice and faithfulness of God are marked in their conspicuous ruin, and others are warned to beware of their sins. Ezek. xiv. 8. The sun, moon, and stars are for *signs* and seasons; their stations and appearances are general marks to point out what the seasons and weather shall be; and their

uncommon appearances have often marked out approaching calamities. Gen. i. 14. The *twelve signs* of heaven are twelve clusters of stars in that part of the visible heaven through which the sun, moon, and other planets have their motions. Those through which the sun moves in the spring quarter are Aries, Taurus, Gemini; those through which he moves in our summer are Cancer, Leo, Virgo; those of the harvest season are Libra, Scorpio, Sagittarius; those of the winter are Capricorn, Aquarius, and Pisces. It seems that these signs were known in the days of Job (Job xxxviii. 32) and were worshipped by the Jews under Manasseh and Amon. 2 Kings xxiii. 5. But the *signs of heaven*, and *tokens* of soothsaying liars, are the natural appearance of the sky, as a red and lowering sun is a mark of the approach of foul weather, and the tokens which diviners give as presages of that happening which they foretold. Jer. x. 2. Isa. xlv. 25. The *signs* of Christ's coming against the Jews were the spread of the gospel, the persecution of Christians, the rise of false prophets, uncommon appearances in the sky, and about the temple, &c.; these intimated that the ruin of their nation fast approached. Matt. xxiv. 3-29. But the *sign of the Son of man* afterward appearing in heaven was the plain evidence or mark of his Messiahship, in the punishment of the Jewish nation, who rejected him; or the awful appearances that shall precede his last manifestation in the clouds. Matt. xxiv. 30. The sun's going back was a *sign* or *mark* that Hezekiah should go up to the temple. 2 Kings xx. 8. The rainbow was a *sign* or token that God had established his covenant with Noah and his seed, and a sure evidence that he would no more destroy the earth with a flood. Gen. ix. 12, 13. Circumcision, the Sabbath in its ceremonial observations, and other rites, were *signs*, sure *tokens* that God had established his peculiar covenant with the Hebrews, and would give, or had given, them the land of Canaan for their possession. Gen. xvii. 11. Rom. iv. 11. Exod. xxxi. 13. God's *aw* was to be a *sign*, *token*, and *memorial* on the hands of the Hebrews; they were to have it continually before their eyes, and to be always obeying it. Exod. xiii. 9, 16. The blood of the paschal lamb sprinkled on the doors of the Hebrew houses, was a *token* or *mark* to the destroying angel that God willed the preservation of all within that house. Exod. xii. 13. In allusion to which, Christ is said to set a *mark* upon pious mourners for the sins of their country, when he singularly preserves them, amid common ruin, from a furious enemy. Ezek. ix. 4, 6. God shows men a *token for good* when he either shows them some noted discovery of his love, or destroys their enemies, or gives them some certain evidence that he will do so. Ps. lxxxvi. 17. The saints' courage and patience under tribulation and persecutions are an *evident token* of approaching perdition or ruin to their enemies, and of remarkable relief and eternal salvation to themselves. Phil. i. 28. 2 Thess. i. 5. The altar and pillar, the gospel ordinances of a crucified Redeemer, and their church state, in the land of Egypt, shall be a *sign* and *witness* to the Lord; an evident mark and proof that God has shown singular mercy to that people, and that they have chosen him to be their God. Isa. xix. 19, 20. The *tokens of such as went by the way* were either the instances which common travellers could give of the hospitality and piety which prevailed in Job's family, or the instances which they or any one in the course of life could give of the prosperity of the wicked, and the affliction of the godly in this world. Job xxi. 29. Miracles, or wonderful works, are called *signs* or *tokens*; they show God's power, and prove the mission of his servants. Exod. iv. 17. Heb. ii. 4. Ps. cxxxv. 9.

MAR'ESHAH; a city of Judah, about eighteen miles west of Jerusalem. Near to this place Asa routed the Ethiopians. 2 Chron. xiv. 9. Moresheth, where Micah the prophet was born, seems not to have been this place, but one near Gath. Mic. i. 1-14.

MARK (John), or MARCUS, the son of one Mary; in whose house Peter found the Christians praying together for his deliverance from prison, Acts xii. 12; and the cousin of Barnabas. Mark attended Paul and Barnabas as far as Perga in Lesser Asia; but finding they intended to carry the gospel into Pamphylia, and places adjacent, he deserted them, and returned to Jerusalem. After the synod was held at Jerusalem, Paul and Barnabas, having preached for some time in Antioch of Syria, resolved to visit the places northward, where they had formerly preached. Barnabas intended

to take his cousin with them; but as Paul was unwilling to take one with them who had formerly deserted the work in these quarters, Barnabas and Mark went to Cyprus by themselves. Mark was afterward reconciled to Paul, and was very useful to him at Rome, and along with him salutes the Colossians and Philemon. Acts xv. 36-40. Col. iv. 10. Phil. 24. It seems Paul afterward sent him into Asia, for he desires Timothy to bring him back to Rome, when himself should come, as a useful minister. 2 Tim. iv. 11. When Peter wrote his first epistle Mark was with him in Chaldaea. It is said that he afterward preached in Egypt and Cyrene; and that the Alexandrians, seizing him in the pulpit, bound and dragged him through the streets that day and the day after till he died. Calmet and some others will have John Mark to be a different person from the Evangelist; but without success is the attempt to distinguish them. In his gospel Mark begins with the preaching of John Baptist. He often, as it were, abridges Matthew, but adds several particulars that further illustrate the subject. He relates several miracles omitted by Matthew, as the cure of the demoniac, chap. i.; of a deaf man at Decapolis, and a blind one of Bethsaida. Chap. vii. and viii. In what Matthew has recorded from chap. iv. 12, to xiv. 13, Mark does not generally follow his order, but that of Luke and John.

**MARRIAGE**; a solemn contract, by which a man and woman, for their mutual benefit, and the production of children, engage to live together in a kind and affectionate manner. This contract seems to partake also of the nature of a vow, and cannot, like civil contracts, be dissolved by the mutual consent of parties. In no case can marriage between parents and children be allowed. This is so contrary to nature, as to sink those who practise it below some of the beasts. In cases of absolute necessity, as in Adam's family, marriage between brothers and sisters was not unlawful; but, as one end of marriage is to promote love, and spread friendship, and to prevent all indecency between the sexes, when mankind increased such marriages became improper. To us it appears that Abraham married his niece, and Amram married Jochebed his aunt. Perhaps this might be owing to the darkness of the times. It is certain that the law of Moses prohibits marriage between all that are more nearly related than cousins. Lev. xviii. and xx. Only by a particular law, which, it seems, had been more anciently revealed, the unmarried younger brother of one who died childless, was to espouse his brother's widow and raise up seed to him; and if he refused, the widow summoned him before the judges, spit in his face, and loosed his shoe, as a mark of contempt to continue on him and his family. The design of this law was to keep families distinct, and to point out the duty of Christ's apostles, ministers, and people, to raise up seed of new converts, and of good works, to the honour of Christ their elder brother, and the dishonour that awaits such as do not. Gen. xxxviii. Deut. xxv. To keep the tribes distinct, no Hebrew heiress was allowed to marry out of her own tribe; only they might marry Levites, or priests, as these had no inheritance to give them, and no inheritance could come into their tribe; and it was perhaps in consequence of such marriage with an heiress of the tribe of Judah that the Maccabean priests, who ruled the Jews for about one hundred and thirty years before our Saviour's birth, may be reckoned to the tribe of Judah. Num. xxxvi. Gen. xlix. 10. Priests were only to marry virgins, or priests' widows of good report; and the high-priest was only to marry a virgin. Lev. xxi. 7-14. Ezek. xliv. 22. In times of persecution, marriage is not convenient, as it is difficult to carry about and shelter families, or to provide for them; but it is always better to marry than to burn in lustful desires. Marriage is honourable in all persons capable of it, and the bed undefiled. It is the popish doctrine of devils to forbid their clergy to marry, or to reproach the natural desire of women. But marriage is to be made only in the Lord, in a way agreeable to his law, and tending to his honour; and not in a way of unequal yoking with such as have opposite stations, inconsistent tempers, or between professors of a true and a false religion. 1 Cor. vii. Heb. xiii. 4. 1 Tim. iv. 3. Dan. xi. 37. 2 Cor. vi. 14. As unequal marriages tend so effectually to lead professors of the true religion into apostasy therefrom, Abraham and Isaac were careful to prevent their children marrying with Canaanites. Gen. xxiv. 27, and

xxviii. God prohibited the Hebrews from marrying with any heathens, and especially with the Canaanites. Exod. xxiii. 32, and xxxvi. 12-16. Deut. vii. 2-5. With the Hebrews, marriages with heathen women were reckoned null in themselves; and so Ezra and Nehemiah caused the Jews to put away their heathen wives. Ezra ix. and x. Neh. xiii. Unequal marriages between the sons of Sheth, who professed the true religion, and the beautiful women of Cain's progeny, were the original causes of the ancient flood. Gen. vi. The Hebrews' intermarrying with the Canaanites brought fearful and repeated ruin on their nation. Judg. ii. Solomon's marrying heathenish women rent the kingdom of Israel in twain, and occasioned many civil wars; and led to the establishment of idolatry in one kingdom for many generations. Ahab's marriage with Jezebel, and Jehoram's marriage with Ahab's daughter, brought not only their families, but the whole Hebrew nation, to the brink of ruin. 1 Kings xvii.-xxii. 2 Kings i-xi.

Polygamy, or having several wives at the same time, is evidently contrary to the law of God. At first, when there was the greatest need for a speedy increase of children to replenish the world, God provided but one wife for Adam. Gen. ii. He expressly forbids the taking one wife to another to vex her, in her lifetime. Lev. xviii. 18. The near equality of males and females of the human species, in every age, especially if it be considered that the small difference is on the side of the males, strongly remonstrates against polygamy, as unnatural and adulterous. It tends to counteract the general law of the married state, to increase and multiply, and replenish the earth, as it hinders the procreation of children. How often has a man, by one wife, had more children than Jacob by two wives and as many concubines! nay, as many as David had by a great many wives and ten concubines; if not as many as Solomon had by his 1000 wives and concubines? Whereas, had these 1000 been married to as many husbands, they might have produced 10,000 or 12,000 children. Who knows not that the unnatural practice of polygamy has occasioned the unnatural practices of castration of males, and abominable sodomy, as in the eastern and other nations; even as sodomy, bestiality, and every horrid crime are the attendants of the popish prohibition of marriage to their clergy? Polygamy was introduced by Lamech, an abandoned descendant of Cain. The disorder and trouble it breeds in families, the cases of Abraham, Jacob, Elkanah, and others fully attest. The having concubines, or secondary wives, was near akin to polygamy, and as little sanctioned by God. The example of some godly men can no more warrant either, than it can warrant us to commit drunkenness, incest, lying, idolatry, or murder. God's prohibition to make the son of a beloved wife heir, instead of the elder son of one who was hated, no way approves polygamy; but, at most, was a provision against the bad consequences thereof: nay, it does not so much as hint that this hated and beloved wife were alive at the same time. Deut. xxi. 15-17. Anciently, wives were in a manner purchased; and in some places it is so still; which is perhaps one reason why their wives are so unnaturally used. When Rebekah consented to be Isaac's wife, Eliezer gave many valuable presents to the family. Jacob served fourteen years for his two wives. Shechem offered Jacob what dowry, or marriage-price, he pleased to ask for Dinah. Gen. xiv. 59, xxix. and xxiv. 11, 12. David confessing that he could not pay a dowry answerable to the station of Saul's daughter, Saul offered to accept in lieu thereof two hundred foreskins of the Philistines. 1 Sam. xviii. Hosea bought his second wife for fifteen shekels of silver and a homer and a half of barley. Hos. iii. 2. any young man defiled a young woman, he was required to marry her; and if her father refused to give her, the young man was to give her a dowry, as he had robbed her of her honour and chastity. Exod. xxii. 16, 17.

As celibacy and barrenness were reckoned a reproach in Israel, the Hebrews often married very young; the men about thirteen, and the women at twelve years of age; which was an additional reason why the parents had almost the whole disposal of marriages in their hand. Betrothing, or what we call contracting, preceded the marriage, and often took place before the parties were capable of the married state. Betrothing was sometimes performed by the writing of a contract legally attested by witnesses, in which

the intended husband engaged to pay his bride a certain dowry on the marriage-day, for the portion of her virginity, and pledged all he had for securing the payment; and the bride declared her acceptance of him on such conditions. Sometimes the betrothing was transacted by the bridegroom's giving the bride a piece of silver before witnesses, and saying, "Receive this as a pledge that you shall be my future spouse." After betrothing, the bridegroom and bride had access to visit one another; and if the bride admitted another to her embraces, she and her paramour were regarded as guilty of adultery, and stoned to death. Deut. xxiii. 24. On the marriage-day another contract was drawn, by which the bridegroom protested that he gave his bride two hundred zuzims, or fifty shekels of silver, as the price of her virginity; and engaged to maintain and every way deal with her as a wife; and to take care of what she brought with her, and what he had given or should give her; and gave bond on all he had for securing the same to her in his life, or at his death.

Anciently the Hebrews wore crowns on their marriage-day; and it seems the bridegroom's was put on by his mother. Sol. Song iii. 11. The ceremonies of marriage continued three days for a widow, and seven days for a virgin. Gen. xxix. 27. Judg. xiv. 17, 18. During this time the young men and young women attended the bridegroom and bride in their different apartments, and the former amused one another with riddles. Sol. Song v. 1. Ps. xlv. 9, 14, 15. Judg. xiv. 1. A friend of the bridegroom's governed the feast, that no drunkenness or disorder might be committed. John ii. 9, and iii. 29. At the end of the feast, the parties were, with lighted lamps, conducted to the bridegroom's house. The bridegroom, leaving his apartment, called forth the bride and her attendants, who, it seems, were generally about ten persons. Matt. xxv. 1-10. The modern Jews retain most of these ceremonies: only, since the ruin of their city and temple, the bridegrooms wear no crowns on the marriage-day. They generally marry widows on Thursday, and virgins on Friday. On the evening before, the bride is led to the bath by her companions, making a sound with kitchen instruments as they go along. Being washed, she returns, and her friends sing the marriage song at the door of her father's house. On the marriage day, the bridegroom, and especially the bride, dress themselves as fine as possible. A number of young men attend the bridegroom, and young women the bride. They are generally married in the open air, on the bank of a river, or in a court, garden, &c. The parties, each covered with a black veil, and with another square veil, with four hanging tufts on their head, are placed under a canopy. The rabbin of the place, the chanter of the synagogue, or the nearest friend of the bridegroom, taking a cup full of wine, and having blessed it, and thanked God for the creation and marriage of the sexes, causes the parties to taste the wine. Next, the bridegroom, by putting a golden ring on the hand of the bride, takes her to be his wife. The contract of marriage is then read, and the bridegroom delivers it into the hands of the bride's relations. Wine is brought in a brittle vessel, and being six times blessed, the married couple drink thereof; and the rest of it, in token of joy, is cast on the ground; then the bridegroom, in memory of the ruin of their city and temple, with force dashes the vessel to the ground. When, at the end of the marriage-feast, they come into the bridegroom's house, and after a long blessing, sung over in Hebrew, they take supper, after which the men and women, at least sometimes, dance a little, not in the promiscuous manner of common dances, but the men and the women in different apartments. After the rehearsal of another long blessing or prayer, the bride is led to her bed-chamber, and the bridegroom soon follows. Two persons, the one a friend of the bridegroom and another a friend of the bride, tarry all night in the next room. These next morning take and deliver the linen whereon the new-married parties had slept, to be retained by the bride's mother. If afterward the man pretended that his wife had not been a maid at her marriage, her parents, if they could, produced the proper tokens of her virginity; and if they did, the husband paid one hundred shekels of silver to her parents, as a fine for slandering their daughter, and was obliged to retain her as his wife while she lived; but if these were not found, the woman was stoned to death as an adulteress. Deut. xxii. 13-21. As the Jews were a cruel kind of

people, God, to prevent their direct or indirect murder of their wives, permitted them, in a solemn and deliberate manner, to put them away, by giving them a bill of divorce, if they found some disagreeable disease on their body or their temper, which prevented them from living together; but they were never after allowed to return to one another. Under the gospel, no cause of divorce is sustained as valid by God, except adultery and wilful desertion. On account of the first, the innocent party may dismiss the guilty: by the second, the guilty dismisses himself or herself. In both cases, the guilty person remains bound by the marriage vow; and hence none can marry them without committing adultery. Matt. xix. 3-9. 1 Cor. vii. 11, 15. If a master betrothed his bondmaid that had been sold to him, and did not marry her, he was to allow her to be redeemed. If he betrothed a bondmaid to his son, she was to be used as an ordinary wife; and if she was not used well, she might go off as a free woman. Exod. xxi. 7-11. If a Hebrew intended to marry a captive, she was first to tarry at his house a whole month, that he might have time to deliberate; she was to shave her head, and pare her nails, change her clothes, and for a month bewail her loss of her parents, and then he might marry her; but if he did not retain her, she was to go out free, and not to be sold. Deut. xxi. 10-14. By the laws of our country it is required that persons intending to marry have their intentions proclaimed on three several Sabbaths, that all concerned may have time and opportunity to offer their objections; and it is enacted that all such as marry in a clandestine manner, or are witnesses thereof, be severely fined, or otherwise punished; and that whosoever marries any person clandestinely be imprisoned or banished. Is it not then shameful that church and state so much overlook this pernicious course? How can the giving of an oath to a worthless fellow having no authority, perhaps a vagabond, fail to be a horrid profanation of God's name? Is it not sinful to trample on good order established by both church and state? How wicked to rush into marriage without a deliberate thought? How base to enter that state in a method calculated to rob parents of their power over children, and to cover lewdness, and to promote treacherous and even incestuous connexions!

The Scripture invariably represents it as the right of parents to give their sons and daughters in marriage. Gen. xxi. 21, xxiv. 3, xxviii. 1, 6, xxxiv. 4, 6, and xxviii. 18, 19. Josh. xv. 16, 17. Judg. xiv. 2, 3. Exod. xxii. 16, 17, and xxiv. 16. Deut. vii. 3. Jer. xxix. 6. 1 Cor. vii. 36, 38. Nowhere is the least shadow of power given to children to marry without their parents' consent. Nor is there a single instance of marriage in Scripture contracted without regard to the consent of parents which was not followed with some visible judgment, temporal or spiritual, sooner or later. Gen. vi. 2, xxvi. 34, xxviii. 9, and xxxviii. 2, &c. Protestant divines generally hold marriage *null* and *void*, if the consent of parents be disregarded. Even the infamous popish council of Trent denounced a curse upon them on this account. Papists generally hold the marriage of children *valid* without the consent of parents; but Bellarmine and others admit that it is not equally honourable. The too easy reconciliation of parents to their children's contempt of that authority which God has given them over them in this point tends not a little to the multiplication of such marriages in our times, to the manifest ruin of their children in spiritual matters, and often also in temporal.

The duty of married persons is tenderly to love one another: to be faithful to one another; to bear with one another's infirmities; and, in their different stations, study to please, profit, and provide for one another, the husband as the head, and the wife as subject to him. Eph. v. Col. iii. 1 Pet. iii. The relation between God and the church, whether Jewish or gentile, is represented as a *marriage*, wherein God is the *Husband*, who chooses, rules, and provides for it; and his church is the *spouse*, who consents to be his, and to accept of his ordinances and laws, and love and obey him, because he has first loved it. With deliberation this relation is constituted; and how firm, lasting, close, pleasant, honourable to God, and profitable to his church! how solemn his promises to bless it; and its engagements to obey him! How fearfully the Jews and many Christian churches have been punished for their adulterous apostasy from him! Jer. iii. Ezek. xvi. Hos. ii. The spiritual relation between the saints and Christ,

and God in him, is called a *marriage*; by which Jesus and his Father are the Husband, and the saints the spouse. From eternity they were loved, chosen, and betrothed in the covenant of peace. In time they are invited, and do consent to be his, and are united to him by the Spirit and faith. Hereby he and they have mutual interest in one another's person and concerns, and mutual love for one another; and have familiar intimacy, especially in the heavenly state; while he rules, protects, and provides for them, they obey him, and bring forth fruits of righteousness, to the praise of his glory. Matt. xxii. 1-14. Jer. liv. 5. Eph. v. 30-32. 2 Cor. xi. 2. The connexion of sinners with the law as a broken covenant is represented as a *marriage*; how closely they cleave to it as the terms of life, and it to them! and how, for the breach thereof, they are ruined along with its honour. Rom. vii. 1-4. Gal. iii. 10, and iv. 21.

**MARROW**; a soft, fat, and very nourishing substance contained in the hollow of some animal bones, and which strengthens them, and mightily promotes the healing of them when broken. To *marrow* are likened, (1.) The most secret dispositions, thoughts, designs, and desires of our souls. Heb. iv. 12. (2.) Christ, and his fulness of righteousness, grace, and glory, and all the fulness of God in him, which form the delightful nourishment and strength of churches, saints, and their holy dispositions. Ps. lxxiii. 5. Isa. xxv. 6. (3.) The fear of the Lord, and departing from evil, which mightily promote the health and true welfare of both soul and body. Prov. iii. 8.

**MARSHES**. See **MIRE**.

**MARS-HILL**. See **ARBOGAPUS**.

**MART**; a place of great trade to the nations around. Isa. xxiii. 3.

**MARTYR**. See **WITNESS**.

**MARVEL**. See **WONDER**.

**MARY**, the virgin mother of our Lord. She was the daughter of Eli, or Joachim, of the royal, though then the debased, family of David. That she vowed perpetual virginity, and remained always a virgin, has no proof, but originated in the idle fancies of men. It is certain that she lived at Nazareth, and was betrothed to one Joseph of the same place and family. The angel Gabriel appeared to her, and hailed her as one highly favoured of the Lord, as she should quickly conceive and bear the Messiah. She believed, and asked, with wonder, how that could be? Gabriel told her, that the miraculous descent of the Holy Ghost upon her should make her conceive, as nothing was impossible with God. Mary believed, and soon after, finding that she had conceived, she went to Hebron, which was about ninety miles southward of Nazareth, to visit her cousin Elizabeth, who was near her time with John Baptist. No sooner had Elizabeth heard Mary's voice than the babe leaped for joy in her womb. After much conversation on their miraculous pregnancy, Elizabeth, under inspiration, uttered one song of praise, and Mary another still more exalted and rapturous. At Mary's return, she was on the point of being privately divorced, but an angel prevented it. Luke i. 26-58. Matt. i. 18-25. An edict of the Roman emperor caused Joseph and Mary to repair to Bethlehem, at the time she was to bring forth her divine child. What Simeon and Anna said of him when they beheld him, Mary laid up in her mind, and deeply pondered in her heart; as she did also what Jesus said to her when she found him disputing in the temple at twelve years of age. Luke ii. About eighteen years after, she too rashly hinted to him, at the marriage of Cana in Galilee, that he should miraculously supply them with wine. John ii. 3-5. Some time after, she sought to speak with him. Mark iii. 20. Joseph, it seems, being dead, our Saviour affectionately observing her from his cross, recommended her to the care of the apostle John, who provided for her till her death. John xix. 25-27. After our Saviour's resurrection, she no doubt saw him. After his ascension she attended the religious meetings of the disciples. Acts i. 14. The dispute among the papists, whether she was tainted with original sin, has occasioned plenty of pretended miracles, and a prodigious number of volumes.

2. **MARY**, the wife of Cleophas, and mother of James, Jude, Joses, Simeon, and Salome their sister, is supposed to have been the sister of the virgin, and so her children are represented as the brothers of our Lord. John xix. 25. Matt. xxvii. 56. Mark xv. 41. Luke xxiv. 10.

Mark vi. 5. Matt. xiii. 55. She early believed on our Saviour, attended his preaching, and ministered to him for his support. From a distance she with grief witnessed his crucifixion. Mark xv. 40, 41. She was present at his burial, and prepared spices for embalming his dead body. Luke xxiii. 56.

**MARY MAGDALENE**. She seems to have been an inhabitant of Magdala; and it is supposed by some that she was a plaiter of hair to the harlots and vain women of her city. It is certain that she was possessed of seven devils, whom Jesus cast out. Perhaps she was the scandalous sinner who, in the house of Simon the Pharisee, washed our Saviour's feet with her tears, and wiped them with her hair, and kissed and anointed them with precious ointment. Simon thought our Lord's admission of her to such familiarity, similar to that of an affectionate daughter towards her father, was an evidence that he knew not her character, or was not sufficiently strict in his conduct. Jesus, knowing his thoughts, uttered a parable of two debtors, to whom their creditors had forgiven very different accounts, and asked Simon which of the two would love him most? Simon replied, that he thought it would be the debtor to whom the greatest sum had been forgiven: Jesus approved his judgment, and, after observing how far superior this woman's kindness was to that of Simon, who had neither saluted him with a kiss, nor given him water for his feet, nor oil for his head, hinted, that her great love was an evidence that her multiplied transgressions were forgiven; and then declared to the woman that they were so. As some murmured within themselves, that Jesus took upon him to forgive sins, he said to her, Thy faith hath saved thee. Soon after, she is mentioned as one of his ministering attendants. Luke vii. 36-50, and viii. 1-3. She attended him in his last journey from Galilee to Jerusalem, where she sorrowfully witnessed his crucifixion, and assisted in preparing spices for his embalming. John xix. 25. Luke xxiii. 55, 56. Early on the third day, she and Mary the wife of Cleophas went to his sepulchre; but missing his body, an angel informed them he was risen. As they were going to inform the disciples, Mary Magdalene returned, and stood weeping at the grave. There Jesus met her; she supposed he was the gardener, and asked him if he knew what was become of the dead body, that she might take care of it? In his usual tone of speech, Jesus called her by her name. Knowing him immediately, she cried out, in a rapture of joy, *Rabboni!* which signifies, *My great Master*, and fell at his feet to embrace them; but he bade her forbear, and go and inform his disciples that he was risen. As she went and overtook the other Mary, and other women, Jesus appeared to them: they held him by the feet, and worshipped him, but were directed to go and inform his apostles and followers, and particularly Peter, that he was risen. They did as he directed, but their information was not fully credited. Matt. xxviii. 9, 10. John xx. 1-18.

**MARY**. See **LAZARUS**; **PETER**.

**MASH**, or **ME'SHECH**; the fourth son of Aram, and grandson of Shem. He was probably the father of the Moscheni, or Masians, who resided about the south parts of Armenia; and from him the mount Masius, and the river Mazecha, or Mozecha, in these quarters, seem to have had their name. Gen. x. 23. 1 Chron. i. 17.

**MASONS**. From the history of the temple, and of the ruins of Baalbeck, Tadmor, Persepolis, and other places, it appears that their art was in its great perfection long ago as at present. Those of Tyre were among the first noted; and David hired them to build his palace. 2 Sam. v. 11.

**MASTS**. The Tyrians made the masts of their ships of cedar. Ezek. xxvii. 5. As it is dangerous to *lie down in the sea*, or on the *top of a mast* as the ship sails, so he who indulges himself in drunkenness, is in danger of death and damnation. Prov. xxiii. 34. See **SHIP**.

**MASTER**; one who rules or teaches. It is a title applied, (1.) To Jesus Christ, who is our great law-giver and teacher, and who *alone* can inwardly and powerfully instruct our soul; and in matters of faith and worship is *only* to be followed. Matt. xxiii. 8, 10. (2.) To preachers and ministers, who to regular congregations declare and explain the oracles of God. Eccl. xii. 11. (3.) To such as more privately teach scholars or disciples. Luke vi. 40. (4.) To such as possess and rule over servants. Eph. vi. 5. (5.) To such as proudly affect vain applause, and a superiority above others.

Matt. xxiii. 10. (6.) To such as judge, condemn, censure, and reprove others, or do it beyond the merits of the case, uncharitably wresting things to the worst meaning, or aggravating real faults; or who do it from a spirit of pride and contradiction; or who affect to be *many teachers*, instead of the one teacher Christ. James iii. 1.

MATTHEW, or LEVI, the son of Alphaeus, is generally supposed to be a different person from Cleophas. He was a Galilean by birth, a Jew by religion, and a *publican* by office. His ordinary residence was at Capernaum, and he had his house for gathering his toll or tax nigh to the sea of Tiberias. Jesus called him to be one of his apostles. He directly obeyed, without taking time to settle his affairs. At his request Jesus, perhaps some time after, took an entertainment at his house, along with some other publicans. As the Pharisees railed at him for eating with publicans and such notorious sinners, he told them that it was sin-sick souls that needed the Divine Physician, and that God loved mercy more than sacrifice and pretensions to strictness. He also told them that he was come into the world, not to have fellowship with persons who were without sin, but to call sinners to repentance. Matt. ix. 9-13. Mark ii. 14-17. Grotius thinks Matthew and Levi were two different persons; the former the clerk or servant, and the latter the master. Whether Matthew suffered martyrdom in Persia, or died in Abyssinia, after he had preached there, is not known.

It is said he began to write his gospel about A. D. 41; but in what language is controverted. There was, very early, a copy of it in Hebrew or Syriac, to which the Judaizing pretenders to Christianity added so many interpolations of their own that it was generally condemned. As early as Origen's time it was despised; and Epiphanius considers it as spurious. The Hebrew copies published by Munster and Tillet are but modern translations from the Latin or Greek. It is certain that a Greek copy of this gospel existed in the apostolic age; and not long after it was translated into Latin. We cannot therefore accede to the opinion of the Christian fathers, who will have its original to have been the Hebrew; for why might it not be as easily translated from Greek into Hebrew as from Hebrew into Greek? About A. D. 184, a Greek copy of it was found in the East Indies, which, it is supposed, was carried thither by Bartholomew. In 488, a Greek copy was found at Cyprus, which was inscribed on hard wood, and was supposed to be the most ancient.

Moreover, if Matthew had written in Hebrew, with what sense could he have given us a literal interpretation of Hebrew names, Emmanuel, &c.? Matthew has exhibited to us the royal descent of our Saviour, and the obvious parts of his conduct and sufferings. His order is sometimes different from that of the other Evangelists; as the Holy Ghost did not intend to exhibit the facts in their order of time, but in the truth of their performance. He is grave without formal stiffness, plain, with dignity, copious and full in his rehearsal of our Lord's divine discourses and wonderful works. Whatever other works were once ascribed to him, everybody capable of judging believes how to be but a forgery.

MATTHIAS; a disciple of Jesus Christ, perhaps one of the seventy. After our Saviour's ascension, Peter proposed that one who had been a constant witness of his marvellous sufferings and conduct should be chosen in the stead of Judas, who, after betraying his Lord, had hanged himself. The disciples chose Barnabas and Matthias for the candidates. As the office was extraordinary, and perhaps the votes equal, the final determination which of the two should be the apostle was left to the decision of God by the lot. After prayer, the lots were cast, and it fell upon Matthias; he was therefore numbered with the eleven apostles. Acts i. 15-26. It is probable that he preached the gospel somewhere in the east, but whether he died a violent or a natural death we know not.

MATTOCK; an iron instrument for digging stones, roots, and sand, or for breaking down walls. 1 Sam. xlii. 20, 21. Isa. vii. 35. 2 Chron. xxxiv. 6.

MAUL; a hammer, such as is used by copper-smiths. A false witness is like a *maul*, a *sword*, or an *arrow*; he wounds the reputation, he ruins the health, and takes away the life of his neighbour. Prov. xxv. 18.

MAZZAROTH; whether they be the *twelve signs* (see MARK), or the *chambers of the south*, or the *Mazzerim*, stars scattered about the north pole, is not determined. Job xxxviii. 32, ix. 9, and xxxvii.

MEADOW; fat and well-watered ground for feeding cattle or producing hay. Gen. xli. 2.

MEAL; (1.) That substance of which bread and like eatables are formed. Isa. xlvii. 2. (2.) A particular diet; a dinner, supper, or the like. Ruth ii. 14.

MEASURE; (1.) That by which the quantity, length, or breadth of any thing is adjusted. Tables of measure follow:

*Scripture Measures of Length reduced to English Measure.*

Digit									English ft.	in. dec.
									0	0.912
4	Palm								0	3.648
12	3	Span							0	10.994
24	6	2	Cubit						1	9.868
96	24	8	4	Fathom					7	3.552
144	36	12	6	1½	Ezekiel's reed				10	11.328
192	48	16	8	2	1½	Arabian pole			14	7.104
1920	480	160	86	20	13½	10	Schenus's or measure line		145	11.040

*The longer Scripture Measures.*

Cubit												Eng. miles, paces,	ft. dec
												0	3 1.524
400	Stadium or furlong											0	145 4.6
2000	5	Sab. day's journey										0	729 3.0
4000	10	2	Eastern mile									1	403 1.0
12000	30	6	3	Parasang								4	155 3.0
96000	240	48	24	8	A day's journey							33	172 4.0

## MEA

## MEA

## Scripture Measures of Capacity for Liquids reduced to English Wine Measure.

Caph										Gal.	pints.	sol. bush.
1										0	0 $\frac{1}{8}$	0.177
1 $\frac{1}{2}$	Log									0	0 $\frac{5}{8}$	0.211
5 $\frac{1}{2}$	4	Cab								0	3 $\frac{1}{2}$	0.844
16	12	3	Hin							1	2	2.533
32	24	6	2	Seah						2	4	5.067
96	72	12	6	3	Bath, or Ephra					7	4	1.52
960	720	120	60	30	10	Coron, or Homer				75	0	7.625

## Scripture Measures of Capacity for things dry reduced to English Corn Measure.

Capha										Pecks.	gal.	pints.	sol. inch.
26	Cab									0	0	0 $\frac{1}{20}$	0.031
36	14 $\frac{1}{2}$	Homer								0	0	2 $\frac{5}{8}$	0.073
120	6	3 $\frac{1}{2}$	Seah							1	0	1	1.211
360	18	10	3	Epha						3	0	3	12.107
1800	90	50	15	5	Letech					16	0	0	26.500
3600	180	100	30	10	2	Homer, or Choron				32	0	1	18.969

A *measure*, in 2 Kings vii. 1, signifies a *seah* or *satum*: but in Rev. vi. 6, it signifies but a *chenix*, which contained almost fifty solid inches, which is not quite the half of our pint; and this being sold for a penny or sevenpence three farthings sterling, imports that the famine would be so severe that a man would scarce be able to work for enough to keep him in life. (2.) The length, breadth, or quantity to be measured. Ezek. xl. 10. (3.) *Measure* signifies the determined length, boundary, or degree of any thing, as of life, Ps. xxxix. 4; of sin, Jer. li. 13; or of grace, Eph. iv. 11. The *measure of the apostles* was the extent of their power and office. 2 Cor. x. 13-15. The Jews *filled up the measure of their fathers* by adding to their sin, and so hastening on the judgments of God. Matt. xxiii. 32. *In measure* is moderately, sparingly. Isa. xxvii. 8. Jer. xxx. 11. Ezek. iv. 11-15. *Without measure* is very largely. Isa. v. 14. John iii. 34. As the *measure of a man* is six feet, so the New Jerusalem being measured with the *measure of a man*, that is, of the angel, may import how exact and heavenly the saints shall be during the millennium and the eternal state.

**MEASURE, or METRE;** (1.) To take the dimensions or quantity of things. Num. xxxv. 5. Ruth iii. 15. (2.) To take possession of, especially in order to build. Zech. ii. 2. (3.) To repay, reward. Isa. lxxv. 7. God's *measuring* the dust or waters in the hollow of his hand imports his full knowledge of, his absolute power over, and his easy management of, the earth. Job xxviii. 25. Isa. xl. 12. The angel's visionary *measuring* of the temple and city in Ezekiel's and John's visions imports that every thing in the gospel church ought to correspond with the *line* and *reed* of God's word, and that in the millennium they shall do so. Ezek. xl-xlii. and xlvii. Rev. xxi. The *measuring* of the temple, altar, and of them that worship in it, under Antichrist, may denote the trials of Christ's witnesses; but chiefly their enjoying the singular care and protection of God, while others are abandoned to delusion. Rev. xi. 1, 2. Men's *measuring themselves by themselves*, and *comparing themselves among themselves*, is foolishly to imagine themselves standards of true excellence; and reckoning every thing good that is their own, while they overlook the superior excellences of others. 2 Cor. x. 12.

**MEAT.** The food of the Hebrews was regulated by the appointment of God. What animals they might eat, and what they ought not, were particularly marked. Lev. xi. Deut. xiv. No blood, nor flesh with the blood, nor the fat of animals offered in sacrifice, was to be eaten. What the Hebrews reckoned high living may appear from what Solomon had at his table; his daily

provision was thirty cors or measures of fine flour, with sixty cors of coarser meal; in all about 58,320 pounds weight of meal, with ten fed oxen, twenty pasture oxen, a hundred sheep, besides venison, deer, roe-buck, does, wild fowl, &c. The Jews say 60,000 were maintained in his court: but it is more probable they were not above the half. 1 Kings iv. 22, 23. It does not appear that they were very exact in the seasoning or dressing of their food. Salt was the only seasoning of what was prepared in the temple, if we do not add the oil with which meat-offerings were baked. The paschal lamb was eaten with bitter herbs, salt, honey, butter, oil, and perhaps sometimes aromatic herbs were used in their common dishes. Anciently, it seems, every one of the guests used to have a table by himself; the Chinese, and other eastern nations, we are told, still use this fashion; and the greatest honour done a guest was to give him a large share. 1 Sam. i. 4, 5. Gen. xviii. 6-8, and xliii. 43. Nations were sometimes averse from eating with one another. The Egyptians hated to eat with shepherds. Gen. xliii. 31. The Jews shunned to eat with heathens, particularly with the Samaritans, John iv. 9; they reproached our Saviour for eating with publicans. Matt. ix. 11. Luke xv. 2. The Jews washed their hands before they took their meals. Mark vii. Anciently they sat at tables, Prov. xxiii. 1; but in after-ages, they copied after the Persian, Chaldean, and Roman manner, of lying on couches; and hence John leaned on Jesus' bosom at his last supper. John xiii. The different sexes feasted in different apartments, as was the common manner in some places of the east, and which still prevails in Italy and Spain. Perfumes on their hair, or on their beds, together with music and dancing, were common at their feasts. Luke vii. 37, and xv. John xii. Among the modern Jews, the master of the house, or the chief person present, blesses the bread, and afterward blesses the wine. Just before they take their last glass, he recites a long prayer and thanksgiving, and the company recite the ninth and tenth verses of the thirty-fourth Psalm. They are so superstitiously nice that they will have no meat dressed by Christians or heathens. They never mix any milk with flesh; nor will they take milk, butter, or cheese immediately after flesh; they will not even use the same instruments or vessels in dressing or holding milk which they use for flesh.

The abolition of the ceremonial law, by the death of Jesus Christ, took away the legal distinction of meats; but, to avoid offending the weak Jews who had embraced Christianity, and were still attached to their ancient customs, the synod of Jerusalem required their Christian brethren to abstain from meats offered to idols, and from things strangled, and from blood. This matter



especially that of eating things offered to idols, which were sometimes, after the oblation, sold in the public markets, occasioned considerable disturbance. Paul determines that all food was clean and indifferent in itself, and that whatever was bought in the public market might be eaten without any scruple of conscience; but strongly inculcates the abstinence from flesh offered to idols, and from any thing indifferent, if it tended to lay a stumbling-block before any person, or grieved any tender conscience; and charges such as did otherwise with being murderers of their Christian brethren, for whom Christ died. Tit. i. 15. Rom. xiv. 1 Cor. vi. 11-13, viii. and x. Christ's mediatorial work is represented as his *meat*; it was more delightful to him than his necessary food. John iv. 32, 34. He in his person, righteousness, and fulness, and God in him, are represented as *meat*; as true and satisfying food, the receiving and enjoyment of which nourishes up men's souls to eternal life. John vi. 55. Gal. ii. 20. Ps. xxxiv. 8. The truths of God in the Scripture are *meat*; they refresh and nourish men's souls; and the deeper mysteries are *strong meat*, which can only edify and nourish strong Christians. Jer. xv. 16. Heb. v. 12, 14. Ceremonial ordinances are called *meats and drinks*; much of them related to eatables. Heb. xiii. 9. Col. ii. 16. The kingdom of God consists not in *meat and drink*, but in righteousness, peace, and joy in the Holy Ghost: the gospel dispensation does not relate to meats and drinks, nor does true inward religion consist in observances of these, but in applying Christ's righteousness, and studying to have fellowship with and conformity to God. Rom. xiv. 17. The fruit of the saints is for *meat and medicine*; their godly instructions and holy examples are most edifying. Ezek. xlviii. 11. Men are *meat* to others when they are given up to be destroyed by them. Ps. xlv. 11, and liii. 4. Num. xiv. 9, and xxiv. 8. Sin is *meat* to men; they delight in it, and promise themselves nourishment from it; but it becomes the *gall of asps* within them. Job xx. 14. *Sorrowful meat* is coarse provision, which mourners eat. Job vi. 7. Tears are *meat* when sorrow takes away all appetite for meat. Ps. lxxiii. 3. The year of release was *meat* for the Hebrews; they ate what grew of its own accord on it. Luke xxv. 6. Israel's *ordinary food*, which God diminished, was their accustomed prosperity. Ezek. xvi. 27. See **BAT**; **BREAD**.

**MEDDLE**; (1.) To provoke to anger. 2 Kings xiv. 10. (2.) To attack in war. Deut. xxv. 19. (3.) To be familiar with. Prov. xx. 19, and xxiv. 21. (4.) To interfere; seek to have to do with. Prov. xxvi. 17.

**MEDEBA**; a city a considerable way eastward of Jordan, and not far from Heshbon. It seems Sihon took it from the Moabites or Ammonites. Num. xxi. 30. It is certain that it fell to the share of the Reubenites, and was one of those on the south-east border. Near it there was a delightful plain along the river Arnon. Josh. xiii. 16. In David's time it was in the hands of the Ammonites; and here their army encamped under the walls, and afterward fled into the city. 2 Sam. x. It afterward belonged to the Moabites, and was ravaged by the Assyrians and Chaldeans. Isa. xv. 2, and Jer. xlviii. It was, however, rebuilt and inhabited by the Arabs, with whom the poor remains of the Moabites were blended. It continued some ages after Christ, and is called *Medeva* by Ptolemy.

**MEDIA**. See **MDAL**.

**MEDIATOR**; one who transacts between parties at variance in order to bring them to an agreement. Gal. iii. 20. Jesus Christ is the *one mediator*. He alone, by satisfaction to God, and intercession with him, and by powerful and gracious instruction and influence on sinful men, brings both together into a new covenant state of agreement. 2 Tim. ii. 5. He is the *mediator of the better or new covenant*; according to the tenor of the new covenant of grace, he satisfies and intercedes for us, and bestows upon us all necessary grace. Heb. viii. 6, ix. 12, and xii. 24. Moses was a typical *mediator*, interposing between God and the Hebrew nation; he received the law for them, and declared it to them, and interceded with God for them. Gal. iii. 19. Deut. v. 5.

**MEDICINE**; whatever tends to heal or prevent diseases of soul and body; so *the fear of God* promotes the real health of both soul and body; and a *merry heart or good conscience doth good like a medicine*. As natural cheerfulness promotes the health of the body, so a conscience sprinkled with Jesus' blood,

directed by his word, and ruled by his spirit, greatly promotes the strength and comfort of the soul. Prov. xiii. 8, and xvii. 22. Spiritual *medicines* are such as tend to remove ignorance, profaneness, and to introduce true life, strength, and comfort into men's souls. Ezek. xlvii. 12. Medicines for *nations* are either the gospel preached among them for the redemption of their souls, Rev. xxii. 2; or means of relief and deliverance. Jer. xxx. 13, and xlv. 11.

**MEDITATION**; (1.) Thinking in a fixed manner. Ps. civ. 34. (2.) Prayer is called *meditation*; because what is prayed for ought first to be deliberately thought of. Ps. v. 1.

**MEEKNESS**; a temper of mind humble and submissive to the will of God, and not easily provoked by injuries. Moses was very meek, Num. xii. 3; but Jesus Christ is infinitely more so, and is to be our pattern. Matt. xi. 29.

**MEET**. Persons or things meet together either by accident or design; and either in a way of wrath, to fight against and destroy, Hos. xiii. 8. Luke xiv. 21; or in a way of friendship, Gen. xiv. 17; or in assembling to worship God. Isa. i. 13.

**MEET'**. See **FIT**, **ANSWERABLE**, **READY**. Col. i. 12. 2 Tim. ii. 21.

**MEGID'DO**, or **MEGID'DON**; a city of the western Manassites, said to have been forty-four miles north of Jerusalem; but it was most likely more. The Canaanites retained it; and near to it Jabin's army was routed by Deborah and Barak. Judg. i. 27, and v. 19. Solomon rebuilt it. 1 Kings ix. 15. Ahaziah fled to it when pursued by Jehu's orders, and died there. 2 Kings ix. 27. Josiah was slain near to it. 2 Chron. xxxv. 22. It was a place of *great mourning* to the Canaanites when Jabin's army was destroyed, and to the Jews when Josiah was slain. Zech. xii. 11.

**MELCHISEDEK**, king of Salem, and priest of the most high God. Who he was has afforded much dispute. Some will have him to be Christ, or the Holy Ghost; but Paul distinguishes between him and our Saviour, and says he was *made like unto the Son of God*. Both Moses and Paul represent him as a mere man, who reigned in Salem in Canaan. But what man he was is as little agreed. The Jews and Samaritans assert him to be Shem, their ancestor. The Arabians say he was the grandson of Shem by the father's side, and the great-grandson of Japheth by his mother's; and pretend to give us the names of his ancestors. Jariel will have him to be Ham. Dr. Owen is of opinion that he was a descendant of Japheth, and a pledge of the offspring of Japheth's becoming the principal church of God. But how a descendant of Japheth became king of the Canaanites we know not. Why may we not rather, with Suidas, suppose him to be a descendant of Ham sprung of a cursed family, and ruling over subjects cursed in their progenitor? Would he be thereby one whit more dissimilar to Jesus Christ? But why all this inquiry after a genealogy which God has concealed; and to render him a distinguished type of our Saviour, hath brought him before us, as if dropped from heaven, and, after his work, returning thither? His blessing Abraham, the great heir of promise, and receiving tithes from him, shows him to be superior to Levi and Aaron, who were then in his loins. When Abraham returned from the slaughter of Chedorlaomer and his allies, Melchisedek met him in the valley of Shaveh, afterward called the king's dale, and tendered to him a present of bread and wine, for the refreshment of himself and his wearied troops. He also blessed Abraham, and thanked God for giving him the victory. Abraham acknowledged him priest of the most high God, and gave him a tenth part of the spoil. Gen. xiv. 17-20. Heb. vii. 1-11.

Jesus is a priest after the order of Melchisedek: as God, he was without beginning, without mother; as man, his origin was miraculous, without father: he was installed in his office only by God, and is consequently superior to all the Aaronic and ransomed priests. He communicates all blessings to them, and ought to receive from them proper glory and honour. He, with his flesh that is meat indeed, and his blood that is drink indeed, refreshes his people when likely to faint in their spiritual warfare; he has no successor, but is possessed of an unchangeable priesthood. Pa. cx. 4. Heb. vii. 1-11, vi. 20, and v. 10.

**MELI TA**, or **MAL TA**, is a small island of the Mediterranean Sea, about fifty-four miles south of Sicily

and one hundred and fifty north of Africa. It is about eighteen miles long and twelve broad, and sixty in circumference. It seems to have had its name from its being MELERT, or a place of refuge to the ancient Tyrians in their voyages to Carthage and Spain. The Carthaginians took this isle from Battus, a prince of Cyrene. The Romans took it from them. About A. D. 63, Paul and his companions were shipwrecked on this island, and kindly entertained by the natives, who, it is probable, were mostly descended from the Tyrians. They imagined Paul to be a god, because he shook a viper off his hand without receiving any hurt from it. Publius, the governor's father, was cured of a bloody flux; and others, informed of this, brought their sick to Paul, and they were healed. When Paul and his companions departed for Italy, the Maltese cheerfully furnished them with necessary provisions. Acts xxviii. 1-11. It is said that no venomous beasts can since live in that country; and that earth is carried from it to expel venomous animals, and to cure the bites of serpents. It is more than probable that ever since there has been some remains of Christianity in this place; though for many ages past little more than the name. About A. D. 828, the Mahometan Saracens seized on it. About 1090, Roger of Sicily took it from them. About 1530, Charles the V. emperor of Germany and king of Spain gave it to the military knights, whom the Turks had about seven years before with terrible bloodshed driven from Rhodes. When they came thither, the inhabitants were about 12,000, very wretched, and the soil exceedingly barren. It is now quite the reverse; the soil bears excellent fruit, melons, cotton, &c. The inhabitants are between 40,000 and 50,000, and the natives still retain a great deal of the ancient Phœnician or Carthaginian language.

**MELODY**; a sweet musical sound. Amos v. 23. To make *melody in the heart to the Lord* is, from a joyful and thankful disposition, to please him with the praising ascription of glory and honour to him. Col. iii. 16. Eph. v. 19.

**MELONS**; a kind of pumpkin of an agreeable smell, cooling to the blood, and tending to promote urine; and are therefore useful in fevers and stranguries, but of little use for food. Tournefort mentions seven kinds of melons. The Egyptian are the worst; but the Hebrews wickedly preferred these, with coarse cucumbers, fit only for beasts, and leeks and onions, to the manna. Num. xi. 5.

**MELT**; (1.) To render metal or hard bodies liquid. Ezek. xxxii. 22. A *moltten image* is one made by casting the metal in a mould. Exod. xxxii. 4. (2.) To be diminished and waste away, as snow in a thaw. 1 Sam. xiv. 16. (3.) To faint or be discouraged. Ps. cxix. 28. Josh. ii. 11. Exod. xv. 15. The earth or mountains *melted* before or at the voice of God. The ore on the top of Sinai was melted by the terrible fire on it; hills on earth are depressed by earthquakes or thunder; and his opposers, however strong and fixed, are easily subdued. Judg. v. 5. Ps. xlii. 6, xlvii. 5. Isa. lxiv. 1, 2.

**MEMBER**; (1.) A part of an animal body, legs, hands, ears, eyes, &c. Ps. cxxxix. 16. Because our whole man, i. e. soul and body, is united into one system, the faculties of the soul, as well as the parts of the body, are called *members*. Rom. vi. 13, 19. Christ and his people being considered as a *body*, the saints are called *his members*, and *members of one another*; they are closely united to him as their head, and joined to one another as his, by having the same spirit, engagements, profession, and practice. Eph. iv. 25, and v. 30. Our inward principle of corruption being likened to a *body*, the various affections and lusts thereof belonging are called *members*, and *members on the earth*, that are inclined to earthly things, and much excited and acted on by the earthly body. Rom. vii. 23. Col. iii. 5.

**MEMORY**; (1.) That power of the mind by which we retain or recollect ideas of things formerly seen, imagined, or understood. 1 Cor. xv. 2. The best way to strengthen it is to exercise it by committing many and important matters to its keeping. (2.) Memorial; name; report. Prov. x. 7. Isa. xxvi. 14.

**MEMORIAL**; whatever tends to bring a person or thing to remembrance. God's name, *JEHOVAH*, is his *memorial in all generations*; the name by which he will be remembered, called upon, and thought and spoken of. Exod. iii. 15. The soul ransom-money, the part of the meat-offering burnt on the altar, and the

frankincense set on the shew-bread, are called a *memorial*; they, as it were, put God in mind of his covenant with, and of the mercies necessary to be shown to, the Hebrews; and they also reminded the Hebrews of Jesus as a ransom, offering, and intercessor. Exod. xxx. 16. Lev. ii. 2, and xxiv. 7. The stones of the high-priest's breastplate and shoulder-piece were for a *memorial*; they tended to put him in mind to pray earnestly for the Hebrew tribes; and, as it were, called down mercies from God upon them. Exod. xxviii. 12, 29.

**MEMPHIS**, *ΜΟΡΗ*, or *ΝΟΡΗ*; a famous city of Middle Egypt, about fifteen miles above the parting of the Nile; and on the south-west of which stand the famed Pyramids. It is thought to have been built by Menes, or Mizraim, and before Alexander's time was long the royal city. Here was kept their bull deity in a stately temple. The princes of it were trepanned or conquered by Psammithichus their rival, and the country was terribly ravaged, that he might obtain the kingdom. Isa. xix. 13. About the same time a multitude of the Israelites fled from the Assyrians into Egypt, and being cut off by the sword and pestilence, were buried about Memphis. Hos. ix. 6. The princes or kings of Memphis often deceived the Jews with empty promises of help, and occasioned the ruin of their state by the Chaldeans. Jer. ii. 16. Terrible was the distress it suffered from the Chaldeans and Persians. Jer. xli. 14, 19, and Ezek. xxx. 13, 16. It was however rebuilt, and the Grecian kings of Egypt greatly adorned it. About the time of our Saviour's birth it was, next to Alexandria, the principal city of Egypt. Notwithstanding numerous disasters, it continued to make some figure till about A. D. 640, when the Saracens destroyed it, and built another almost opposite to it on the east side of the Nile; which, with the additions made to it by the Fatemite caliphs, is now called Grand Cairo, or Alkahir. There scarcely remains the least vestige of Memphis to point out where it stood; probably the Nile runs over its foundations.

**MENSTRUOUS**; monthly. To approach a woman under her natural infirmity is wicked and abominable; and if done wittingly, was punished with the death of both parties by the Hebrew law. Ezek. xviii. 6. Lev. xx. 18. Jerusalem was like a *menstruous woman*, when rendered weak and detestable to the neighbouring nations. Lam. i. 17. To cast away idols as a *menstruous cloth* is to reject them as filthy and detestable. Isa. xxx. 22.

**MEN'AH'EM** the son of Gadi seems to have been general to Zachariah the son of Jeroboam the Second. No sooner he heard that his master was murdered by Shallum the son of Jabesh in Samaria, than he marched from Tirzah and cut off Shallum, and seized the crown for himself. Provoked that the cities of Tiphshah did not readily acknowledge him and open their gates to him, he murdered most of the people, ripped up the women with child, and dashed the infants to pieces. Pul the king of Assyria soon after invaded his kingdom; but with a thousand talents of silver, or 342,187l. 10s. sterling, Menahem procured his friendship. This money Menahem exacted of his people at the rate of fifty shekels from all such as were able to bear it. After a reign of ten years, Menahem died, A. M. 2341; and Pekaiiah his son, after a reign of two years, was murdered by Pekah. 2 Kings xv. 14-26.

**MENTION**, or *make mention*, is, (1.) To name or speak of, especially with pleasure. Exod. xxiii. 13. (2.) To pray for or recommend one. Rom. i. 9. Gen. xli. 4. To *make mention of the God of Israel*, but not in truth, is hypocritically to profess to be worshippers of him and members of his church. Isa. xlviii. 1.

**MEPHIBOSHETH**; (1.) A son of king Saul by Rizpah. 2 Sam. xxi. 8, 9. (2.) *MEPHIBOSHETH* the son of Jonathan, and grandchild of Saul. When his father and friends were killed at the battle of Gibeon, his nurse was so struck with terror at the news that she let Mephibosheth fall: this fall rendered him ever afterwards lame of both his feet. 2 Sam. iv. In his childhood he was secretly brought up in the family of one Machir of Lodebar, in the land of Gilead. When David was established on the throne of Israel, and had avenged himself on the Philistines and Moabites, he examined Ziba, who had been one of Saul's principal servants, whether any of the house of Saul yet lived, that he might show them kindness for the sake of Jonathan. Ziba told him of Mephibosheth. With great

earnestness, David sent and brought him to his house, and told him he must eat bread continually at his table. Mephibosheth accepted the favour with the utmost humility and complaisance. David ordered Ziba and his family of fifteen sons and twenty servants to cultivate, for Mephibosheth and his child Micah, the whole inheritance of Saul. 2 Sam. ix.

Some years afterward when Absalom's rebellion forced David to quit his capital, Mephibosheth desired Ziba to saddle him his ass, that he might ride off with his benefactor, as he could not walk. Ziba, instead of obeying him, resolved secretly to deprive him of his whole estate. He went after David with a present of two ass-loads of provisions, and told him that Mephibosheth waited at Jerusalem in hope that the Hebrews, who were in arms against David, would now restore him to the throne of his grandfather and uncle. Hereon David too rashly made a grant of all Mephibosheth's estate to his villainous servant. When, after the defeat of Absalom, David returned to Jerusalem, Mephibosheth met him in deep mourning, his feet neither washed nor his beard trimmed since David had gone off from his capital. David asked him, Why he had not gone with him? Mephibosheth told him how Ziba his servant had deceived and slandered him; but added that David might do with himself as he pleased; and that since, while his father's whole family were all obnoxious to death at his hand, he had made him his table companion, he had no reason to complain of the disposal of his lands to Ziba, nor was it proper the king should trouble himself to provide for him. David told him he need say no more, as he had ordered him and Ziba to share the land between them in equal portions. Mephibosheth replied that he was content that Ziba should take it all, as the king had safely returned to his throne. By his son Micah, whose sons were Piton, Melech, Tahrea, and Ahaz, he had a numerous posterity. 2 Sam. xvi. 1-4, and xix. 24-30 | 1 Chron. viii. 34-40.

**MERARI**, the third son of Levi, and father of Mahli and Mushi. When the Hebrews came out of Egypt, the Merarite males, from a month old and upward, were 6,200; and those fit for service, between thirty and fifty years of age, were 3,200. To them it pertained to bear in their wagons, and to fix, the pillars, bars, and boards of the tabernacles. They went first of all the Levites in their march through the wilderness, that the pillars might be set up, and boards fastened, before the hangings came forward to be laid on, as these last were spread before the sacred furniture came up. Num. iii. 33-37, and iv. 29-45. Some of his posterity were sacred porters. 1 Chron. xxvi. 19. Their cities were Jokneam, Kartai, Dimnah, Nahalah, Bezer, Kedemoth, Jahazah, Mephaath, Ramothgilead, Mahanaim, Heshbon, Jazer. Josh. xxi. 34-40. 1 Chron. vi. 63, 77-81.

**MERATHA'IM**, a province of Chaldaea, on both sides of the Tigris, and, it seems, Pekod, Kos, and Shoa were places near it; Pekod, it is said, lay near Nineveh. Jer. i. 21. Ezek. xxiii. 23.

**MERCHANTS**. Those of Midian and other parts of Arabia were the most ancient. Gen. xxxvii. 28. Those of Nineveh and Jerusalem were numerous and wealthy. Nah. iii. 16. Ezek. xvii. 4. Christ is likened to a *merchant*; having all fulness of grace and glory in his hand, he earnestly calls and invites sinful men deliberately to buy, that is, receive freely from him according to their need, and state themselves debtors to his account. Saints are *merchants*, because, sensible of their great necessity, and persuaded of their having infinite advantage, they trade with him on these terms, and reckon themselves everlasting debtors to the riches of his free grace. Sol. Song iii. 6. Rev. iii. 18. Matt. xiii. 45.

**MER'CURY**, the son of Jupiter and Maia, was one of the fabulous deities of the heathen, and messenger to the rest. His Greek name *Hermes* denotes him the *interpreter* of their will. He was worshipped as the god of learning, eloquence, and trade, and famous for lying and deceit. Perhaps he was an ancient king of the Gauls; or what if he was the Egyptian philosopher Hermes Trismegistus, or the very great interpreter worshipped after his death? Or, what if the exploits of Mercury be but those of Moses and Aaron, quite disguised with fable? At Lystra Paul was taken for Mercury, because of his fine manner of speaking. Acts xiv 8-12.

**MERCY**; (1.) Affectionate pity to such as are in misery and distress, and readiness to do them good. Tit. iii. 5. Phil. ii. 1. Col. iii. 12. (2.) Kind acts proceeding from inward compassion, and desire to relieve such as are in pity and want. 1 Tim. i. 13, 16. Ps. cxlv. 9. All God's *paths are mercy and truth* to such as keep his covenant: all his dealings with them are the effects of mercy and kindness to them, and are the accomplishment of his promises to them. Ps. xxv. 10. To *show, have, or give mercy* is to discover inward pity and compassion, by acts of kindness to the distressed. Gen. xxxix. 21. Exod. xx. 6. Ps. iv. 1. 2 Tim. i. 18. To *find or obtain mercy*, to receive acts of kindness, and valuable blessings, proceeding from pity and compassion. Heb. iv. 16. Matt. v. 7. To *keep mercy* is to be in a constant readiness to do good freely to the distressed and miserable. Dan. ix. 4. To *remember mercy* is to pass injuries unresented, and do acts of undeserved kindness. Hab. iii. 2. To *love mercy* is to love Jesus the mercy promised to the fathers, and love to receive the free gifts of God through him, and to take a pleasure in doing undeserved good to such as are in misery and want. Mic. vi. 8. To *follow mercy* is earnestly to seek after a share in the blessings of the new covenant, and study to exercise acts of pity towards those in misery. Prov. xxi. 21. A man is *followed by mercy* when every day he receives multitudes of new blessings proceeding from the love of God, and suited to his need. Ps. xxiii. 6. To *for sake one's own mercy* is to neglect or refuse to accept of Jesus, and his everlasting salvation, suited to their case, and tendered to them in the offers of the gospel. John ii. 8. God will *have mercy and not sacrifice*, and the knowledge of God, rather than burnt-offering. Charitable compassion and kindness towards others, attending and flowing from a spiritual knowledge of and faith in God as our God, is more highly valued by him than any legal sacrifice. Hos. vi. 6. Matt. ix. 10. *Mercy rejoiceth against judgment*, as God takes peculiar delight in showing mercy and kindness to men; and as there is more real pleasure for us to be employed in acts of kindness than in acts of severity, so those merciful men who, from a principle of true affection, have shown pity and kindness to the saints, need not fear damnation, but may and ought to rejoice in the hopes of a future judgment, and a gracious God will take pleasure in their eternal redemption. Jam. ii. 13. God's *mercy and truth meet together, righteousness and peace kiss each other*. In the work of our redemption, mercy is shown in full consistency with every promise, nay, with every threatening as executed on Christ; and justice being fully satisfied, through the finished and law-magnifying righteousness of our Redeemer, accords with and promotes the peace and reconciliation of sinful men with God. Ps. lxxxv. 10. God's *mercy is multiplied* to his people when it is more fully and clearly discovered in greater or more numerous acts of kindness. Jude 2. Christ is the *mercy promised to the fathers*; he is the free gift of God to sinful and miserable men, suited to supply all their miseries and wants. Luke i. 72. Mic. vii. 20. Eternal life and the blessings of the new covenant are called *mercies*, and *sure mercies of David*; they proceed from the infinite compassion of God, are purchased by the blood, lodged in the hand, and communicated to undeserving and miserable men, by Jesus our antitypical David, and are in him secured by the love, power, promise, and new-covenant relations of God in him. 2 Tim. i. 18. Isa. lv. 3. *With the merciful, God will show himself merciful*. To those disposed by his grace to show undeserved kindness to their distressed brethren on earth, God will signally manifest his pity in granting them undeserved help and comfort in their distress, and a proper deliverance therefrom. Ps. xvii. 25.

**MERCY-SEAT**. See ARK.

**MERO'DACH**, or **BERO'DACH-BAL'ADAN**, or **MARDOKEM'PAD**, was the son of Baladan king of Babylon. About A. M. 3292, he sent messengers to congratulate Hezekiah on his miraculous recovery, and the deliverance of his capital from the Assyrians, and the retrograde motion of the sun, and perhaps to form an alliance against the Assyrians, now in a very reduced condition. Isa. xxxix. 2 Kings xx. It seems Merodach was a great king, and was worshipped after his death in Babylon: when Cyrus took that city, Merodach's image was broken to pieces. Jer. i. 2. Nebuchadnezzar, it seems, expected his son would be another great

**Merodach**, but he turned out a *fool*, i. e. *Evil Merodach*, or foolish Merodach.

**ME'ROM**. The waters of Merom are generally supposed to be the Samachon, or upper lake of JORDAN. Merom in Hebrew, and Samachon in Arabic, signify *high*. Near these waters, Joshua defeated the allied armies of Jabin. Others think these Canaanites would not abandon so much of their country to the conqueror, and wait for him at the lake of Samachon; and will have the waters of Merom to have been situated near mount Tabor and the river Kishon, at some important pass where Barak defeated the army of Jabin the second. It is certain, what we render *high places* is, in the Hebrew, *Merome*. Judg. v. 18.

**ME'ROZ**; a city in the neighbourhood of the river Kishon, the inhabitants of which refused to assist Barak against the army of Jabin. At the direction of an angel, Deborah and Barak denounced a grievous curse upon them, Jud. v. 23; but what effect it had, and whether this be the Merrus of Eusebius and Jerome, about twelve miles north from Sebaste, there is no proof.

**ME'SHA**; a place where the posterity of Joktan had their west border. Calmet will have it to be mount Masius in Armenia; but as all the oriental writers agree that Joktan's posterity peopled Arabia the Happy, we cannot believe him. We must therefore seek Mesha in the west parts of Arabia. But whether it was Múza, a seaport town on the Red Sea, or the famed Mecca, to which multitudes of Mahometans now travel in pilgrimage, and which was anciently called Mesha, cannot now be determined. Gen. x. 30.

**MESHA**, the king of Moab. After the death of Ahab, he revolted from the yoke of the ten tribes, and refused his yearly tribute of 100,000 lambs, and as many rams, with the wool. Provoked at this, Joram king of Israel, assisted by the Jews and Edomites, invaded his kingdom, and routed his army before they could put themselves in battle-array. Mesha shut himself up in Ar, his capital; and finding that he could not decoy the king of Edom, nor break through his troops, though he reckoned them the weakest of the besiegers, he, filled with rage against the Israelites, took his eldest son and heir to the crown, and offered him for a burnt-sacrifice on the wall, as the last and only effectual means to procure the favour and assistance of his idol god. The enemy, seeing this token of his desperation, went home with their booty. Whether it was this king who afterward invaded the land of Edom, and having taken the king of it, dead or alive, burnt his body to lime, is not altogether certain. 2 Kings ii. and iii. Amos i. 1.

**MESHECH**, the sixth son of Japheth. He is supposed to be the father of the Moscheni, who inhabited the Moschic mountains on the north-east of Cappadocia; and that the Muscovites are partly his descendants. Before the Chaldean conquests, the Moscheni traded with the Tyrians, in vessels of brass, and in slaves. But whether they brought them by land, or whether the Tyrians sailed up the Euxine, or Black Sea, and obtained them there, is uncertain. Ezek. xxvii. 13. The *Meshech-Tubal*, and their multitude, whose graves were round about their prince, are supposed to be the Scythians that were massacred in Media about the end of Josiah's reign, or perhaps also the Gauls and Scythians, who were cut off by the kings of Lydia. Ezek. xxxii. 26. Meshech's posterity will assist the Turks against the Jews at the beginning of the millennium, but will perish in their attempt. Ezek. xxxviii. 23, and xxxix. 1.

**MESOPOTAMIA**; a famous province between the rivers Tigris and Euphrates. The Hebrews called it Padan-aram, or the *Field of Aram*; and the north-west of it, if not the whole of it, was called Aram-naharaim, or *Syria of the two rivers*. This country, in the largest acceptance of the term, was the first residence of mankind, both before and after the flood. Here were situated Eden, Shinar, and Babylon. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all the children of Jacob, except Benjamin, were born. Acts vii. 2. Gen. ix. 31, xxix. xxx. Neh. ix. 7. From this country Balaam came to curse Israel. Deut. xxiii. 4. Here reigned Cushanrishathaim, who was the first oppressor of the Hebrews after their settlement. Judg. iii. 8. Great numbers of the Syrians of Mesopotamia assisted the Ammonites against David; and it seems, dismayed his troops, if they did not gain some victory

over them, which occasioned his penning of the sixtieth Psalm. In after-times, Mesopotamia was reduced by the Assyrians, and afterward by the Chaldeans. It afterward came under the yoke of the Persians, Greeks, Romans, Parthians, Saracens, Seljukian Turks, Tartars, Turkmen, and Ottoman Turks, in succession. No country in the universe has been more deluged with human blood. According to Ptolemy, it anciently contained twenty cities on the east bank of the Euphrates, fourteen on the west banks of the Tigris, and thirty-five in the inland country. At present, with the exception of Chaldea, it contains no places of note; but Karahmet, Rakka, Moussul, Orfa, Nisibis, Bir, Gezir, Meriden, Amad, Carasara, Felujah, and Kornah. Great numbers of Jews remained in this country after Cyrus gave them liberty to return to their own land. Many of the Mesopotamian Jews attended Peter's first sermon, and believed in Christ. Christianity has never since been wholly extirpated from the country. Acts ii. 9.

**MESSAGE**. The message from God to Egion by Ehud was a violent death, by the divine appointment. Judg. iii. 20. The Jewish citizens, in the parable delivered by our Saviour, sent a message after him, that they would not have him to reign over them; after his ascension, they openly and contemptuously rejected his person, office, grace, and law. Luke xix. 14.

**MESSENGER**; one sent on an errand, to carry a message, or the like. Christ is called the messenger of the covenant. In his Father's name, he came to fulfil the condition of the new covenant, and to publish and apply its contents to men by his word and spirit. Mal. iii. 1. Job xxxii. 23. John Baptist and other prophets and teachers are Christ's messengers; they are sent by God to declare his will, and publish the approach of his Son into our world, and into his public ministry, or into men's hearts. Mal. iii. 1, and ii. 7. Ministers are messengers of the churches; they bring messages from God for the salvation of men; they act in the church's work and errands; and by them the churches, as it were, return answer to, or present their requests before God. 2 Cor. viii. 23. Angels, the Assyrians, or other instruments of God's wrath, who quickly execute his judgments, are swift messengers. Isa. xlviii. 2. The messengers of the nations to be informed that the Lord had founded Zion are those who came from the heathen around, to inquire concerning Hezekiah's marvellous recovery, the going back of the sun, and the overthrow of Sennacherib's host. Isa. xlv. 32. Satan and the judgments of God are the evil and cruel messengers sent against men obstinately wicked, or the unmerciful officer who carries them to prison, or takes away their life. Ps. lxxviii. 49. Prov. xvii. 11. Evil angels, persecuting men, horrid temptations, sore afflictions, strongly excited corruptions, are the messengers of Satan. 2 Cor. xii. 7. The king's wrath is a messenger of death; it threatens death or ruin to the objects of it, and has sometimes frightened persons out of their life. Prov. xvi. 14.

**MESS**; a portion of meat at table. Gen. xliii. 34.

**MESSIAH**. See CHRIST; Jews.

**METHEGAMMAH**, was either Gath or some other city near it, by which, as a *bride of bondage*, the Philistines were enabled to keep the Hebrews of the country adjacent in slavery. David took it from the Philistines. 2 Sam. viii. 1.

**MICAH**; an Ephraimite of mount Ephraim, near SHILOH, the son of a rich but superstitious widow. Micah stole from her 1100 shekels of silver, or about 125*l*. 10*s*. sterling. She pronounced a bitter curse against the thief who had stolen her money. Micah at length told her that he had taken her money, or had recovered it. Overjoyed with this news, she blessed him, and bade him keep it to himself; he, however, restored it. She told him it had been dedicated to the service of God, to make images of it, for their family-worship. The images (one graven, and another molten) were made, and also an ephod for their idolatrous priest: Micah placed them in a chamber, and consecrated one of his sons to be the priest. As Jonathan the son of Gershom, the son of Manasseh, or Moses, a vagrant Levite, passed that way, Micah imagined it would be more propitious to have him for his priest, and more effectual to procure the blessing of heaven upon the family. He, therefore, hired him at the low rate of his victuals, a suit of clothes, and ten shekels, or 22*s*. 10*d*. a year. *Ah! how base are abandoned cler-*

**gyment.** Soon after, he gave Micah the slip, and carrying his idols with him, went with six hundred Danites to Laish. Micah, overwhelmed with grief for the loss of his gods, assembled his neighbours, and over-taking the Danites, complained that they had rendered him superlatively wretched by carrying off his gods. They were so far from pitying him, that they threatened his life, unless he and his attendants speedily departed. *Judg. xvii. and xviii.*

**MICAH,** the Morasthite, an inhabitant of Moresheth near Gath, one of the lesser prophets, was contemporary with Isaiah, whom he somewhat resembles in his style. *Isa. i. 1, ii. 1-4, and xli. 15, with Mic. i. 1, and iv. 1-4, 13.* He continued prophesying about fifty years, in the reigns of Jotham, Ahaz, and Hezekiah, and seems to have had a considerable share of contempt and affliction. *Mic. i. 1, and vii. 1-10.* In the first three chapters of his prophecy he exclaims against the wickedness of the ten tribes, but chiefly of the rulers, priests, and false prophets of Judah; foretells the Assyrian invasion, and the destruction of the city and temple of Jerusalem by the Chaldeans and Romans. In the fourth and fifth, he foretells their deliverance from the Assyrian and Chaldean captivity, and their subsequent flourishing condition; but chiefly the birth of the Messiah, the spread of his gospel, the spiritual conquest of the nations to his sway, and the spiritual peace and prosperity of the New Testament church. In the last two, he reproves Israel and Judah for their ingratitude, oppression, fraud, and lying, their observance of the idolatrous laws of Omri and Ahab, and their want of natural affection; also with their treachery, and mocking of the pious: he predicts the Assyrian ravages and ruin of their city and temple; remarks the astonishing mercy and faithfulness of God; and concludes with a prediction of God's re-establishment of the Jews, as in the days of old.

**MICAH IAH,** the son of Imlah, an Ephraimite, a faithful prophet, who used to reprove Ahab very freely for his wickedness. Whether he is the same prophet who foretold to Ahab his repeated victories over the Syrians, is doubtful; but it was most probably he who in disguise met Ahab as he returned from Aphek to Samaria. He had just before, in the name of the Lord, desired his neighbour to smite him, who declined it; and, as the prophet declared, a lion soon after met him and killed him. The prophet bade another who came by to smite him; the fellow did so, and wounded him. The prophet then, looking like a wounded soldier, covered himself with ashes, as one come from a field of battle. When Ahab came up, he, in his disguise, called out to him and stopped him. He parabolically represented, that having been at the battle, one had committed to him a prisoner, to be kept under pain of death, or of paying a talent of silver; and that while he was busied in other matters, the prisoner had escaped. Ahab told him he must stand to the agreement, and pay the penalty. The prophet then threw off his disguise, and Ahab knew who he was. He told Ahab that, since he had suffered Benhadad to escape with life and honour, who was a vile blasphemer, and whom God had providentially delivered into his hands, his life and that of his subjects should go for that of Benhadad and his people. *1 Kings xx.* When Ahab intended to take Ramoth-gilead from the Syrians, he, to gratify Jehoshaphat, his ally, sent for Micahiah, who, he said, had always prophesied evil concerning him, that he might consult him whether he should go and besiege Ramoth-gilead or not. As Micahiah was introduced into the king's presence, some courtiers told him how the prophets of Baal had unanimously assured the king of success in the war, and begged he would also give a favourable opinion. He told them he would say what the Lord directed him. When he was come into Ahab's presence, and interrogated on the affair, he ironically bade him go up to Ramoth-gilead, and expect the Lord would deliver it into his hand. Ahab, observing his manner of pronouncement, adjured him by God to tell him nothing but the truth. Micahiah then seriously told him that in a vision he had seen the army of Israel returning from the war without a king to head them; and had it represented to him that God had permitted Satan, as a lying spirit, to enter into the prophets of Baal, that they might entice him to go up and fall at Ramoth-gilead. Zedekiah, the son of Chenaanah, who had made himself horns of iron, and told Ahab that with these he should push the Syrians till he had consumed

them, smote Micahiah on the cheek, and asked him which way the Spirit of the Lord had come from him to speak with him? Micahiah replied, he should know that, when, for fear of the Syrians, he would run into an inner chamber to hide himself. Ahab then ordered Micahiah to be taken to the prison of Samaria, and there fed on bread and water till he returned in peace. Micahiah took all the assembly to witness that if Ahab returned safe, he would consent to be regarded as a false prophet. But the event fully justified his prediction. *1 Kings xxii. 7-28.*

**MICHAEL,** the archangel, at least sometimes signifies Jesus Christ. He is the person *who is as God*, which this name signifies: against him and his angels, his ministers and followers, the devil and the heathen empire of Rome, and their agents, fought by reproaches, laws, persecutions, &c. *Rev. xii. 7.* He is the great prince of the Jewish nation, who, in the millennium, shall recover them from their present misery, and shall raise the dead. *Dan. xii. 1-3.* But perhaps when Michael is called *one of the chief princes*, i. e. principal angels, or is said to dispute with the devil about the body of Moses, and durst not, that is, thought it not becoming his dignity to bring a railing accusation against the devil, but rebuked him in the name of the Lord, it may also signify a created angel. *Dan. x. 13. Jude 9.*

**MICHAEL,** the daughter of Saul. Her father, after his deceitful disposal of Merab her eldest sister to Adriel the Meholathite, when she ought to have been given to David, being informed that Michal had a strong affection to David, promised her to him in marriage; but in order to ruin him, required a hundred foreskins of the Philistines as her dowry. Two hundred were given, and Michal was married. Not long after, her father designing to murder David in her house, she got notice of it, and let him down from a window in the night, and begged him to escape for his life. To amuse her father's messengers, she put an image and teraphim (which it seems she kept for private idolatry), and laid it in the bed, with a pillow of goats' hair for the bolster, and pretended it was David lying sick. When next morning new messengers came to apprehend David, sick as he was thought to be, the bed was searched, and the deception discovered. Michal told her father that David threatened to kill her if she did not assist him to make his escape. *1 Sam. xix. 11-17.* Not many years after, when David was in a state of exile, Saul married Michal to Phalti, or Phaltiel, the son of Laish, a Benjamite of Gallim. *1 Sam. xxv. 44.* When, about eight or nine years after, Abner proposed to make David king of all Israel, David required the restoration of Michal his wife as one of the preliminaries of the treaty. Ishbosheth, her brother, sent her, on David's demand. Phalti, her last but adulterous husband, by whom perhaps she had children, attended her, weeping, till they came to Bahurim, where Abner ordered him back. Her upbraiding David with his joyful attendance on the ark to Jerusalem, as if too base for one of his station, was divinely punished with perpetual barrenness; but it seems she took and educated the five children which her sister Merab bore to Adriel; or Michal is put for the sister of Michal. *2 Sam. iii. 12-16, vi. 16-23, and xxi. 8, 9.*

**MICHMASH;** a city of the Benjamites, about nine miles north-east of Jerusalem, and perhaps four south-east of Bethel. Here the vast host of Philistines encamped. Near to it was a high rock with two sharp sides, or two sharp rocks, viz. Seneh and Bozez, the one fronting Michmash on the north, and the other Gibeah on the south; up one of which Jonathan and his armour-bearer climbed, and commenced the rout of the Philistines' army. Here too was a strait passage. *1 Sam. xiii. 5, 23, and xiv. 1-16.* Here Sennacherib laid up his heavy carriages and provision, and perhaps mustered his army, when he invaded Judea. *Isa. x. 28.* Michmash was rebuilt after the captivity. *Neh. xi. 31;* and was a place of some note about A. D. 400.

**MIDIAN,** the fourth son of Abraham by Keturah, and father of the Midianites, who inhabited the land of Midian. *Gen. xxv. 2.* In Scripture two different places are spoken of as the land of Midian; the one about the north-east point of the Red Sea, where Abulfez places the city of Midian or Madian, and where Jethro dwelt. These western or southern Midianites were also called Cushites, because they dwelt in the country originally pertaining to Cush. They retained the true religion

when it seems to have been lost by the eastern or northern Midianites. Exod. ii. Num. xii. 1. The northern Midianites dwelt on the east of the Dead Sea, and were neighbours to the Moabites. The Midianites consisted of five principal tribes, descended from Ephah, Ephraim, Abideh, and Eldaah, each of which seems to have had its own king. The Midianites very early applied themselves to traffic, particularly with Egypt, in spices, balm, &c.; some of them were engaged in the conveyance of Joseph into Egypt; and it seems, some ages after, they had a war with the Edomites under king Hadad. Gen. xxv. 2, 4, xxxvii. 28, 36, and xxxvi. 35. The Midianites were mightily alarmed at the passage of the Hebrews through the Red Sea, and at the marvellous appearances on Sinai, and in the wilderness. Hab. iii. 7. Most of the southern Midianites, it is likely, removed from the neighbourhood of the Red Sea on that occasion, and settled with their brethren on the borders of Moab. It seems Sihon had conquered their country; for their five kings are called *dukes of Sihon*. Josh. xiii. 21. Some of the elders of Midian attended those of Moab, to bring Balaam to curse Israel. By his advice, a multitude of the Midianish women entered the Hebrew camp, which was at Abelsittim, on their north border, and enticed the Hebrews to whoredom and idolatry. This brought a plague from the Lord upon the Hebrews, in which 24,000 were cut off. To revenge this, the Lord directed Moses to send 12,000 Hebrews into the country of Midian, to slay every person they could find, virgins excepted. The Hebrews did so, and killed Evi, Rekem, Zur, Hur, and Reba, kings of Midian, together with Balaam, and multitudes more. They burnt their cities, and carried off a rich booty of 32,000 virgins, 675,000 sheep, 72,000 oxen, 61,000 asses, which were equally divided between the 12,000 warriors and the rest of the Hebrews. The fiftieth part of the congregation's moiety, and the five hundredth part of the warriors' moiety, were assigned to the Lord. Num. xxii. xxv. and xxxi. Josh. xiii. Some ages after, the Midianites who had escaped this destruction were mightily increased, and for seven years grievously oppressed the Hebrews; but were at last overthrown by Gideon; and their kings Oreb and Zeeb, Zebah and Zalmunna, with about 135,000 men, fell by the sword. Judg. vi. vii. and viii. Isa. ix. 4, and x. 26. Ps. lxxxiii. 9-12. The remains of the Midianites seem to have become incorporated with the Moabites and Arabians. Some of their descendants, or the inhabitants of their country, did in the apostolic age, and shall in the millennium, embrace the Christian faith. Isa. lx. 6.

**MIDST**; (1.) In the inmost part, which is equally distant from both extremities. Num. xxxv. 5. Ezek. xviii. 15. (2.) Among. Deut. xviii. 15. Mark x. 16. (3.) The thickest throng. Luke iv. 30. (4.) The most convenient place. Deut. xix. 2. God walked in the *midst* of the Hebrew camp; his tabernacle was settled and carried about in the *midst* of them. Deut. xxxiii. 14. He is in the *midst* of his church, and Jesus is in the *midst* of the golden candlesticks: he is among them by his ordinances; he is in their hearts, by faith, and is equally near to, present with, and ready to help the churches and their true members. Zeph. iii. 17. Rev. i. 13. Christ is in the *midst* of the throne: he is the middle person of the adorable Trinity: he is the Mediator between God and men: he is equally accessible by all sinners that come to him, or are worshippers of him, and is intally established in his glory and exaltation. Rev. vii. 17.

**MIG'DOL**, or **MAG'DOLUM**; a place near the north-west point of the Red Sea, and not far from Sin. On the east or south-east of it, the Hebrews encamped before they passed through the sea. Exod. xiv. 2. Here Jonathan the son of Kareah and the rebellious Jews took up their residence. Jer. xlv. 1. The ravages of Egypt from Migdol to Syene, imported a conquest of the whole country by the Chaldeans and Persians in their turns. Ezek. xxix. 10.

**MIGHTILY**; (1.) Greatly. Deut. vi. 3. (2.) With great force. Rev. xviii. 2.

**MIGHTY**; (1.) Of great power and activity. Jer. ix. 23. (2.) Very great and aggravated. Amos v. 12.

**MILCOM**. See **MOLCH**.

**MILDEW**; a blight which falls on grass, corn, and leaves in the form of dew, and when dried on them by the heat of the sun, prevents them from spreading themselves; they then shrink and soon wither. Shaking off the leaves, corn, or grass, just after it falls,

before it be dried, may do some good; but the only effectual cure is wind and rain quickly after, which at once washes and shakes it off. Deut. xviii. 22. Amos iv. 9. Hag. ii. 17.

**MILE**. The ancient Hebrews had no miles, furlongs, or feet in their reckonings of measure, but measured by cubits, reeds, and lines. Ezek. xl-xlviii. The Greeks measured by *stadia*, or furlongs; the Romans measured by *miles*, each of which was equal to eight of the Greek furlongs, and contained 5000 feet. The miles of the modern nations are very different. Reckoning by the Roman foot, which is nearly four-tenths parts of an inch less than ours, or is to ours as 967 is to 1000, the Russian mile consists of 3750 feet, the Italian of 5000, the English of 5454, the Scotch of 6130, the French mile, or league, of 15,750; the mile of Burgundy of 18,000; the Lithuanian of 18,503; the Persian mile, or *parasang*, of 18,750; the Polish mile of 19,853; the Flandrian of 20,000; the German of 20,000, 22,500, or 25,000; the Spanish of 21,270; the Dutch of 24,000; the Egyptian of 25,000 feet. We may observe, that the Italian mile contains but 4835 English feet; the English mile 5280; the Scottish 5920. Travellers into the east often calculate their journeys by *fours*, one of which is about a French league, or rather less.

**MILETUS**, or **MILETUM**, a city and seaport of Caria in Lesser Asia, and the capital city of both Caria and Ionia. It is said to have been built by Miletus, the son of the idol-god Apollo. Here were four harbours, sufficient to contain all the Persian fleet. Here was a magnificent temple of Apollo. Here Thales and Anaximenes, the famed philosophers, were born, and also Timotheus the famous musician. The place was also famed for its *milote*, or *milate*, a soft kind of wool, of which they made fine carpets. The Milesians had anciently kings of their own. The Persians destroyed their city, and transplanted the inhabitants. They returned and rebuilt it, but were afterward made slaves by the Persians. When they came under the power of the Greeks and the Romans, they were kindly used. They planted colonies in Spain and other places. Some think they peopled Ireland. *Miletus* lay about thirty-six miles south-west of Ephesus. Here Paul sent for, and gave solemn charges to the elders of that church. Acts xx. 15-38. For about three hundred years after Christ we find no indications of a Christian church at Miletus; but in the fifth, sixth, seventh, and eighth centuries of the Christian era, there were bishops in this place. Since the Saracens ravaged these parts *Miletus* has gone to ruin, so that nothing is to be now seen but rubbish, and a few cottages for shepherds.

**MILK**; a well known substance in the breasts of females for the nourishment of their young, and has sometimes been produced in males. It consists of three different substances, whence butter, cheese, and whey are formed. To the corruption of milk in the stomachs of infants is owing most of their diseases. The milk of goats, asses, mares, and cows is often used as a medicine in consumptive cases; but when the juices of the stomach are sharp and sour, milk is readily turned into curd, and it then hurts the health. A land flowing with *milk* and *honey* is one abounding with these and other delightful provisions. Josh. v. 6. To *milk* are compared, (1.) The soul-nourishing, restoring, and comforting blessings of redemption. Isa. lv. 1. (2.) The pure word of God, especially the more easy and plain truths of the gospel, by which the saints, even in their spiritual infancy and weakness, are delighted, nourished, healed, and restored. 1 Pet. ii. 1. (3.) Edifying converse on gospel-truths, which mightily delights and refreshes the sincere hearers thereof. Sol. Song iv. 11. See **WINE**.

**MILL**, **MILLSTONE**. See **GRIND**.

**MILLET**; a coarse kind of grain, which was given to beasts, and little used by men, except in times of great scarcity; but whether the **DOGHAN** appointed of God for Ezekiel as part of his provision was *millet*, cannot be determined. Ezek. iv. 9.

**MIL'LO**; a noted person or a place near Shechem, whose family, or inhabitants, assisted the Shechemites in making Abimelech king, and were ruined by him at last. Judg. ix. 6, 20. (2.) A place in Jerusalem, adjacent to the city of David, but whether it was a citadel between the city of David and Old Jebus, or if it was the *filling up* of the valley between the two, we know not. David began to build about Millo, and gave the command of the place to Joab. 2 Sam. v. 9. 1 Chron.

xi. 8. At great expense, Solomon carried on the buildings of Millo; and perhaps here was erected the palace for Pharaoh's daughter. This building occasioned some disgust to Jeroboam the son of Nebat. 1 Kings ix. 14, 24, and xi. 97. King Joash was murdered in the house of Millo, in the going down to the Silla, or causeway that led to the palace. 2 Kings xii. 20.

MILLION; a thousand thousand. Gen. xxiv. 60.

MINCE; to walk nicely. Isa. iii. 16.

MIND properly signifies the conceiving, judging, and reasoning faculty of the soul; but it is also put for (1.) The heart, or soul, in general. Gen. xxvi. 35. (2.) The will and affections; and hence we read of readiness of *mind*. 1 Pet. v. 2. Acts xvii. 11. (3.) The memory, which retains what passes in or is adverted to by the understanding. Ps. xxxi. 12. Isa. xli. 8. (4.) The implanted habit, or principle of grace in the soul, which rules the understanding and other powers. Rom. vii. 23, 25. (5.) The thoughts and sentiments formed in the understanding. Judg. xix. 30. Isa. xxvi. 3. God is of *one mind*; his thoughts and purposes are ever the same. Job xxiii. 13. None knows his *mind*; that is, his purposes are unsearchable to creatures. Rom. xi. 34. What carnal man *hath known the mind of the Lord*; his counsels, and the mysteries of our redemption; *that he may instruct the spiritual man*? but spiritual men *have the mind of Christ*; they are experimentally acquainted with the mysteries of the gospel. 1 Cor. ii. 16. To have the *same mind that was in Christ Jesus* is to have similar views of created enjoyments, the same humility and lowliness of disposition, and the same inclination to suffer rather than sin; the same love to souls, and the same willingness to obtain glory through suffering. Phil. ii. 5. A *spiritual mind* is one that is renewed by the Holy Ghost dwelling in it, and which chiefly thinks of and delights in divine and spiritual things. Rom. vii. 6. A *sound mind* is one endued with the saving knowledge of God in Christ and the things which concern our everlasting peace. 1 Tim. i. 7. A *pure mind* is one cleansed by the blood of Christ, and filled with his Spirit and grace. 2 Pet. iii. 1. A  *fervent mind, or ready mind*, is one filled with strong and lively affections. 1 Pet. v. 2. A *sober mind* is one humble and averse to all vanity or intemperance. Tit. ii. 6. A *right mind* is one capable of exercising reason without distraction. Mark v. 15. To have the *same mind* or to be of *one mind* is to agree in sentiment and affection. 1 Pet. iii. 8. Rom. xii. 16. 1 Cor. i. 10. A *feeble mind* is one of narrow understanding, and ready to despond at every hardship felt or feared. 1 Thess. v. 14. A *carnal, fleshly, or defiled mind* is one in which sin reigns, and attaches it to vile and earthly thoughts, desires, and delights. Rom. vii. 7. Col. ii. 18. Tit. i. 15. A *corrupt mind* is one full of errors and sinful inclinations. 2 Tim. iii. 8. A *double mind* is one inconstant, and even inconsistent with itself, in thoughts, sentiments, and appearances. Jam. i. 8. A *high mind* is one proud and self-conceited. 1 Tim. vi. 17. A *reprobate mind* is one given up of God, to entertain and delight in the most absurd errors and impiety. Rom. i. 28. A *wicked mind* is one full of malicious, or rather sinful ends and designs. Prov. xxi. 27. To *mind* is to think of, purpose, care for. Rom. xii. 16. Acts xx. 13. Phil. iii. 16.

MINGLE; Mix. God mingled the Jews' adversaries, when he raised up many at once. Isa. ix. 11. His *mingling the Egyptians with the Egyptians, and mingling a perverse spirit among them*, imports his kindling of civil wars among them by Psammeticus and his eleven rivals, and between Amasis and Pharaoh-hophra, &c. Isa. xix. 2, 14. The Romans mingled themselves with the seed of men, but did not cleave to them; they dwelt in the same countries with the Goths, Huns, and other invaders of the empire; but they never had any heartiness of affection, or unity of design with them. Dan. ii. 43. *Mingled people* are such as belonged to different tribes in their original state. Jer. xxv. 20, 24, and i. 37. Ezek. xxx. 5. The *mixed multitude* that attended the Hebrews in their departure from Egypt were Arabs, Egyptians, Lybians, &c. They first tempted the Hebrews to despise the manna. Num. xi. 4. They generally either died in the wilderness, returned to Egypt, or settled in Arabia. The *mixed multitude* which Nehemiah separated from the Jews were the Philistines, Ammonites, Moabites, and others who had come and intermarried among them. Neh. xiii. 3. God's word is *mixed with faith* when it is received by faith

into the heart. Heb. iv. 2. God's cup of wrath is *full of mixture*; like strong wine, his wrath is most powerful and penetrating, and comprehends unnumbered judgments. Ps. lxxv. 8. It is *without mixture*, as no mercy or comfort is mingled with it. Rev. xvi. 10.

MINISTER; (1.) To serve. Exod. xxviii. 1, 4, 41, 43. (2.) To execute an office. Deut. xviii. 5. (3.) To render charitable aid. Matt. xxv. 41. (4.) To effect, produce. Eph. iv. 29.

MINISTER, one who attends upon and serves another. Exod. xxiv. 13. Jesus Christ was the *Minister of the circumcision*, as he exercised his public ministry almost solely among the Jews. Rom. xv. 8. He is called the *Minister of the sanctuary and true tabernacle*; he exercised his office in his holy human nature; and in heaven he still executes it, interceding for, and pouring down blessings on us. Heb. vii. 2. Angels are God's *ministers*; they attend his throne, are always ready to execute his commandments, and to help and comfort his people. Ps. civ. 4; and they are called *ministering spirits* to the elect, as they instruct, direct, guard, provide for, comfort, protect, or deliver them, as God appoints. Heb. i. 14. Apostles, evangelists, pastors, and teachers are *ministers*; they attend the service of God and his church, and did, or do, faithfully and wisely dispense Christ's word, sacraments, and discipline to his people. 1 Cor. iv. 1. Magistrates are God's *ministers*; their office is to serve him and their country, in promoting the true religion, punishing evil doers, and in protecting and encouraging such as do well. Rom. xii. 4, 6. A *minister of sin* is one who encourages and assists in the commission of sin. Gal. ii. 17.

MINISTRATION; (1.) Service in the work of a minister. Luke i. 23. 2 Cor. ix. 13. The law of Moses is the *ministration of death and condemnation*. It convinces men that they are guilty of death spiritual, and condemns them to death eternal; and for many of the breaches of it, God required men to be cut off by a temporal and violent death. The gospel is the *ministration of the Spirit that giveth life*; it proceeds from the Holy Ghost; is confirmed and applied by him; and by means of it he conveys life, and all spiritual graces and benefits to the souls of men. 2 Cor. iii. 7, 8.

MINISTRY; (1.) The office of a minister in the church. Acts i. 17. (2.) The discharge of such an office. Hos. xii. 10. (3.) The service belonging to deacons. Rom. xii. 7. The *ministry of reconciliation* is either the gospel itself, which declares, offers, and effects peace between God and men, or the office of preaching it. 2 Cor. v. 6.

MINSTREL; a musician, or piper. Perhaps the minstrel which Elisha called for, to allay his ruffled spirit, might be one of the singers of the temple, who played to him one of David's psalms. 2 Kings iii. 15. From minstrels playing at the death of Jairus' daughter, it seems that the Jews had introduced the heathenish custom of diverting themselves on occasions of death, and which still appears in those foolish wakes and revelling dirges, invented no doubt by Satan to prevent all serious thoughts of or concern about death, that might then be excited. Matt. ix. 23.

MIN'NI; an ancient kingdom, whose king and troops assisted the Medes and Persians to destroy Babylon. Probably it was the same with Minias, Jer. li. 27.

MIN'NITH; a city about four miles from Heshbon, on the road to Rabbah. In the days of Jephthah, Minnith belonged to the Ammonites, and to this place Jephthah pursued them. Judg. xii. 33. It was famed for its fine wheat. Ezek. xxvi. 17.

MINT; a well-known herb. Its flower is a single leaf, and its seeds are at the bottom of the cup. It generally yields three crops a year, and is very useful for the cure of the head and stomach. Its water, its oil, and decoction are well known. Tournefort mentions twenty-three kinds of mint. If mint grow in a glass, and a glass of salt water be set near it, it will imbibe a saltish flavour; or if a glass full of ink be set near it, it will become blackish, and taste of copperas; or if a little of the decoction of garlic seeds be put into the water in which mint grows, it will quickly wither and have the taste of garlic. Matt. xxiii. 23.

MIRACLE; a wonderful effect, superior or contrary to the laws of nature. To pretend that there can be no miracles, as the laws of nature are fixed by the divine will, and so very good, is stupidly and blasphemously



to chain down the Almighty as a slave to the order of second causes. To pretend that no miracles ought to be credited, because they are contrary to the common observation of mankind, is stupid in a superlative degree. If miracles were not contrary to the common observation of mankind, they could be no miracles at all, nor have any effect as such. The negative testimony of unnumbered millions, as to an event which they are allowed to be absent from the place of at the time of its happening, is of no force at all. Miracles are not a whit more real discoveries of the power of God, than the common preservation and government of things; but are an exertion of his power in an uncommon manner, to alarm the world, and answer some important end. As we are not able to understand how far the powers of second causes may go, or the power of evil angels may extend, God has not allowed us to rest the proof of a revelation upon miracles alone, but to examine also the doctrines confirmed by them, whether it be worthy of God. Nor are the miracles by which he has confirmed the mission of the principal publishers of his revelation a few, or any way doubtful, but multitudes, all of the uncontrolled kind, neither wrought to confirm any thing trifling nor base, nor contradicted by a superior power; and most of them in the most open manner, before friends and foes. Many of them were often repeated; they concurred to establish a system of religion, honourable to God, and unspeakably useful to men, calculated to render them happy in this and in a future state. Nor did the workers of them make any proud boasting of these wondrous exploits. The miracles pretended to have been wrought by Apollonius and Vespasian were neither evidently superior to the power of second causes, nor have we any proper evidence of the facts, but the mere report of zealous partisans or flatterers. The pretended miracles of the papists either relate to trifles unworthy of the divine interposition, or they were wrought before persons drowned in gross ignorance, and incapable of trying them, or before persons resolved at any rate to believe them. Nothing of the delusive kind ever exceeded the exploits of the Egyptian magicians; but the miracles of Moses exceeded them; his rod, when turned into a serpent, swallowed up their rods which were transformed in like manner. He produced many miraculous plagues which they could not. Our Saviour's miracles were so transcendent in their nature, so benevolent in their tendency, so divine in their manner (by a touch or a word), so full in their evidence (before thousands of friends and foes), so correspondent to the ancient prophecies concerning the Messiah, and therefore so calculated to confirm the most exalted and benevolent system of doctrines and laws, and the history of them so plain and simple, and so exposed to the trial of his worst enemies, that nothing but want of capacity to examine and perceive them, or hearty hatred of him and his doctrine, can hinder us from believing them, and that the gospel is confirmed thereby. When the form of true religion is once established in the world, there is no need of the continuance of miracles for its confirmation; as the attention of men has been already sufficiently awakened to consider it, and the mission of its publishers sufficiently attested; and the prevalence of the true religion, in opposition to the inclinations and endeavours of men, with the fulfilment of prophecies, succeed in their room. The miracles of Moses were similar to his fiery law, mostly ruinous and destructive. The miracles of Jesus, like his gospel, were almost wholly of the benevolent kind.

**MIRE**; (1.) Mud, dirt. 2 Sam. xxii. 43. (2.) A fenny moist place. Job viii. 11. Reprobates are likened to *marshes and mirey places*. How sour and corrupting their nature! how entangling their practice! and how, notwithstanding what fair pretences they may have, they sink towards hell! Ezek. xlvii. 11. Wicked courses are likened to *mire and dirt*. How base and polluting! how entangling, and drowning of men in perdition! and how often, after a seeming escape therefrom, men return thereto! 2 Pet. ii. 22. Sore afflictions are likened to *mire and miry clay*. How base, contemptible, and disagreeable in the view of a carnal world they render men! and how hard it is to get out of them, or avoid sinking deeper and deeper in them. Job xxx. 19. Ps. lxxx. 24.

**MIRIAM**, the sister of Moses, who, at the desire of Pharaoh's daughter, called his own mother to nurse him. It is said she was married to Hur. She directed

the Hebrew women in their songs of praise, after their safe passage through the Red Sea. For her railing at Moses she was smitten with a leprosy, but cured by his prayers; and died, and was buried at Kadesh, A. M. 2552. Exod. ii. and xv. 21, 22. Num. xii. and xx. 1.

**MIRTH**. See JOY.

**MISCHIEF**; hurt, injury. To conceive, devise, imagine, or have *mischief* in one's heart, and to practise it, is to contrive, resolve on, and put in execution, the hurting of others. Job xv. 35. Ps. xxxvi. 4, and xxviii. 3. 1 Sam. xxiii. 9. To *frame mischief by a law* is to enact laws tending to men's hurt and ruin. Ps. xciv. 20. To imagine *mischief* against God is to contrive methods of dishonouring him. Hos. viii. 15. Wicked men have *mischief* under their tongue, in their heart, and are in readiness to utter words tending to their own or others' hurt. Ps. x. 7. They sleep not except they have done *mischief*, and caused some to fall; they daily hurt somebody, and are never more delighted than when so employed. Prov. iv. 16, and vi. 17, and x. 23, and xxiv. 2. Their *mischief returns on their head*, and the *mischief of their lips consumes them*, when their purposes, endeavours, and speeches, designed for the hurt of others, turn to their own ruin, as happened in the case of Haman. Ps. vii. 16, and xli. 9. *Mischievous* is what tends or intends to hurt. Ps. xxi. 11. Prov. xxiv. 8.

**MISERY** is whatever tends to distress and render one wretched. Judg. x. 18. Job's friends were *miserable* comforters, who, instead of comforting and encouraging him, much added to his distress by their uncharitable speeches. Job xvi. 2. If the dead should not be raised, gospel ministers and saints would be of all men the *most miserable*; as through their endeavours to follow and serve Christ they are deprived of many pleasures of this life, and exposed to the hatred and persecution of men. 1 Cor. xv. 19.

**MISREPHOTH-MA'IM**, or the *burnings of waters*, was either hot baths, or a glass-work, near Zidon, or, more probably, hot baths in the north of Gilead. To this place Joshua's troops pursued that part of Jabin's army that fled to the westward. Josh. xi. 8.

**MISS**; (1.) To fail of hitting an intended mark. Judg. xx. 16. (2.) To be wanting. Sam. xxv. 15. (3.) To take notice of one's absence. 1 Sam. xx. 18.

**MIST**; (1.) A moist, dusky vapour of the air that waters and refreshes the earth; it chiefly hovers over hills and moist places. Gen. ii. 6. (2.) A partial blindness. Acts xiii. 11. Eternal misery is the *mist of darkness*. How perplexing and uncomfortable! and how impossible to get out of it! 2 Pet. ii. 17.

**MISTRESS**. Nineveh was a *mistress of witchcraft* that sold nations through her whoredoms and witchcraft. The Assyrians were famed for enchantments, and other diabolical arts; and by their flattery, carnal policy, and charms of wealth and luxury, decoyed nations into slavery and idolatry. Nah. iii. 4.

**MISUSE**; to contemn, persecute, murder. 2 Chron. iii. 16.

**MITE**. See FARTHING. But some make the mite much less than we have there done, and fourteen of them are reckoned at little more than a farthing and one-fourth of a farthing of English money. Mark xii. 16.

**MITRE**. See BONNET.

**MITYLE'NE**; the capital city of the island of Lesbos, in the eastern extremity of the Mediterranean Sea, and about seven or eight miles from the continent of Lesser Asia. It was handsome in its form and buildings, but unwholesome as to the air when the south or south-west winds blew. It was famous for the birth of Pittacus the wise Grecian, Theophanes the historian, Alceus the poet, and Diophanes the rhetorician. Paul touched here as he sailed from Corinth to Jerusalem, Acts xv. 14; but we find no appearance of a Christian church, except in the fifth, sixth, seventh, and eighth centuries. It is now a place of but little consequence.

**MIX**. See MINGLE.

**MIZ'PAH**, or **MIZ'PEH**; (1.) A city of Judah about eighteen miles west of Jerusalem, in the large plain, Josh. xv. 38; but it seems to have been given to the Benjamites, Josh. xviii. 26; or perhaps that of Benjamin was a different place. Here the Hebrews held their meeting about the affair of the Levite's concubine, who was basely murdered by the men of Gibeon. Judg. xx. 1. Here Samuel dwelt, and the Hebrews, under his direction, observed a solemn fast, to obtain a deliverance from the Philistines. 1 Sam. vii. 5, 6. Here



Saul was anointed to be king. 1 Sam. x. 17. Asa built a great part of it with the stones he transported from Ramah. 1 Kings xv. 22. Here Gedaliah dwelt, and for a short time ruled the remnant of the Jews. Jer. xl. 41. Ezer and Shallum, rulers, and some other inhabitants of this place, were very active in repairing the wall of Jerusalem, under the direction of Nehemiah. Neh. iii. 7, 15, 19. (2.) A city in the mountains of Gilead, and near mount Hermon; the place was so called because here, Jacob having made a covenant with Laban, wished the Lord might watch between them, that the one might never pass it to hurt the other. Gen. xxxi. 49. Thus far it seems Joshua's troops pursued such of Jabin's army as fled to the eastward. Josh. ix. 3, 8. Here was the city in which Jephthah dwelt, and where he mustered his army against the Ammonites. Judg. xi. 31, 29, 33. Whether this be the Mizpeh of Moab, where David for a while sojourned, cannot be ascertained; but it is supposed that Mizpeh of Moab was further south, as we cannot imagine how the Moabites could have obtained Mizpeh of Gilead; though otherwise this situation would suit very well with its being in the land of the Hermonites, and near the hill MIZAR, which stood near Hermon, if it was not a part of it. 1 Sam. xxii. 3. Ps. xlii. 6.

MIZRA'IM, or MIZRAI, the son of Ham, and father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, and Casluhim, from whom sprang the Philistines, and Caphtorim. These descendants of his, and the tribes called by their names, had no doubt their original residence in Egypt; but some of them moved towards the west; and as Casluhim seems to have dwelt in the east of Egypt, his posterity partly settled in the south-west of Canaan. Some learned men have imagined that these names ending in *im*, a plural termination in the Hebrew, must signify tribes, not particular persons; but we know not of sufficient reasons to support this inference. Gen. x. 6, 13, 14. The Arabs still call Egypt *Mesr*; and they called Memphis, and now call Grand Cairo, *Mesr*, from Mizraim.

MO'AB, the son of Lot by his eldest daughter, was born about the same time as Isaac, in A. M. 2108. He and his posterity dwelt in the land called by his name, eastward of the Dead Sea, and about the river Arnon, with the Ammonites on the north-east, and the Midianites on the south-west of them. They expelled the Emims, and seized on their country. They had not been long a nation, when they became idolaters, and worshipped Chemosh, and Baalpeor. Num. xxi. 29, and xxv. 1, 3. Sihon king of the Amorites took from them all their territory northward of the river Arnon. Not long after, Balak the son of Zippor was king of Moab. He vainly hired Balaam to curse the Hebrews, who encamped on his borders. Num. xxi-xxiv. To revenge this, no Moabite or Ammonite was allowed to enter the Hebrew congregation of the Lord to the tenth generation. Deut. xxii. 3-6. About A. M. 2661 the Moabites under Eglon reduced the Hebrews under their yoke, and mightily oppressed them for eighteen years; but Ehud killed their king, and his troops slew 10,000 of the most valiant Moabites, and recovered to the Hebrews their liberty. Judg. iii. Some time after, Eilimelech and Naomi, on account of a famine, left Canaan, and sojourned in the land of Moab; his sons Mahlon and Chilion married two Moabitish women, some say of the royal family. Ruth i. Saul successfully waged war with the Moabites. 1 Sam. xiv. 47. When David was persecuted by Saul, he fled to the land of Moab, whence Ruth, his great-grandmother, had come, and committed his parents to the protection of the king of Moab. 1 Sam. xxii. 3, 4. Provoked with the Moabites, perhaps for the murder of his parents, David, about twelve years after, terribly ravaged their country, and reduced them to the basest servitude: such of them, at least of the soldiery, as he took prisoners, he caused to lie down, or stand close together, and measured over them with lines, to mark them for death or life, he killed the half, if not two-thirds of them. 2 Sam. viii. 1, 2. Ps. lx. 8. For about a hundred and fifty years they continued subject to Israel, and Seraph a Jew was one of their governors, and one Ithmah a Moabite was one of David's mighty men. 1 Chron. iv. 22, and xi. 46. Solomon married some Moabitish women, and established the worship of Chemosh their idol at Jerusalem. 1 Kings xi. 1, 7, 33. After the division of the Hebrew kingdom, the Moabites fell to the share of the ten tribes, as their territories were contiguous to

the Reubenites; but after the death of Ahab, Mesha their king, a noted sheepmaster, refused to pay his tribute. This occasioned a terrible defeat of the Moabites by Joram king of Israel and his allies, and a furious ravage of their country. 2 Kings iii. Not long after, or perhaps before, they entered into a league with the Edomites, Amalekites, Ismaelites, Philistines, Ammonites, Hagarenes, Ashurites, Gebelites, and Tyrians, to destroy the whole race of Israel; but their army that came against Jehoshaphat was miraculously destroyed. 2 Chron. xx. Ps. lxxxiii. Some time after the Moabites seem to have invaded the land of Edom, and burnt the bones of the king of it into lime. Amos ii. 1. About the time of Elisha's death, straggling bands of the Moabites ravaged the country of the ten tribes. 2 Kings xiii. 20. During the decline of the kingdom of the ten tribes, or during their captivity by Tiglath-pileser, the Moabites seized on a great part of what pertained to the Reubenites, if not more of the land of Gilead. The Assyrians under Shalmaneser ravaged their country, and rendered it almost desolate. Isa. xv. xvi, and xxv. 10. Amos ii. 1, 2. They however recovered this shock, and again became a flourishing nation. Their principal cities were Nebo, Kirjathaim, Kir, Misgab, Heshbon, Madmen, Horonaim, Ar, Dibon, Aroer, Diblah or Beth-diblahaim, Holon, Jahazah, Meghaath, Bethgamul, Bethmeon, Kerioth, Bozrah, Medeba, Elealeh, Jazar, and Sibmah, the most of which had once pertained to the Hebrews. It seems they early joined the Chaldeans, and bands of them harassed the Jews under Jehoiakim; but as they formed a league with Zedekiah for shaking off the Chaldean yoke, Nebuchadnezzar, about four or five years after he had destroyed Jerusalem, invaded their country and reduced it to a desert, and carried multitudes of them captive into his eastern dominions. 2 Kings xxiv. 2. Jer. xlviii. 9, 26, and xxv. 21. Ezek. xxv. Zeph. ii. 8. It does not appear that they ever much recovered this overthrow. Some of their women were married to the Jews, who had come back to their own land, and were put away by Nehemiah's orders. Neh. xiii. 23. The remains of them were subject to the Persians and Greeks in their turns; to the Jews under Alexander, Janneus, and Herod; and finally to the Romans. Long ago their very name was lost, as they incorporated with the Jews or Arabians; and their country is almost quite desolate, and is not properly subject to the Turks, but to the wild Arabs of Hejaz, Zeph. ii. 8-10. Isa. xxv. 10, and xl. 14. Dan. xi. 41; but in Isa. xxv. 10, *Moab* may be understood of the enemies of the church in general.

MOCK; (1.) To deride, scoff, laugh at. 2 Chron. xxxvi. 16. (2.) Merrily to make a jest; so *fools make a mock at sin*. Prov. xiv. 9. (3.) To deceive one with words. Judg. xvi. 10, 13. (4.) To ravish or abuse a woman. Gen. xxxix. 17. God *mocks at men's fear* when, without pity, he brings his fearful strokes of judgment upon them. Prov. i. 26. *God is not mocked*; he will not be deceived or jested with. If men live in sin, they shall certainly be for ever punished. Gal. vi. 7. Men *mock* God when in words or behaviour they jest at his being, his purposes, words, works, ordinances, ministers, or people. Job xiii. 9. Wine is a *mock*, and strong drink is *raging*; if drunk to excess, it deceives men and renders them dishonoured, unhappy, and outrageous. Prov. xx. 1.

MOCKERS are such as habitually scoff and jest at spiritual and divine things, and who beguile men with deceitful words. Isa. xxviii. 22. Jude 18.

MODERATE; to abate, to keep in due bounds. To *moderate threatening* is to restrain it within due bounds. Eph. vi. 9. *Our moderation should be known to all men, because the Lord is at hand*: we should exercise softness and tenderness towards all men; interpret their words and behaviour in the best sense; use inferiors with kindness and respect; and bear injuries because the Lord observes our conduct and will quickly judge us, and resent the injuries done us Phil. iv. 5.

MODEST; humble, chaste. *Modest apparel* is such as becomes an humble, sober, and modest person. 1 Tim. ii. 9.

MOISTURE; sap. Luke vii. 6. *My moisture is turned into the drought of summer*; my body is parched, and its natural moisture exhausted; my soul is bereaved of prosperity, gracious influence, and comfort, by the impressions and fears of thy fatherly wrath. Ps. xxxiii. 4.

**MOLE**; a small four-footed animal which ferrets in the earth, has its feet formed for digging; its eyes very small, and hence believed by the vulgar to be blind. It lives on roots, toads, and worms; but that the Hebrew *Tinshemeth* signifies a mole we dare not affirm, though the Jewish rabbins and the Chaldees paraphrases so interpret it. Bochart will have it a chameleon, Castalia a toad, and others a weasel. It is certain that it was legally unclean; the same word is translated a swan. Lev. xi. 11, 30. *To cast idols to the moles and to the bats* is to leave them to ignorant, hateful, and worldly men; or rather to throw them away with the utmost contempt. Isa. ii. 20.

**MOLECH, MO'LOCH, MIL'COM, MAL'CHAM**; the principal idol of the Ammonites. He had the face of an ox; his hands were stretched out as if ready to receive presents. He was hollow within, and there the fire was placed to heat the image that it might burn the offerings. There were seven different apartments for receiving the different oblations of meal, turtles, ewes, rams, calves, oxen, and children. It is said the unhappy parent who offered his child to Molech put him into the burning arms of the idol, where he expired in torture, while drums beat to drown his cries. Though some interpret this of causing children to pass between two fires in honour of this idol, it is pretty plain that the actual burning of them in sacrifice is intended. Ps. cvi. 37. Ezek. xvi. 20, and xxiii. 37, 39. The sacrificed child was burnt in order to obtain a blessing on the rest of the family. That Molech was derived from the Egyptians, and is the same with Rephan, Remphan, Chiun, or Serapis, and worshipped under the form of a bull, and with the Anamelech and Adramelech to which the inhabitants of Sepharvaim burnt their children, we believe; but whether he was the same with Saturn, to whom human sacrifices were offered, or with Mercury, or Mars, or Venus, or Mithra, or the sun, we shall not now determine. It is certain Molech was very early worshipped among the Ammonites; and perhaps it was the crown of Molech, not of the Ammonitish king, that David took at Rabbah, and which weighed a talent. 2 Sam. xii. 30. God very early prohibited the worship of Molech to his people. Lev. xviii. 21, and xx. 2-4. They, however, were often guilty of it: they carried the tabernacle of their Molech, in the worship of the golden calf, which was a kind of

representation of the Egyptian Serapis. Acts vii. 43. Solomon built a temple to Molech on the mount of Olives. 1 Kings xi. 7. Ahaz, Manasseh, and other Jews burnt their children in honour to this idol, particularly in TOPHET. 2 Kings xvi. 3, and xxi. 3, 4. Jer. xix. 5, 6.

**MOMENT**; a very short space of time in comparison of eternal duration. God hides himself from, is angry with, and afflicts his people *but for a moment*. Isa. liv. 7, 8. Ps. xxx. 5. 2 Cor. iv. 17. And the joy of hypocrites is but *for a moment*; it is quickly changed into eternal sorrow. Job xx. 5. A lying tongue is but *for a moment*, as truth will quickly be discovered to the liar's shame. Prov. xii. 19.

**MONEY**. The most ancient method of trade was by barter, exchanging one thing for another; in after-times the most precious metals were used as the price of merchandise. The gold and silver, however, were long weighed, not coined. Abraham weighed the four hundred shekels which he gave for his burying-place. Gen. xxiii. 15, 16. Joseph was sold for twenty shekels' weight of silver, and his brethren carried back to Egypt the same weight of money that had been returned in their sacks. Gen. xxxvii. 28, and xliii. 21. Jeremiah weighed the seventeen shekels of silver which he gave for his cousin's field. Jer. xxxii. 10. Shekels and talents by which money was estimated were weights, not coins. 2 Sam. xii. 30, and xiv. 26. We are not certain that there was any coined money in the world till about A. M. 3460, when Cræsus, king of Lydia, coined his Cræsi, and Darius, the Mede, his Daries or Darkmoons. Nor do we know that the Jews coined any till about four hundred years after, when Antiochus Sideceus gave Simon the Maccabee a privilege for that purpose. The Romans began to coin silver about A. M. 3735, and gold in A. M. 3797. The ancient Britons used rings or plates of iron for money. The Lacedæmonians used bars of iron. Anciently, and in straitened circumstances, leather, wood, pasteboard, &c. have been used for money. To this day the Chinese do not coin, but cut and weigh their gold and silver for trade; and in some nations they trade with shells and fruits instead of money. Christ's blessings are *without money and without price*; they are altogether free; neither price nor promise of price being required from us. Isa. lv. 1.

*The value and proportion of the Grecian Coins.*

Lepton or mite						s.	d.	q.
7	Chalcos	-	-	-	-	0	0	0 $\frac{3}{4}$
14	2 Dichalcos	-	-	-	-	0	0	0 $\frac{1}{2}$
28	4	2 Hemibobol	-	-	-	0	0	0 $\frac{1}{4}$
56	8	4	2 Obolos	-	-	0	1	1 $\frac{1}{8}$
112	16	8	4	2 Diobolon	-	0	2	2 $\frac{1}{2}$
224	32	16	8	4	2 Tetrobolon	0	5	0 $\frac{3}{4}$
336	48	24	12	6	3 1 $\frac{1}{2}$ Drachme	0	7	3
672	96	48	24	12	6 3 2 Didrachmon [Stater]	1	3	2
1344	192	96	48	24	12 6 4 2 Tetradrachmon	2	7	0
1655	240	120	60	30	15 7 $\frac{1}{2}$ 5 2 $\frac{1}{2}$ 1 $\frac{1}{4}$ Pentadrachm	3	2	3

Note 1.—Of these the Drachm, Didrachm, &c. were of silver; the rest, for the most part, of brass; the other parts, as Tridrachm, Tribolus, &c. were sometimes coined.

Note 2.—It is here supposed, with the generality of authors, that the Drachma and Denarius were equal, though there is reason to believe the Drachma was somewhat the heavier.

*The Grecian Gold Coin was,*

		£.	s.	d.
The golden Stater, weighing two Attic Drachms, or half the silver Stater, and exchanging usually for twenty-five Attic Drachms of silver, in our money		0	16	1 $\frac{1}{2}$
According to our proportion of gold to silver		1	0	9
There was likewise the Stater Cyzicenus, exchanging for twenty-eight Attic Drachms, or Stater Phillippicus, or Stater Alexandrinus, of the same value.		0	18	1
Stater Darius, according to Josephus, worth fifty Attic Drachms, or		1	12	3 $\frac{1}{2}$
Stater Cresius, of the same value.				

*The value and proportion of the Roman Coins.*

Teruncius						d	q.
						0	0.775
2	Sembella					0	1.55
4	2	Libella, As				0	3.1
10	5	2	Sestertius			1	3.75
20	10	5	2	Quinorius, Victoriatus		3	3.5
40	20	10	4	2	Denarius	7	3

*Note.*—Of these the Denarius, Victoriatus, Sestertius, and sometimes the As, were of silver; the rest of brass. There were sometimes also coined of brass the Triens, Sextans, Uncia, Sextula, and Dupondius. The Roman gold coin was the Aureus, which weighed generally double the Denarius.

		£.	s.	d.
The Aureus, according to the first proportion of coinage mentioned by Pliny, lib. xxx. cap. 3, was worth		1	4	3.75
According to the proportion that now obtains among us, worth		1	0	9
According to the decuple proportion mentioned by Livy and Julius Pollux, worth		0	12	11
According to the proportion mentioned by Tacitus, and which afterward obtained, whereby the Aureus exchanged for twenty-five Denarii, its value		0	16	1.75

**JEWISH MONEY REDUCED TO THE ENGLISH STANDARD.**

					<i>Silver Money.</i>				£.	s.	d.	g.
Gerah									0	0	1.59	
10	Bekah								0	1	1.687	
20	2	Shekel							0	2	3.375	
1200	120	50	Maneh, Mina Hebraica						5	14	0.75	
60000	6000	3000	60	Talent					342	3	9	

*Gold Money.*

Solidus Aureus, or Sextula, worth	0	12	0.5
A shekel of gold, worth	1	16	6
A talent of gold, worth	5475	0	0

**MONEY-CHANGERS** were such as at a certain rate of profit gave less pieces of money for greater, or greater for less, to accommodate such as came to the solemn feasts or other worship at Jerusalem. Jesus twice drove these from the stations which they had taken in the courts of the temple. John ii. 14, 15. Matt. xxi. 12.

**MONSTERS**; huge and unshapely animals, such as whales, &c. Lam. iv. 3.

**MONTH.** See **YEAR**.

**MONUMENTS.** Those in which idolaters lodged were either tombs, idol-temples, desert places, or anywhere with idols, or their supposed resident devils, by sleeping in which they expected fellowship with their false gods, in dreams, visions, or the like. Isa. lxx. 4.

**MOON**; a secondary planet, always attendant on our earth. Many astronomers represent her face as if diversified with hills, valleys, continents, and seas; but we doubt of this, and if she has so much as an atmosphere to produce clouds, rain, snow, or other like meteors. The diameter of the moon is reckoned 2175 miles; her surface 14,000,000 square miles; and her distance from the earth 240,000 miles. She performs her revolution from a fixed star to the same again in twenty-seven days seven hours and forty minutes; but as the sun is still advancing in the ecliptic circle, the time from one conjunction with the sun to another is twenty-nine days, twelve hours, forty-four minutes, and three seconds. She moves about her own axis in the same time she moves about the earth, and hence shows always the same face to us. The moon is of herself a dark body, but reflects the light of the sun to us; and perhaps our earth reflects as much light, if not more, towards the moon. When, at her change, she comes directly between us and the sun, the sun is eclipsed to us. When, at her full, the earth is directly between her and the sun, she is eclipsed to us. The moon was formed to give light in, and rule the night, and to distinguish times and seasons. Gen. i. 14. She has a mighty influence on the ebbing and flowing of the sea, and was the great marker of the time of the Jewish **FEASTS**. The heathens have generally wor-

shipped the moon under the names of Queen of Heaven, Venus, Urania, Succothbenoth, Ashtorath, Diana, Hecate, or perhaps Meni, &c. Job xxxi. 26, 27. Deut. iv. 19, and xvii. 3. The church is likened to the *moon*; How comely, useful, and illuminating to the world in the dark night of time! how only illuminated by Jesus the Sun of righteousness shining on her! and how changing her militant state and condition! Sol. Song vi. 10. The world and ceremonial dispensation are likened to the *moon*; both are very unsettled and changeable; and the time of the ceremonies was regulated by the moon. Rev. xii. 1. Outward prosperity and subjective grace are likened to a *moon*; they borrow all their glory and usefulness from Jesus the Sun of righteousness. Isa. lx. 20.

**MORDECAI**, the son of Jair, the grandson of Kish, and descendant of the family of Saul, was carried to Babylon along with Jehoiachin king of Judah, when he was very young. If he was one of the chiefs who conducted the Jews from Babylon to Judea, he must have returned to Shusan in Persia. When Esther his cousin, whom he had trained up, was married to Ahasuerus, Mordecai waited about the palace-gate, that he might have information concerning her from time to time. Here having got information of Bigthan and Terish's intention to murder the king, he informed Esther of it, and the traitors were hanged; and it was recorded in the annals of the kingdom, that Mordecai had given the information against them. When Haman was made prime minister of Persia, all the servants were ordered to bow the knee to him as he passed by us. Mordecai, conceiving this an approach towards divine honour, or reckoning it sinful to revere an Amalekite, declined compliance. Scorning to punish Mordecai alone, Haman procured a royal edict for a universal massacre of the Jewish nation. Informed of this, Mordecai communicated the same to Esther, and earnestly begged her to interpose with the king for the life of her people. At her desire, Mordecai caused all the Jews in Shushan to fast three days for success from God, to her attempt. Neh. vii. 7. Esth. ii. 5, to chap.

iv. Meanwhile Providence directed to be read to Ahasuerus, one night as he could not sleep, that part of the royal annals which mentioned Mordecai's discovery of the treacherous eunuchs. Ahasuerus, finding that he had received no reward, asked Haman, who was just come to obtain the king's permission to hang Mordecai on his lofty gallows, what should be done to honour the king's great favourite? As Haman imagined it could be none other than himself, he proposed the highest honours he could think of. According to the tenor of his own proposal, he was ordered to array Mordecai in the king's ordinary robes, set him on the king's own horse, and lead the horse, with Mordecai on it, through all the city of Shushan, and proclaim before him, "Thus shall it be done to the man whom the king delighteth to honour!" No way inflated with these extraordinary honours, Mordecai returned to the king's gate; but Haman being hanged that very day, he was advanced to his office. After he and Esther had by letters to the various provinces stopped the massacre of their nation, he for some time continued to discharge his high trust with great fidelity and usefulness. Esth. vi-x.

MORI'AH, a hill on the north-east part of Jerusalem, and which is sometimes reckoned as a part of Zion. Here, it is supposed, Isaac was intentionally offered; and here Araunah had his thrashing-floor; and hereon the temple was built. 2 Chron. iii. 1. The whole place where Jerusalem stood was anciently called the land of Moriah, Gen. xxii. 2; but the plain of MōREH lay further north, between Gerizim and Ebal, Gen. xii. 6. Deut. xi. 29, 30; and the hill of MōREH was perhaps a top of Gilboa. Judg. vii. 1.

MORNING; (1.) That part of the day before or about the rising of the sun. Mark xvi. 2. (2.) The light, which by its spread forms the morning. Joel ii. 2. The morning is represented as having *eyelids* to represent the first appearance of the rising light in the reddish sky, Job xli. 18; as having *wings*, to denote the quick spread of light, Ps. cxxxix. 9; and as having a *womb* from which the dew is produced. Ps. cx. 3. *Every morning* is daily, often. Ps. lxxiii. 14. *In the morning* is early, seasonably, earnestly, suddenly. Ps. v. 3, and xxx. 5. To execute judgment *in the morning* is to do it readily, and as seasonably and speedily as possible. Jer. xxi. 12. Ps. ci. 8. To eat *in the morning* denotes unseasonable and intemperate eating and drinking, luxury. Eccl. x. 16. Jer. v. 8. The church is likened to the *morning*. In the patriarchal age, her light was but small, but gradually increased. After the night of ceremonies, how glorious a morning of gospel light! In the patriarchal age her light is but partial, and growing to the noontide blaze of glory; and how delightful her appearance! what a blessed presage of future happiness! Sol. Song vi. 10. A state of grace is called a *morning*. It comes after a sad night of sin and misery; and how happily one is awakened, enlightened, and refreshed by the gradual increase of its spiritual discovery and application of heart-warming love, till it issues in the high day of eternal happiness! Isa. viii. 20. A season of prosperity, or gospel opportunity, is called a *morning*; it comes after a night of distress or dark ignorance; and how delightful and refreshing! Isa. xxi. 12. The general resurrection is called a *morning*; after a night of darkness and death-like sleep, how shall men be awakened by the last trumpet, enlightened by the glory of, and manifold discoveries made by, the Son of man! and into what an everlasting day it ushers the saints! Ps. xlix. 14. Fearful judgments are likened to the *morning*; they overtake transgressors in their spiritual sleep and carnal security, often suddenly, and always seasonably, when their sins richly deserve them. Ezek. vii. 7. 10. To-morrow, next day, or in a short time. Luke xlii. 32, 33.

MORSEL; a small piece of bread. Ps. cxlvii. 17. (2.) A meal of meat. Heb. xii. 16. *Better is a dry morsel with quietness, than a house full of sacrifices with strife.* Better is the meanest fare in a state of peace with God, in the enjoyment of peace of conscience and of true peace with men, than the most abundant and delicate provision without it. Prov. xvii. 1.

MORTAR; a hollow vessel for braying things in with a pestle. The Hebrews ground the manna in mortars, to prepare it for being baked into bread. Num. xi. 8. To bray a fool with a pestle in a mortar is to punish him severely for his folly. Prov. xxvii. 22.

MORTAR; a well-known composition used to fasten stones in buildings. It was anciently made by the

treading of the feet of men or beasts; so the Ninevites are bid to go into the clay and tread the mortar; that is, to prepare materials for repairing the breaches of their walls. Nah. iii. 14. To come upon princes as upon mortar is easily to subdue, enslave, and oppress them. Isa. xli. 25. Flattering and false doctrines and predictions are likened to daubing with untempered mortar; however they may for awhile seem to strengthen, yet in the end they but ruin those nations, churches, and persons which receive them. One built a wall, and another daubed it with untempered mortar: one false prophet said, Jerusalem would stand the Chaldean siege, and another to no purpose falsely confirmed his word. So one legal preacher encourages his hearers to hope for acceptance with God through their own righteousness, and another confirms them therein, till they are eternally ruined. Ezek. xlii. 10, 11.

MORTGAGE. To mortgage land is to consign it over to a creditor to be his property, if it be not redeemed by the payment of the debt within a limited time. Neh. v. 3.

MORTIFY; to put to death. To mortify the deeds of the body and our members which are on the earth, by the Spirit, and through the word of God, to apply the blood and influence of Jesus Christ, for the weakening and destroying of our sinful corruptions. Rom. viii. 13. Col. iii. 5.

MOSES, the brother of AARON and MIRIAM, and younger than either, was born A. M. 2433. Before his birth, Pharaoh, king of Egypt, had issued forth orders to murder every male infant of the Hebrews. His parents, however, perceiving something about him which they regarded as a presage of his future greatness, hid him three months. When they could hide him no longer, his mother Jochebed made an ark of bulrushes, and having pitched it that it might be waterproof, she put Moses therein, and laid it near the banks of the Nile, where the princes and other noble Egyptians used to walk. He had not lain long in this condition when Pharaoh's daughter Thermutis, coming to wash herself or some of her linen, observed the ark, and caused one of her maids to fetch it; and, opening it, found the child. Struck with the beauty and weeping of the babe, she, knowing it to be one of the Hebrew children, resolved to bring it up for herself as a child of her own. Miriam, the sister of Moses, then about ten or twelve years of age, who waited hard by, asked leave to find a nurse; being allowed to do so, she called Jochebed, his mother. Pharaoh's daughter named him Mosheh, because she drew him out of the water. She took care to have him instructed in all the sciences then known in Egypt. In his earliest years, Jochebed and Amram no doubt took care to instruct him in the Hebrew language, and in the principles of the true religion, and in the knowledge of the promises that God had made concerning Israel. Affected with these, and endowed with the grace of God, he, when grown up, refused to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with the people of God than enjoy the short-lived pleasures of sin. Trusting in the invisible God, and encouraged by the hopes of an everlasting reward, he feared not the wrath of the Egyptian king, nor whatever ridicule, threatening, or persecution he had to endure. It is scarcely to our purpose to relate the perhaps fabulous story of his successful expedition against the Ethiopians, who about this time emigrated from Arabia to Abyssinia, southward of Egypt, at the head of the Egyptian forces. It is certain that being forty years of age, and divinely instructed that he was to be the deliverer of Israel, he went to visit his brethren at their hard labour. Observing an Egyptian cruelly abuse a Hebrew and attempt to murder him, he hastened to them, assisted the Hebrew, killed the Egyptian, and hid his body in the sand. Next day he observed two Hebrews at variance, and begged the aggressor not to hurt his brother. The fellow saucily replied, Who made thee a ruler or judge over us? wilt thou kill me as thou didst the Egyptian yesterday? Finding that his killing of the Egyptian was known, he fled into the country of Midian, near the Red Sea. Sitting down by a well, the seven daughters of Jethro came up to it with their flocks; they had scarcely filled the troughs with the water which they drew, when some barbarous fellows came up and attempted to take the water for their flocks. Moses assisted the damsels and drove away the injurious shepherds. When Jethro heard of his

kindness to his daughters, he ordered him to be called in and take refreshment. Moses hired himself to feed Jethro's flock, and received his daughter Zipporah in marriage, by whom he had two sons. The first he called *Gershom*, to denote his being a *stranger* in that place; the other he called *Eliezer*, to denote that his God was his help. Exod. ii. Acts vii. 20-29. Heb. xi. 24-26. About the beginning of A. M. 2513, the king of Egypt, by whose daughter or sister Moses had been educated, was dead; but the bondage of the Hebrews still continued under their new tyrant. As Moses one day led his flocks near to the north or west side of Sinai, the Lord appeared to him in a bush burning, but not consumed. Moses, astonished, went near to see the miracle. The Lord spake to him out of the bush, and bade him put off his shoes before he came any nearer, as the spot was saved by the presence of God. He then declared himself to be the God of Abraham, Isaac, and Jacob; and that from regard to his promise, and to the groans of his oppressed people, he now intended to deliver them, and bring them into Canaan, by Moses as the instrument. Moses began to excuse himself, as the Hebrews would not believe that he had a mission. God promised him his presence, and bade him tell the Hebrews that the great I AM, who is being itself, and gives being to his creatures and fulfils every promise, had sent him to inform them of their approaching deliverance; and assured him that they then would believe him. He ordered him to go to Pharaoh, and in the name of Jehovah to require him to let the Hebrews go three days' journey into the Arabian desert to offer a solemn sacrifice to the Lord. Meanwhile, he told him that Pharaoh would not grant this request till he and his country should be almost ruined by fearful plagues. Moses still excusing himself, God encouraged him by a fourfold sign: his rod was turned into a serpent to signify what plagues it would bring on the Egyptians. It was returned to a rod, to mark how useful it would prove for the support of the Hebrews. To mark how easily God would weaken the power of the Egyptians and strengthen the Israelites, Moses' hand being put into his bosom became leprous, white as snow; and again returned into his bosom, became sound as the other. These miracles he was ordered to repeat before the Hebrews, for the confirmation of his mission; and if necessary, to add the taking of water out of the river, and it should become blood. Moses then urged that he had not a ready utterance of speech, and begged to be excused; and urged the Lord would send some more proper person. Offended with his unbelief, God told him that he could qualify him with speech; and that Aaron, who was just coming to meet him, should be his assistant and spokesman. Moses, being at last persuaded, went and obtained leave of his father-in-law to go and visit his brethren in Egypt. He took his wife and children along with him. As they were in an inn by the way, an angel threatened to slay Moses, it is supposed on account of his neglect to circumcise his child or children. To prevent his death, Zipporah took a sharp stone and having cut off her child's foreskin, cast or laid it at the feet, either of her husband or of the child, and said, that now she had preserved his life by bloodshed, and he or his son was now her bloody bridegroom. Zipporah and her children returned to her father; but Moses pursued his course into Egypt, and was met by Aaron his brother. They told the Hebrews what God had said, and showed them the signs; the people believed and were filled with joyful expectation of deliverance. Exod. iii. and iv.

Moses and Aaron went to Pharaoh, and in the name of the God of the Hebrews, demanded his permission for that people to go three days' journey into the Arabian desert, to serve their God. He replied that he neither knew nor would pay the least regard to the Hebrew God, nor would he suffer them to stir a foot out of his dominions. He increased their misery by requiring them to provide straw for themselves, and yet to furnish the daily tale of their bricks. He thought hard labour would put religion out of their heads. Beaten by the Egyptian task-masters for not fulfilling what was impossible for them, the Hebrews complained to Pharaoh; but he gave them no hopes of relief, and told them that their idleness had filled their heads with whims of religion. The Hebrews bitterly reflected on Moses and Aaron as the cause of this additional misery. Moses cried to the Lord, and was

answered that Pharaoh would not let them go till terrible plagues on his land should force him to it. God assured him that he was Jehovah, a promise-performing God, and would speedily deliver the Hebrews, and bring them to Canaan. Moses told this to the Hebrews; but their grievous servitude made them disregard what he said. Moses and Aaron again demanded Pharaoh's permission for the people to go into the desert. To verify their commission, Aaron flung down his rod, and it became a serpent. The magicians of Egypt were brought to confront this miracle; they cast down their rods and they became serpents, at least in appearance; but whether Satan privately removed their rods, and put serpents in their places, or whether he himself acted upon the rods, or only deceived the eyes of the spectators, it is certain that Aaron's rod swallowed up theirs, as a mark of superior authority and influence. Soon after this, the Lord by Moses smote the Egyptians with ten plagues within the space of less than a month. About the 15th day of Adar, the waters of the Nile, where so many Hebrew children had been drowned, were turned into blood, and so continued for seven days. About the 25th day the river produced immense swarms of frogs, which spread through the country, and filling the houses, and covering the land, were a terrible nuisance. These two plagues the magicians imitated, but could imitate no more. The plague of lice happened about the 27th; and that of flies on the 29th of Adar. On the second day of Abib, there happened a grievous murrain among the cattle; on the third and fourth, the plague of boils; on the fifth, the plague of hail, thunder, and lightning; on the eighth, that of locusts and grasshoppers; on the tenth, eleventh, and twelfth, that of the darkness; on the fourteenth, the death of their first-born. None of these plagues afflicted the Hebrews. While some of these plagues continued, Pharaoh seemed willing to let the Hebrews go; but whenever they were removed, he was as obstinate as ever, or refused to let their flocks go with them, and of these Moses refused to leave so much as one; but when the first-born were slain, Pharaoh's servants urged him to give the Hebrews their dismissal. By the sprinkling of the blood of the passover lambs on the door-posts and upper lintels, they had their families protected from the destroying angel. Exod. v-xii. Deut. iv. 34, and xi. 3. Heb. xi. 23-29.

The Hebrews, having taken their departure from Egypt in great haste, and having carried along with them a good part of the wealth of the Egyptians, took their journey to the south-east. Pharaoh and his people repented of letting them go; and with a mighty army pursued them, and almost overtook them on the west of the Red Sea. The Hebrews murmured against Moses for bringing them out of Egypt. Moses prayed to the Lord for deliverance. By God's direction, he stretched his rod over the Red Sea, and it (where perhaps about eighteen miles broad) parted asunder, and gave the Hebrews an easy passage. By taking off the wheels of their chariots, and darkening their way, the Lord retarded the march of the Egyptians; and when the Hebrews were all over, and the Egyptians all in the channel, Moses, at God's direction, stretched his rod to the sea, and it, moved by a strong wind, suddenly returned and drowned the whole of them. On the east side of the sea, Moses and the men, and Miriam and the women of Israel, sung a song of praise for their miraculous deliverance. Directing their course to the south-east, the Hebrews were three days without water; and when they found some in Marah, it was so bitter they could not drink it: they murmured against Moses, saying he had brought them into the wilderness to kill them with thirst. Moses cried to God for their relief; and God showed him a tree (perhaps the bitter arduine), and he cast it into the waters, and they became sweet. Marching thence they came to Elim, where were twelve fountains of excellent water, and seventy palm-trees. On the fifteenth day of the second month, which was the thirty-first from their departure, they came to the wilderness of Sin; their food was quite spent, and now they murmured again, saying that Moses had brought them into the wilderness to kill them with hunger. Moses cried to the Lord. That very night a multitude of quails fell about their tents; and next morning the manna, which continued with them forty years, began to fall. When they came to Rephidim, Moses by

God's direction, smote a rock with his rod, and thence came water, whose streams seem to have followed them about thirty-nine years. Here, chiefly by Moses' intercession, and by his holding up the rod of God in his hand, the Amalekites were defeated; and to commemorate the victory, Moses reared up an altar, and called it *Jehovah-nissi*, that is, *the Lord is my banner*. While they tarried here Jethro brought Moses his wife and children; and to ease him of his great burden in judging the people, advised him to appoint heads of thousands, hundreds, and fifties, and tens; and let these judge all the lesser causes. This measure being approved by God was immediately put in execution. Exod. xiii-xviii. Deut. xi. 4. Josh. xxiv. 5-7. Neh. ix. 9-15. Ps. lxxviii. 11-29, cv. 26-43, cvi. 7-14, cxxxv. 8, 9, and cxxxvi. 11-15.

On the first day of the third sacred month, the Hebrews came to Sinai. On this mount God had told Moses the Hebrews would serve him. When Moses first ascended the mount, God told him his intention to enter into a covenant with the people. When Moses rehearsed this to the people, they professed their readiness to do whatsoever the Lord should command them. When Moses returned to the mount, and represented their ready compliance with the divine will, God ordered him down to direct the people to sanctify themselves, and wash their clothes, as, on the third day, God would descend on the mountain, and enter into covenant with them. After they had purified themselves, flames from the top of the mount, and terrible claps of thunder, made all the congregation, Moses not excepted, to tremble and quake; and all the country about shook, and was illuminated. Boundaries were fixed around the mount, that neither man nor beast might touch it; and all were commanded not to gaze as if curious to behold any corporeal similitude of God amid the fire. With an audible voice, that all Israel might hear, God proclaimed the covenant relation between him and them, and the ten summary precepts of the moral law, in a manner adapted to every particular person. The terrible thunders so frightened the Hebrew assembly, that they begged the Lord would speak his mind only to Moses, and Moses declare it to them. Moses returned to the mount, and there received a variety of political and ceremonial laws. Descending, he erected twelve pillars for the twelve tribes, and offered, by the hands of some young men, burnt-offerings and peace-offerings on an altar erected of rough stones. The half of the blood he sprinkled on the altar; with the other half he sprinkled the book in which he had written the laws he had received, and the people. After which, he, and Aaron and his sons, and seventy of the elders of Israel, went a little way up the mount, and feasted before the symbols of the presence of God. Thus was the covenant solemnly ratified. Exod. xix-xxiv. Deut. iv. v.

Leaving Aaron and Hur and the seventy elders to govern the people, Moses took Joshua along with him, at least part of his way, and went up to the mount, where they continued without any food for the space of forty days. God then gave Moses directions concerning the formation of the ark, altars, vails, curtains, candlesticks, and other things pertaining to the tabernacle; and concerning the priests' garments, and their consecration, and concerning burnt-offerings, incense, and perfume, and concerning the Sabbath; and ordered Bezaleel and Aholiab to frame the work of the tabernacle. After giving to him the two tables of stone, probably of marble, on which the ten commandments had been divinely inscribed, he bade him go down hastily, as the Hebrews had already broken their engagements, and were worshipping a golden calf. He offered to make Moses' family a great nation, if he would but forbear interceding for his guilty brethren. Moses fell on his face before the Lord and begged he would not destroy them, as they were his covenant people. When he came down from the mount and observed their idolatry, his holy zeal was so excited, that he threw down the tables of the law, and broke them to pieces before them, as a token of their breaking God's covenant, and exposing themselves to be broken in his wrath. He took their idol-calf and reduced it to powder, and caused the idolaters to drink the water, with the dust mixed with it, as a token that their guilt should be punished. After sharply rebuking Aaron his brother for his part in their sin, he placed himself at the door of a tent which he erected without the camp, and

bade all that detested this idolatry to come to him. Three thousand Levites quickly joined him. These he ordered to go through the camp and slay every man his friend or near kinsman who had been active in the idolatry. After representing to the people the greatness of their sin, he returned to the mount, and fasted and prayed for the space of forty days. He begged that if God would not forgive the Hebrews' sin, he himself might be blotted out of the book of providential preservation, and not live to see them ruined, or have the honour of his family established on their ruin. God replied, he would only cut off from life in that quarrel such as had offended; that though they could not expect himself to go with them, he would send his angel to guide them in the way. The Hebrews were extremely afflicted to hear of God's refusal to go with them; but Moses continued his intercession till God promised his presence; promised, and gave him a signal manifestation of his mercy, goodness, and equity. Hereon Moses begged that God would glorify the exceeding riches of his grace, in going up with them, who were a most rebellious and stiff-necked people. After hewing two new tables of stone, Moses returned again to the mount; and, continuing there forty days, came down with the moral law divinely inscribed on the tables. His face shone with the reflection of the divine glory. When he knew this, he covered his face with a veil, that the Hebrews might converse with him. Exod. xxv-xxxiv. Deut. ix. and x. The tabernacle was now to be reared by voluntary contribution. The people brought materials till Moses restrained them. Every male paid half a shekel as the ransom-money of his soul. After six months' work the tabernacle was finished, every thing being exactly according to the direction of God by Moses. After divine directions issued therefrom concerning the various offerings, Aaron and his sons were consecrated to the service of it, and then a number of other ceremonial laws were by God uttered therefrom. See LEVITICUS. An account of the Hebrews was then taken, and all were directed in their station and march, and their princes offered the oblations for the dedication of the tabernacle. After this, the Levites were consecrated, and a second passover was kept. Now Hobab, the brother-in-law of Moses, who had perhaps tarried about ten months, intended to have returned home; but Moses begged he would go along with them, and receive his share of the blessings that awaited them. Exod. xxxv-xi. Lev. i-xxvii. Num. i-x.

Scarcely had the Hebrews departed from Sinai, when they (chiefly the mixed multitude) fell a murmuring at the manna, and lusted for flesh. A burning pestilence began in the outside of the camp, which made the spot receive the name of Taberah, or *burning*. It was stayed at Moses' prayer; but the murmuring was not. Moses himself became peevish, and doubted how God could give them a month's flesh, as he had engaged; and complained that he could not govern so unruly a mob; and that it was unreasonable to require him to do it, as he was not their common parent. To ease him, God ordered seventy or seventy-two elders to be his assistants; and by the effusion of a prophetic spirit on them, they were selected and qualified for the work. Soon after, quails were brought in such plenty that the Hebrews ate of them a whole month, till the flesh, cursed of God to them, came out at their nostrils, and occasioned a pestilence which killed off many of them; and the place was called Kibroth-hattaavah, the *graves of lust*. At Hazeroth, Aaron and Miriam quarrelled with Moses, as if he now managed matters by the advice of Zipporah his wife, and had not consulted them in the affair of the elders. Miriam was smitten with a leprosy to punish her insolence; but at Moses' request the Lord healed it after a few days. When they came to Kadesh-barnea, on the south border of Canaan, Moses, excited by the people and permitted of God, sent twelve spies to view the land of Canaan. After they had spent forty days in this search, and had gone to the northern borders thereof, they returned, and two of them, perhaps Caleb and Joshua, brought a large bunch of grapes, carried on a rod between them, to show the fertility of the land. All the spies acknowledged the land to be fertile; but ten of them maintained that it was unwholesome; and that the cities and people were so strong that they could not hope to conquer it. Caleb and Joshua with great concern remonstrated, that the land was exceed-

ngly good; and that, with God's assistance, they could as easily conquer the inhabitants as a man eats his food. The congregation, crediting the ten, were on the point of stoning the last two, and urged to be directly led back into Egypt. Provoked with their outrageous contempt of his promised land, God would have destroyed them on the spot, had not Moses interceded for them; but he declared that none of them able to bear arms, except Caleb and Joshua, should ever enter it; but they should wander in the wilderness for forty years, till all the rest were consumed by death, and that their children should enter in. To confirm his threatening, the ten spies who occasioned this uproar were struck dead on the spot. Contrary to God's declaration and Moses' prohibition, the congregation now became bent on invading Canaan, and immediately attempted it; but the Amalekites and Canaanites easily drove them back, with considerable loss. The Hebrews continued long at Kadesh-barnea; but whether the affair of Korah, and of Aaron's budding-rod, and his making atonement for the congregation at Moses' orders, or the giving of the laws relative to meat-offerings, breach of Sabbath, Levites' portion, and red heifer happened here cannot be determined. Num. xii-xix.

After the Hebrews had long encamped at Kadesh, they, at God's direction; moved southward by seventeen different marches, many of which might be circuitous, to Ezion-geber, on the eastern gulf of the Red Sea. They then returned to Kadesh-barnea by much the same route. Here, after the death of Miriam, their water failed; the people murmured, and God bade Moses speak to a rock in that place. Neither Moses nor Aaron discovered proper confidence in God; and Moses, with an angry address to the Hebrews, struck the rock, instead of speaking to it. For this offence both of them were excluded from the promised land. The Hebrews were not yet allowed to enter Canaan, but were ordered to take a long circuit to the eastward. From Kadesh, Moses sent to the king of Edom, and begged a free passage through his territories, which was at first refused, but it was afterward granted. Soon after Aaron's death in mount Hor, the Hebrews were harassed by Arad king of Hormah, but they quickly prevailed against him. Fiery serpents too bit them for despising the manna; but they were miraculously healed by looking at a brazen serpent lifted up on a pole. God did not permit Moses to attack the Moabites or Ammonites; but when they came to the borders of the eastern Canaanites, governed by Sihon and Og, these kings came against the Israelites in battle; but their troops were routed, and themselves slain, and their country seized. After winding to the west for some time, the Hebrews encamped in Shittim, on the east of Jordan. Here Balaam in vain attempted to curse them; and here the Midianitish women having seduced many of them to whoredom and idolatry, Moses ordered a thousand of the idolaters to be put to death, and a plague cut off 23,000 more. Moses then numbered the people, and found that none of those capable of war when they came out of Egypt, except Caleb and Joshua, were alive. Hero too Moses received some new laws concerning offerings, feasts, vows, and the marriage of daughters who were heirs to their father, and cities of refuge. He punished the Midianites with almost utter extinction; divided the territories he had taken from the Amorites to the tribes of Reuben and Gad, and part of Manasseh, on condition they should go over Jordan, and assist their brethren to conquer the rest of Canaan; and he appointed three of their cities for cities of refuge. God pointed out to him the borders of Canaan westward of Jordan, and directed that Eleazar the high-priest, and Joshua, who had already been marked out for his successor, and ten princes belonging to the tribes concerned, should divide it according to the proportion of the tribes and their families. Num. xx-xxvii.

The eleventh month of the fortieth year of the Hebrews' travels was now begun. Moses finding that no intercession with God could procure for him an entrance into the promised land, and knowing that his end drew near, rehearsed to the Hebrews a summary of what God had done for them, and a number of the laws he had given them, with some additional ones, and caused them to renew their solemn covenant with God. He also set before them the manifold blessings which would attend their obedience, and the curses that would

follow on their disobedience. He left a written copy of his law, to be placed at the side of the ark; and ordered the reading of it to the people at their public meetings, especially on the year of release. After giving Joshua a solemn charge with respect to his behaviour, he composed an elegant hymn, that represented the excellence of God, their duty to him, and their danger if they apostatized from it. He then blessed the tribes of Israel; that of Simeon (perhaps because it was the most guilty in the Midianitish whoredom and idolatry) only excepted; and concluded with a lofty commendation of God, as the source of true happiness. This finished, he went up to the top of Pisgah, where God strengthened his sight to take a clear view of the whole of the western Canaan. His natural strength was nowise abated, but, perhaps in a trance of wonder at the goodness of God, he breathed out his last. To intimate the future burial of his ceremonial law, and to hinder the Hebrews from idolizing his relics, the Lord buried him in the valley over-against Bethpeor; but his grave could never be found. Satan, it seems, thought to have discovered his body; but Michael the archangel prevented it, and solemnly commanded Satan to give up his attempt. Moses and Elias appeared to our Saviour on the holy mount: and if Moses then resumed his natural body, we can hardly forbear thinking he must now wear it as glorified in heaven. Deut. i-xxiv. Matt. xvii. 1-6. Besides the five books ascribed to him, Moses also wrote the 90th Psalm. It has been pretended that these five books were not written by him; but as the Holy Ghost always ascribes them to him, and sometimes calls them by his name, the pretence is absurd. Josh. viii. 34. 1 Kings ii. 3. 2 Chron. xxiii. 18, xxv. 4, xxxiv. 14, and Luke xvi. 29. The Jews have unanimously ascribed them to him, and so have several of the heathen. In the character of Moses, every thing is opposite to that of an impostor. his narratives are faithful and disinterested; his style is everywhere the reverse of flattery; his miracles were wrought before multitudes, and in things in which they could not be deceived. Notwithstanding his loading them with ceremonies, and representing them in a shameful light, the Jews extol him to this day. The Mahometans regard him as next to Jesus and Mahomet. Numbers of the ancient heathen spread his renown; and much of what they ascribe to their god Bacchus is perhaps but the history of Moses blended with fable.

Was not Moses a distinguished type of our Saviour? What a proper, nay, divine child was he! But how early and often exposed to danger! To what exile, reproach, contradiction of sinners, and murder was he exposed! But how divinely supported in his numerous trials! How amiable his qualities, his contempt of the pleasures, honour, and wealth of this world! his compassion towards his hard-hearted brethren! his amazing meekness! his signal fidelity, boldness, prudence, and zeal! How solemn and special his call to his work; and by what multitudes of miracles in favour of his people, and by what ruin of the Jewish, Antichristian, and other enemies, is it confirmed! How extensive his office! What a mighty deliverer, who frees us from worse than Egyptian bondage, the tyranny of sin, Satan, the world, and of heathenism and popery! What a marvellous provider of spiritual food, hidden manna, and living water, and enduring robes of righteousness for his people! What a glorious leader, who opens a safe passage through every difficulty; and by power and intercession subdues every enemy, and brings his people not merely to the border, but to the enjoyment of their promised rest! Nor can murmuring, unbelief, or other base usages make him leave them or forsake them. What a renowned Mediator between God and men, with whom God entered into covenant, and who confirms the new covenant by the shedding and sprinkling of his blood! He had his Father's law written on the tables of his heart, fulfilled it as a covenant for us, and gives it to us as a rule. He not only fasted and prayed, but died for a rebellious and stiff-necked race, and is our infallible security against our ever experiencing the breach of God's promise, and for our everlasting enjoyment of his presence. What an illuminated and incomparable Prophet, who knows the whole mind of God, and can teach us to profit! He is the brightness of his Father's glory; but we behold his countenance as veiled in human nature, and so we can have familiar intercourse with him. What a glorious Priest,

who sheds and sprinkles his blood on the altar, to satisfy his Father; on the book of the law, fulfilling it; and on the people, purging their consciences from dead works to serve the living God; and who sends all the ministers of the church, and consecrates all the saints, those spiritual priests, to the service of God! He is king in Jeshurun, among his *upright* ones, his true Israel, and settles the whole frame and every ordinance of his church, and has the whole government thereof committed to him. His death was voluntary, his grave was divinely assigned him; but in it he saw no corruption; and with him was buried the law of Moses, and the sins of his people.

**MOTE.** Small sins are likened to *notes in the eye*: they are very troublesome to an awakened and tender conscience, and greatly mar our comfortable looking on God as our sun and shield. Matt. vii. 3.

**MOTH**; a kind of insect which insensibly consumes that in which it takes up its lodging. Some moths lodge in and eat clothes; others lodge in and eat flowers and leaves; and it is said, perhaps without ground, that some nestle in and eat the very substance of walls. Some moths wrap themselves up in a kind of silk which they spin out of their own bowels. Secret curses or judgments, that insensibly consume men's characters or estate, are likened to a *moth*. Isa. i. 9, and li. 1. God likens himself to a *moth and rottenness*, because by his judgments he gradually and insensibly weakened the Jews, and rendered them contemptible. Hos. v. 12. The wicked man buildeth his house as a *moth*; he builds it by covetousness and an anxious care; imagines his lot agreeable, but how easily do the judgments of God burn or shake him out of it! Job xxvii. 18. Man's beauty, glory, and wealth waste like a *moth*; they are secretly and insensibly, but quickly consumed. Ps. xxxix. 11.

**MOTHER.** See FATHER.

**MOVE**; (1.) To stir out of a place. 2 Kings xxi. 8. (2.) To stir up, provoke. Deut. xxxii. 21. (3.) To persuade. Josh. xv. 18. (4.) To stir up and strengthen. Judg. xlii. 26. (5.) To assist in bearing, or to practise. Matt. xxiii. 4. (6.) To tremble, shake out of its place. Ps. xviii. 7. (7.) To raise up, move to and fro. Job xl. 17. (8.) To terrify and discourage from doing any thing. Acts xx. 24. (9.) To be all in a stir. Matt. xxi. 10. Acts xxi. 30. (10.) To be exceedingly affected with wonder and pity. Ruth i. 19. The Holy Spirit *moved* or *sat brooding* on the waters, when his creative influence prepared the waters for producing fishes and fowls, and the earthy particles mixed therewith to produce herbs, grass, and trees. Gen. i. 2. The *moving of my lips* should assuage my grief; a free bawling of my case should give me ease. Job xvi. 5. The ways of a harlot are *moveable*; she goes from place to place, that her character may not be known; she uses a thousand different arts to entice men to whoredom, and is quite inconstant in her temper and pretended affection. Prov. v. 6. The *motions of sin in our members* are the inward activity of it, stirring us up to actual sin; and they are *by the law*, as its curse binds us under the power of sin, as our punishment; and the corruption of our nature is irritated and stirred up occasionally by the precepts and threatenings of the law. Rom. vii. 5.

**MOUNT**; (1.) To grow great. Job xx. 6. (2.) To go upward. Isa. xv. 5. The saints *mount up* when they are exercised in holy and heavenly desires, thoughts, meditations, hopes, conversation. Isa. x. 31. The Jews *mounted up, went into dust, or walked proudly*, as the lifting up of smoke; i. e. however proud they were, they should quickly be scattered, and fall into ruin. Isa. lx. 18.

**MOUNT, MOUNTAIN, HILL.** That there were mountains before the flood is manifest; for the waters are said to have covered the *highest mountains*. Gen. vii. 20. It is probable, however, that the flood made great alterations in the existence or form of mountains. Some have since been cast up by earthquakes; and some are mere heaps of sand collected by the wind. Mountains are very useful, as they produce minerals and herbage not found elsewhere; and they keep off the east or north winds, and prevent the vapours deserting the hot countries, and leaving them parched; they also emit prodigious numbers of excellent springs. Upon a careful inspection the mountains will in general appear regularly disposed, as various links in a chain that goes quite round the earth. A chain of them commences in Iceland, if not in Greenland, and runs with some inter-

ruption through Britain, Italy, Sicily, and through Africa, to the mountains of the Moon. Another chain runs from the north of Tartary to the Cape of Comorin in the East Indies. One of these chains is continued on the other side of the globe, in the mountains that run from the south to the north of America. Another chain of mountains runs across the above-mentioned, from east to west, beginning near the east of China, and running westward through Tartary, Media, Macedonia, Switzerland, France, &c.

Canaan abounded with mountains and hills. In the middle of the country, to the west of Jordan, there was (the plain of Jezreel excepted) little less than a beautiful arrangement of hills from the north to the south. The east part of the country beyond Jordan was also one continued arrangement of hills from north to south. On the north of Canaan were the mountains Lebanon and Aman. On the east of Jordan, going southward, were mounts Hermon, Zion, or Mizar, Gilead, Abarim, Nebo, and Pisgah. On the south of Canaan, in Arabia, were mounts Sinai and Horeb, Paran, Hor, Seir, Haleb; in the south part of Canaan we find the hills of Hachilah, Engedi, and Ziz; and at Jerusalem we find the mounts of Olives, Calvary, Zion, Moriah, and Cereb. In the middle of the country north of Jerusalem we find the hills of Quarantana, Ephraim, Ebal, Gerizim, Gaash, Samaria, Tzemaraim, Zalmon, and Amalek, Moreh, and Gilboa. In the northern parts were Carmel, Tabor, and the Ladder of Tyre. The mountains of Samaria are those about Samaria; or at least in the territories of the ten tribes, Jer. xxxi. 5; but what mount Israel was, whether some hill anciently denominated from Jacob or Jerusalem, or the hill of Samaria, or rather the mountainous part of the land of Israel, cannot be determined. Josh. xi. 16. Heaps of earth raised for taking of cities were called *mounts*. Ezek. xvii. 17. Jer. xxxiii. 4. Mountains have been sometimes absorbed, or sunk into the earth. Long ago, the great mountains Cymbotus and Syphilus, and the vast promontory of Phlegium in Ethiopia, thus disappeared. The burning mountains of Vesuvius and Strongylus have lost half of their former height. In latter times, Picus, an exceedingly lofty mountain in one of the Molucca islands, was swallowed up in an instant, and a lake left in its stead. In A. D. 1556, a mountainous province of China sank into an immense lake. In the terrible earthquake of Chili in America, A. D. 1646, several whole mountains of the lofty Andes sunk into the earth, one after another. In A. D. 1618, a mountain in the north-east of Switzerland, fell upon an adjacent town, and overwhelmed it, with near two thousand persons.

*Mountains and hills* are used to represent, (1.) The people that dwell in a mountainous and hilly country. Ezek. vi. 2, 3. (2.) The temple, which was built on the top of a hill. Isa. xxx. 29. Jer. xvii. 3, 12. (3.) The church of God, typified by mount Zion, and which is firmly settled, conspicuous, and useful in the world. Ps. ii. 6. Isa. ii. 2; and which, as a great *mountain*, shall fill the whole earth, when all nations shall be gathered to Christ. Dan. ii. 35, 44. (4.) The ordinances of Christ, which elevate his people heavenward, and afford them much rich and medicinal provision for their souls. Joel iii. 18. Sol. Song ii. 8, and iv. 6. (5.) Men high in station, power, and authority, as magistrates in the state, and apostles and ministers in the church. Ps. lxxii. 3. Isa. xlv. 23, and iv. 12. (6.) Powerful hindrances and provocations, and enemies of the gospel, and of the people of Christ. Isa. xl. 4, xlix. 11, and xli. 15. (7.) The places where idols were worshipped, which were often in hills and high places. Ezek. xviii. 6, 11. (8.) Idols worshipped in these places, or any thing we trust to, instead of God. Jer. iii. 23. (9.) The heavens, which are higher than mountains. Ps. cxi. 1. God is likened to the *mountains* round about Jerusalem, as he is the sure defence and protector of his people, and the source of all their consolation. Ps. cxxv. 2. The *mountain of myrrh*, and *hill of frankincense*, that Christ frequents, is either the church, where saints, precious gospel-truths and ordinances, and acceptable prayers, and praises are to be found; or heaven, where every thing delightful dwells. Sol. Song iv. 6, and viii. 4. Samaria is called a *mountain* because built on a hill. Amos iv. 1, and vi. 1. Babylon is called a *mountain* because of her lofty buildings and great power; a *destroying mountain* because it overwhelmed and destroyed the nations around; and a *burning mountain*



because it was at last burned with fire and the rubbish looked like a burned mountain. Jer. li. 25. Under the second apocalyptic trumpet, a great mountain burning with fire was cast into the sea; the Arian heresy, denying the Godhead of Christ, and of his Spirit, was spread in the church, supported by authority, and attended with persecution and ruin to multitudes. Rome was taken and burned; and terrible were the ravages of the Goths, Huns, Vandals, Suevi, &c. in almost every part of the empire. Rev. viii. 8. At Antichrist's destruction the islands are removed, and the mountains are not found; monasteries, and every thing secure, and apparently beyond danger, are ruined. Rev. xvi. 20.

**MOURN; LAMENT, WEEP, WAIL.** When gates, walls, ramparts, Lebanon, and highways, new wine, or a country are said to *lament, mourn, or weep*, it denotes their being in a most doleful and wretched condition, deserted, or ruinous. Isa. iii. 6, and xxiv. 4. Lam. i. 4, and ii. 8. Ezek. xxxi. 5. *Mourning, lamentation, weeping, wailing*, denote, (1.) GRIEF, and the expression of it, whether godly, Matt. v. 4. Isa. lxvi. 10; professedly religious and solemn, Ezra x. 6; or natural, Gen. xxiii. 2, and i. 2; or desperate, as in hell. Matt. xxii. 13, and xxiv. 30. (2.) Judgments and afflictions, that cause grief and sorrow. Ezek. ii. 10. *Lamentation* also signifies an oration, in which some misery or loss is bewailed. 2 Chron. xxxv. 25. At the death of their friends, the Hebrews used all possible demonstrations of grief; they sometimes mourned several weeks, as thirty days for Aaron, and as many for Moses; but the ordinary term of mourning was seven days. So long the inhabitants of Jabesh-gilead mourned for Saul. Num. xx. 29. Deut. xxiv. 8. 1 Sam. xxxi. 13. During this time of mourning they rent their clothes, smote their breasts, fasted, lay on the ground, and went barefoot; they ate their food on the ground, and whatever food they took was reckoned unclean, and polluted every partaker. Hos. ix. 4. They neither dressed themselves, nor shaved themselves, nor pared their nails, nor saluted anybody; their faces and heads were covered: they also hired mourners, both men and women, who made a trade of it, and could raise the most doleful outcries and howlings: they were used to curse the days whereon some eminent disaster had happened. Amos v. 16. Jer. ix. 17. Job iii. 8. They mourned excessively for an only son, and for a first-born, as his death cut off the remembrance, or at least the honour of their family. Zech. xii. 10. The priests mourned only for near relations, and the high-priest for none. Lev. xxi. 1-12. After the death of such as had no friends left to bewail them, some persons of character of the place acted the part of mourning friends, and were in like manner comforted. It was reckoned a very pious work to comfort mourners; and when they came to the mourners, they stood around them, ten in a row, and approaching towards them one by one, wished them comfort from heaven. If they sat, it was on the ground, and the mourner had the chief seat. The friends came not to comfort them till after the interment, and not many till the third or fourth day after the decease. John xi. 19, 39. They sometimes went to the graves to lament their dead, and so the Turkish women do to this day. The Jews had a kind of prayer, or rather a benediction of God as the raiser of the dead, which they repeated as they mourned, or even passed the graves of their dead. The Jews in Chaldea did not *mourn and weep*, but *mourned one towards another*; they durst not openly bewail their misery, but did it secretly. Ezek. xxiv. 23.

**MOUSE;** a small, but well-known animal, whose fore-teeth are sharp, its feet divided, and its ears naked of hair. Mice are extremely prolific, especially in wet harvests. As they frequently feed on dung and swine's flesh, it is no wonder they were declared unclean by the Mosaic law, but they were used as food by the ancient Romans. Lev. xi. 29. Isa. lxvi. 17. In some parts of Palestine they were so numerous that, had it not been for birds which devoured them, they would have destroyed the whole seed or crops of corn; and it seems they had exceedingly injured the Philistines' crop that year in which the ark of God was a captive in the country. 1 Sam. vi. 5.

**MOUTH, LIPS, and TONGUE** are well known in their natural signification; only *mouth* is sometimes put for a particular part of it, as the throat, roof of the mouth, &c. and, in figurative language, have in many things the same meaning. As *mouth* signifies any

door or entrance, outward or inward, of a thing; *lip* signifies the brim or edge of it, Dan. iii. 26. 2 Kings ii. 13; and the *tongue* the uppermost part of it. Isa. xi. 15. *Mouth* sometimes signifies the desire or appetite, as the natural appetite is satiated by the mouth. Ps. ciii. 5. The three words very frequently denote language or speech, Job xix. 16, and ii. 10. Prov. xii. 18; and sometimes *tongue* signifies a particular language, 1 Cor. xiv. 5; or even the persons that speak in various languages. Rev. vii. 9, and x. 11. *Mouth or lips* ascribed to God or Christ, denotes his will, authority, word, or promise. Isa. i. 20. Job xi. 5. Sol. Song i. 2. Christ's *lips are like lilies, dropping sweet smelling myrrh*; and his *mouth is most sweet*; how delightful, refreshing, healing, and fructifying to the soul are his ordinances, words, promises, and manifestations of his love. Sol. Song v. 13, 16. To have God's law in our *mouth or tongue* is to delight in, and converse much on it. Exod. xiii. 9. Josh. i. 8. 2 Sam. xxiii. 2. To draw near to God with the *mouth*, and honour him with the *lips*, is to make an outward appearance of devotion, of prayer, and praise, while there is no regard to him in the heart. Isa. xxix. 13. Matt. xv. 8. A *deceitful or double tongue* is that which utters things false, deceiving, and inconsistent. Zeph. iii. 13. 1 Tim. iii. 8. A *wholesome tongue* is speech that shows a sincere heart, and tends to the edification of others. Prov. xv. 4. A *bridled tongue, or watched mouth*, is one restrained from sinful reproaches or passionate language. Jam. i. 26. Ps. xxxix. 1, and cxli. 3. A *tamed tongue* is one restrained from evil language, and applied to good. Jam. iii. 8. A *soft tongue* is kind and courteous speech. Prov. xxv. 15. The *tongue of the learned* is ability to speak to the conviction, edification, and comfort of men's souls. Isa. i. 4. A *froward mouth* is one full of outrageous contradictions and disobedient speech. Prov. iv. 24. A *smooth mouth* is one full of soft and flattering language. Prov. v. 3. *Unclean lips* are such as are polluted with sinful words. Isa. vi. 5. *Burning lips* denote fine and handsome language, or words apparently full of love. Prov. xxvi. 23. The *mouth of the foolish* is a rod of pride, is *near destruction*, and is its owner's *destruction*; wicked and foolish speeches injure neighbours, and ruin the speakers themselves. Prov. x. 14, xiv. 3, and xviii. 7. To *open the mouth* is to cause one to speak, Num. xxii. 28; or to speak, Isa. liv. 7; or to speak with full freedom and boldness, Ps. cix. 2. Job iii. 1; or to listen attentively, as deaf people open their mouth to help their hearing; and to desire earnestly. Ps. cxix. 131. To *open the mouth or lips wide* is to talk rashly, boasting, reproachfully. Ps. xxxv. 21. Prov. viii. 3; or to listen with the utmost attention, earnestly desiring instruction. Job xxiv. 23; or earnestly to desire satisfaction and blessings to our soul. Ps. lxxxi. 10. The earth *opened her mouth* when rent asunder, and a gulf was made. Num. xvi. 32. Hell *opens her mouth* when multitudes go into it. Isa. v. 14. *Stopping or shutting of the mouth, or keeping the door of the mouth*, imports a sense of guilt, shame, silence, restraint of speech, or inability to speak. Rom. xiii. 19. Ps. lxxiii. 11. Mic. vii. 5. Eccl. xii. 4. Iniquity *stops its mouth* when wicked men are restrained from the exercise of their power, and are ashamed to sin openly. Ps. cvii. 42. To *lay the hand on the mouth*, and have the ears deaf, is to be struck silent with shame and terror. Mic. vii. 16. To have the *mouth or lips covered* imports shame and grief. Lev. xiii. 45. Ezek. xxiv. 17, 20. Mic. iii. 7. To *restrain the lips* is to speak little and seasonably; as the *talk of the lips*, vain and idle speech, and empty boasting without practice *tends only to poverty*. Prov. x. 19, and xiv. 23. To *set the mouth against the heavens* is to speak arrogantly and blasphemously, without fear of God or men. Ps. lxxiii. 9. To *wet the tongue* is, with great diligence and activity, to backbite, slander, and revile. Ps. lxxiv. 4. To *gnaw the tongue, or gnash the teeth*, is expressive of great torment, rage, and despair. Rev. xvi. 10. Under the *tongue, or lips, or in the mouth*, sometimes denotes in the heart, but ready to be uttered by the tongue or lips. Ps. x. 7, and cix. 3. Sometimes the tongue is put for the heart. Ps. liii. 2.

God divides men's *tongues* when he confounds their joint plots against, and persecutions of his people. Ps. lv. 9. The church's *lips* are like a *thread of scarlet*; drop as a *honeycomb*; and honey and milk are under her *tongue*; her ministers, who utter divine truth, are washed in, and chiefly speak of Christ's bleeding love, and dispense precious and sweet gospel

truths to the edification of souls; the saints' prayer, praise, and mutual converse, and brotherly reproof are performed by faith in a crucified Redeemer, and tend much to the edification and comfort of others. Sol. Song v. 3, 11. *Their mouth delivers and satisfies*; their prayers and godly instructions are means of the salvation and comfort of others. Prov. xii. 6, and xiv. 7. *Out of the mouth of Christ's witnesses proceeds fire to devour their enemies*; according to their prayers, hopes, and declarations; divine wrath is executed on Antichrist. Rev. xi. 5. *The mouth of the dragon, and beast, and false prophet*, is the authority, influence, or doctrine of Satan, the heathen Romish empire, Antichrist, and Mahomet. Rev. xii. 16, xiii. 2, and xiv. 13. The Turks have power in their mouths and in their tails; in their terrible firearms and numerous infantry, or in their soldiers and false teachers. Rev. xi. 17-19. God will divide the tongue of the Egyptian Sea, in removing every hindrance to the conversion of the gentiles, or impediment to the recalling of the Jews to their own land, and to a church-state. Isa. xi. 15.

**MUFFLERS**; women's veils or masks, which covered the whole face except the eyes; such pieces of apparel were common among the Arabs and Jews. Isa. iii. 19.

**MULBERRY-TREES** have their flowers of the amenable kind, consisting of a great number of stamina, with points arising from a four-leaved cup, the berries contain roundish seeds, and are soft and full of juice. There are five kinds of mulberry-trees. The fruit, when unripe, is of a very binding quality; but when ripe, it is rather purgative, and is most cooling, delicious, and good for quenching the thirst. The sirup made of it also is very pleasant. The Romans preferred mulberry-apples to every kind of foreign fruit. At present the leaves of this tree are much used to feed silkworms; and the leaves, fruit, juice, bark, and root are used in medicine. Multitudes of mulberry-trees grew in the drier soils of Canaan, as in the valley of Rephaim, Bacha, &c. By a sound made, no doubt by angels, on the tops of mulberry-trees in the valley of Rephaim, was David warned when to attack the Philistines. 2 Sam. v. 23, 24.

**MULE**; a mongrel animal, produced by a horse and an ass, or by a mare and he-ass. Neither mules nor any other mongrel animals are capable of procreation; God having wisely so ordered to prevent the filling of the world with monsters. The Jewish law expressly prohibited every attempt to confound the species of animals. Some have pretended that ANAH the Horite was inventor of the unnatural practice of gendering mules; but the text is capable of another meaning. See ANAH. It is certain there were plenty of mules in the time of David. He and his sons rode on mules. 2 Sam. xiii. 29, and xviii. 9. Solomon rode upon one at his coronation, and procured a considerable number of them. 1 Kings iv. 28, and x. 25. Ahab had vast numbers of them. 1 Kings xviii. 5. Naaman had several of them in his train. 2 Kings v. 17. The people of Togarmah sold numbers of them to the Tyrians. Ezek. xxvii. 14. The Jews had two hundred and forty-five of them to bear their furniture from Babylon. Ezra ii. The Persians used them for their posts to ride on. Esth. viii. 10. They are still much used in several countries where the ways are hard and rocky. Great numbers of them are kept about the Alps, on the north of Italy, and the Pyrenean mountains, between France and Spain. These mules are generally black, well-limbed, and mostly bred of Spanish mares. Some of them are fifteen or sixteen hands high. They are much stronger, hardier, and more sure-footed than horses, and will live and work to double their age; they are light, and fit for riding, but gallop roughly.

**MULTIPLY**; to increase in number or quantity. In multiplying, God multiplied Abraham, when his posterity and their blessings were rendered exceedingly numerous and great. Gen. xxii. 17. Heb. vi. 14. God's mercy is multiplied, not by increase in him, but by the increase of its fruits to men, and their being more abundantly assured of his favour. Jude 2. His word is multiplied when it is more abundantly and successfully preached for the conversion and edification of men. Acts xii. 24.

**MULTITUDE**; (1.) A great company of persons or things. Gen. xxx. 30, and xlviii. 4. (2.) The common people, which are more numerous. Matt. xiv. 5. (3.) The whole assembly, both senators and common people. Acts xxiii. 2.

ple. Acts xxiii. 7. (4.) A great company of professed Christians. Acts xxi. 22. (5.) Great store and variety. Jer. x. 13. Eccl. v. 3, 7. *The horses that remain are as the multitude of Israel*; they are as lean and starving as the people are, and so it will be no great matter suppose they fall into the hands of the Syrians. 2 Kings vii. 13.

**MUNITION**; **FORT**. Nah. ii. 1. Christ, and God in him, are as a *munition of rocks* to his people: they are safely protected from curses and condemnation, from the guilt and dominion of sin, and from Satan and his agents. Isa. xxxiii. 16.

**MURDER**; (1.) The unlawful taking away of a person's life. Mark xv. 7. (2.) Hatred of, and cruelty to, our neighbour, in thought, word, or deed. Matt. xix. 11. 1 John iii. 15. The voluntary killing of any person, except in lawful war, execution of public justice, or necessary self-defence, has been peculiarly marked out by the vengeance of God. Cain, the first murderer, was preserved as a monument of the divine indignation. Gen. iv. 15; but in ordinary cases God requires that murderers be put to death by the magistrate. No sacrifice was accepted for this sin; no money was to ransom the life of the guilty person. If he fled to God's altar for protection, he was to be dragged thence, and executed. Gen. ix. 6. Ps. li. 16. Num. xxxv. 27-31. If a man had even involuntarily and accidentally slain his neighbour, God, to mark his abhorrence of murder, ordered that involuntary manslaughter to be banished from his native abode, and confined to a city of refuge till the death of the high-priest; and if found without it by the slain person's friend, might be put to death. Num. xxxv. Deut. xix. If a body was found murdered in the field, and the murderer was unknown, the rulers of the nearest city slew a heifer, and with washing of hands solemnly protested their innocence of the crime, and their ignorance of the perpetrators; and with the priests or Levites present, begged that the Lord would not lay the sin to the charge of the land. Deut. xxi. 1-8.

**MURMUR**; to repine, and angrily complain of a person or thing. John vii. 41, 61. Habitual murmuring is a token of a wicked heart. Jude 16. Terribly did the Lord punish the murmurers so often repeated by the Hebrews in the desert; and yet where sin abounded there did grace much more abound. See MOSES. Exod. v. xiv. xvi. and xxi. Ps. lxxviii. and cvi.

**MURRAIN**; a kind of pestilence that killed numbers of the Egyptian cattle. Exod. ix. 3. Ps. lxxviii. 50.

**MUSE**; to think; to consider. Ps. cxliii. 5.

**MUSIC** is of a very ancient origin. Tubal, a descendant of Cain, long before the flood, taught men to play on the harp and organ. Laban complained that Jacob deprived him of an opportunity of sending off his daughters with music. Gen. iv. 21, and xxxi. 27. The ancient Hebrews had a very great taste for music: when they had passed the Red Sea, both men and women sang hymns to the praise of God, their miraculous deliverer. Exod. xv. Silver trumpets were ordered by God to be made for sounding over their sacrifices, especially at solemn feasts. Num. x. With music Jephthah's daughter welcomed him home from his victory. Judg. xi. 34; and with music the Hebrew women welcomed David back from the slaughter of Goliath. 1 Sam. xvii. 6. David himself was an excellent musician; and, it seems, had many singing men and singing women in his court. 1 Sam. xvi. 2 Sam. vi. and xii. 21. Solomon had them perhaps in far greater numbers. Eccl. i. 8. In the time of Jeroboam the son of Joash, the Israelites prided themselves upon inventing new musical instruments. Amos vi. 5. At his idolatrous festival, Nebuchadnezzar had a large concert of music; and music was the ordinary recreation of the Median king. Dan. iii. and vi. 18. The temple-music makes the chief figure in Scripture. David, in his own time, composed a variety of psalms, and caused his skillful players to set them to music; as appears by their inscriptions to Jeduthun, Asaph, or the sons of Korah. 1 Chron. xvi. and xvi. As now the Levites were eased of a great part of the burdensome work of their charge, by the tabernacle and ark being fixed in a place, David before his death distributed the 4000 sacred singers into twenty-four classes, who should serve at the temple in their turns. The three chief musicians were Asaph, Heman, and Jeduthun. The four sons of Asaph, six of Jeduthun, and fourteen of Heman, were constituted the chief of the twenty-four classes. It is probable that

they all, or most of them, attended at the solemn festivals. They were thus arranged: the Gershonites on the south of the brazen altar; the Merarites on the north; and the Kohathites between them, possibly on the east and west of it. 1 Chron. xxv. The Jews, or their singers, were taunted about their sacred songs at Babylon. Ps. cxxxvii. 2. Two hundred singing men and singing women returned from the Chaldean captivity along with Zerubbabel. Ezra ii. 65. From the heathen the Jews adopted music into their funeral ceremonies. Matt. ix. 23. Their *NEGINOTH*, or stringed instruments, were the *psaltry* and *harp*; to which may perhaps be added the *sheminith*, or *shushan* or *shushanim*, and the *alamoth*, and *dulcimer*, and *sackbut*; and the *HEMITH*, or wind instruments, were the organ, cornet, flute, pipe, and trumpet: their *DAUM* instruments were *timbrels*, *cymbals*, and *bells*.

**MUST** denotes that a thing is necessary, either as an event to be fulfilled for answering the predictions, purposes, or ends of God, Acts i. 16. John iii. 7. Matt. xviii. 7. Rev. xx. 3; or as a duty to be done. 2 Tim. ii. 6.

**MUSTARD**; a plant whose flower consists of four leaves, and is formed like a cross. The pistil arises from the cup, and finally becomes a long pod, divided by an intermediate membrane into two cells containing roundish seeds. The pod also usually terminates in a fungous horn, with some seeds in it. There are eleven or twelve kinds of mustard. The seeds are of a hot, sharp, and biting taste. The mustard in Canaan grew to much larger size than ours. The Jewish Talmud mentions a stalk of it that was sufficient to bear a man climbing up on it, and another whose principal branch bore three barrels of mustard-seed. Our Saviour represents its stem as growing to the height of a tree sufficient to lodge birds among its branches. The kingdom of heaven is compared to it, to represent the small beginning, and yet the wonderful increase, of the gospel church, and of the work of grace in men's hearts. Matt. xiii. 31.

**MUSTER**; to array, to put an army into proper rank and order. 2 Kings xxv. 19. The *Lord mustereth the host*: by his providence he collects, and ranks into order the armies which execute his vengeance. Isa. xiii. 4.

**MUTTER**; to speak softly. It seems wizards muttered and peeped to their familiar spirits. Isa. viii. 19.

**MUTUAL**; belonging to both parties. Rom. i. 12.

**MUZZLE**; to put any thing in or on the mouth of a beast to restrain it from eating. Deut. xxv. 4.

**MY'RA**; a city of Lycia, where Paul embarked in an Alexandrian ship bound for Rome. Acts xxvii. 5. Whether he founded a church here, we are uncertain; but from the fourth to the ninth century, when the Saracens seized it, there were bishops there.

**MYRRH**; a kind of gum issuing from the trunk and larger branches of the myrrh-tree, which is common in Arabia, Egypt, and Abyssinia. Sometimes it issues spontaneously; but chiefly flows out by means of incision. The incisions are made twice a year, and the gum or resin is received on rush mats spread below. It comes to Europe in loose grains, from the size of a peppercorn to that of a walnut, but mostly about the size of pease or horse-beans, and but seldom of a round form. Myrrh is of a reddish-brown colour, with somewhat of a mixture of yellow. It dissolves in common water, and its purest pieces are somewhat transparent. Its taste is disagreeable, bitter, and acrid, with a peculiar flavour. Its smell is strong, but not disagreeable. The best myrrh is that which is clear, light, easily broken, and of the bitterest taste. Myrrh is of a purifying

and preserving nature, and was used by the ancients in the embalming of their dead, and in perfuming garments, beds, and women. John xix. 39. Ps. xlv. 8. Prov. vii. 17. Eccl. ii. 12. Being valuable, it was often given in presents. Gen. xliii. 11. Matt. ii. 12. It was an ingredient in the sacred perfume or incense of the Jews. Exod. xxx. 23. Christ is a *bundle of myrrh* that lies all night between his people's breasts: how precious, delightful, purifying, and perfuming is he, in his person, righteousness, and influence, to the souls of his people, while the night of time continues! and how delightful to them are his garments of mediatorial office, his human nature, his word, and ordinances! Sol. Song i. 13. Ps. xlv. 8. His influences, and the graces that flow from him to his people, are like myrrh: how precious, purifying, and preserving to their souls! and how they endear them to him, and render them as myrrh, for the purification and preservation of others! Sol. Song v. 1, 5, 13. iii. 6, and iv. 14.

**MYRTLE**; a comely and fragrant evergreen tree, which grows best in low and well-watered valleys. The flower is of the rose kind, and is composed of several petals arranged in a circular form. The fruit is a berry shaped as an olive, and contains kidney-shaped seeds. The berries are cooling and astringent. Tournefort mentions twelve kinds of myrtles. Saints are likened to *myrtles*, for their spiritual comeliness, their delightful savour, their perseverance in grace, their peculiar growth in trouble, when humble and well-watered by Christ. Isa. xli. 19, and lv. 13. Zech. i. 8. In the last text, *myrtle-trees*, with a man among them, may denote the Jews in their low and enslaved condition in Babylon, with Christ, and God in him, among them, as their preserver.

**MY'SIA**. There was a Mysia in Europe, on the east of Dalmatia, and north of Macedonia; but the Mysia mentioned in Scripture is that in Lesser Asia, which had the Hellespont Sea on the north-west, Bithynia on the north-east, and Phrygia on the south. The inhabitants were stupid and contemptible to a proverb; but here Paul preached the gospel, and ever since there have been some vestiges of a Christian church. Acts xvi. 7, 8.

**MYSTERY**; what is wonderful, and above our reason to comprehend. Upon accurate inspection, every work of nature will be found mysterious; but the method of our redemption, and the gospel that discovers it, and the person and appearances of our incarnate God, are mysteries of a higher kind. Col. i. 26, 27. 1 Tim. iii. 16. Eph. v. 32. They are the *mystery of faith*, as by faith they are believed, 1 Tim. iii. 9; the *mystery of godliness*, as the faith thereof promotes godliness, 1 Tim. ii. 16; they are the *mysteries of the kingdom*, pertain to, and are discovered in God's kingdom of grace and glory; and the faith thereof renders men heirs of the kingdom which God has promised to them that love him, Matt. xiii. 11; and the *hidden mystery*, which was long veiled under types and shadows, was gradually revealed under the Old Testament, and is still unknown to most, and is comprehended by no creature. Col. i. 26, 27. 1 Cor. ii. 7. The *mystery of God will be finished* when all the dark prophecies relative to the church, and all the wonderful providences in the fulfilment thereof, shall be fully accomplished. Rev. x. 7. Antichrist is called a *mystery*, or *mystery of iniquity*; marvellous was the craft and wickedness wherewith the popish constitution was formed, and has been supported; and horrid are the scenes of secret impieties therein perpetrated. Rev. xvii. 5. 2 Thess. ii. 7.

## N

**NAAM'AN**, the general of the army of BENHADAD the Syrian. He was highly esteemed by his master, because he had saved Syria from ruin, probably in the battle in which Ahab gave Benhadad his last defeat, or at the siege of Ramoth-gilead, when Ahab was slain; but he was sorely afflicted with a leprosy. A Hebrew captive, who served in his family, happened to say to

her mistress, that if Naaman would apply to Elisha, the prophet in Israel, he would quickly cure him. On this hint, Naaman resolved to make a trial; and Benhadad imagining that Jehoram, king of Israel, had the prophets under his direction, wrote him a letter requesting him to obtain the cure of his general. Elisha soon eased Jehoram of his perplexity, by bidding him

send Naaman to him, and the power of the God of Israel should be discovered in his cure. Naaman, with his chariots and train, presented himself at the door of Elisha. That Elisha might maintain a due distance from lepers, and might mortify Naaman's pride, and manifest that the cure was wholly of God, he only sent him forth directions to go and wash himself seven times in Jordan. Angry that Elisha showed so little regard for him, and that he came not forth, and by prayer and touching of his body cured him, Naaman refused to comply; and the rather, as he thought Abana and Parpar, rivers of Damascus, were preferable to all the rivers of Israel. His servants begged him to think how cheerfully he would have done or undergone the most difficult operation to get rid of his disease, had the prophet commanded it; and why should he then object to a thing so very simple and easy? Naaman was persuaded, and in conformity with the sevenfold sprinkling of the leper, washed himself seven times in Jordan, and was perfectly cured. He returned to Elisha, and offered him a present, but it was not accepted. He then professed his faith in the God of Israel, as the only true God, and craved two mules' burden of Israelitish earth to build an altar for sacrificing to him alone, and asked the forgiveness of his bowing of himself in the house of Rimmon, to the idol of Syria, as he attended his master to the temple. Elisha granted him his desired quantity of earth, and bade him go in peace. Some imagine he asked indulgence in future idolatry, which he thought his office of supporting the king obliged him to sanction; but it is perhaps as just to understand the text, of forgiveness of what he had done; for it may be read, *When my master went to the house of Rimmon, he leaned on my hand, and I bowed down myself in the house of Rimmon*,—the Lord pardon thy servant concerning this thing.

Naaman went off very joyful; but Gehazi, Elijah's servant, displeased with his master for refusing his present, soon overtook him. Naaman alighted from his chariot, and asked him what was his desire. He falsely told him that two young prophets from mount Ephraim were just come to his master, who were in necessitous circumstances, and needed each a suit of clothes, and some money. Naaman was so touched with gratitude, that he never once considered how unlikely it was that Elisha would ask a talent of silver for two young scholars, urged Gehazi to take two talents instead of one (amounting to 684*l.* 7*s.* 6*d.* sterling) and sent his servants to carry them as far as Gehazi would permit. When Gehazi had secreted the present, he presented himself before Elisha, who asked him where he had been. He denied that he had been anywhere out of the way. Elisha told him that, by the discoveries of God's spirit, he saw him when Naaman turned back to meet him, and added, you at this season, so very improper, intend to buy fields, vineyards, and oliveyards with the money you got; but, to punish your covetousness, falsehood, and treachery, the leprosy of Naaman shall cleave to you and your posterity. We suppose Naaman soon after either died, or quitted his post in the Syrian army, that he might not lead it against the Hebrews; and Hazeal became general in his room. 2 Kings v. Luke iv. 27.

NA'BAL, a rich but very churlish man of the tribe of Judah, and race of Caleb. He had numerous flocks which had their pasture about South Carmel, near Maon. David, in his exile, frequented the neighbouring wilderness of Paran. He and his men not only did no hurt to Nabal's flocks, but protected them from the Arabs, and from wild beasts, and assisted the herdsmen in every thing they could. When Nabal held his shearing feast, David, in the most civil manner, sent to desire a present of what part of the provision he pleased. Nabal most harshly told David's messengers that he knew better than to give his servants' provision to a contemptible fellow who had ran away from his master, and to his followers. Informed of this rudeness, David resolved immediately to put Nabal and all that he had to the sword, as a means of deterring others from using him in like manner. Abigail, by her prudent behaviour, disarmed David's rage, and won his affection. As soon as Nabal her husband was won, she told him into what danger his conduct had brought himself and family. The poor creature was so terrified that he fell sick, and in ten days after died as stupidly as he had lived; and not long after, Abigail was espoused to David. 1 Sam. xxv.

NA'BOTH, an Israelite of the city of Jezreel. He had a convenient garden near Ahab's palace, which Ahab required him either to sell it to him, or to exchange it for another. Naboth, attentive to the divine law, which prohibited the alienation of inheritances without necessity, or to sell them irredeemably, refused to sell or exchange the inheritance of his fathers. Ahab having taken the refusal extremely ill, Jezebel his wife bade him make himself easy, and she would obtain for him the vineyard. She wrote letters in Ahab's name, and sealed them with his ring, requiring the magistrates of Jezreel to hold a fast, or perhaps rather a general court, and to suborn two or three wicked fellows to bear false witness against Naboth, that he had blasphemed God and the king, and thus condemn and put him to death. The abandoned magistrates directly executed her orders. Naboth was stoned to death as a blasphemer, and Ahab took possession of the vineyard; but the vengeance of heaven pursued him and his family, for the covetousness, hypocrisy, perjury, and murder committed in this affair. 1 Kings xxi. 2 Kings ix. 10.

NA'DAB. See AARON; JEROBOAM.

NA'HASH. See AMMON; JABESH.

NA'HOR, the son of Terah, grandson of another Nahor, and brother of Abraham. He fixed his residence at Haran in Mesopotamia, which was sometimes called by his name. He married Milcah, the daughter of his brother Haran, who was already deceased. By her he had eight sons, viz. Huz, or Uz, the father of the Ausites, on the west of the Euphrates, in the land of Uz; Buz, the father of the Buzites, of whom Elihu was descended; Kemuel, the father of the Camelites, and the Arameans, or Syrians; Chesed, the father of at least one tribe of the Chaldeans; Hazo, whom some settle in Persia, and make the father of the Hazoye, or Huzeans in Chusistan, or the Chosseans; Pidash, whom Dr. Hyde considers the father of the Persians; and Jidlaph, and Bethuel, the father of Laban and Rebekah. By a concubine called Reumah, Nahor had four other sons, viz. Tebah, Gaham, Thahash, and Maachah. Gen. xi. 22, 24, 26, xxi. 20–22, and xxiv. 10.

NA'IIUM; a prophet of the city of Elkosh, or Elkoshai, in Galilee. As he speaks of the Assyrian ravages of Egypt, and the destruction of No, as a thing past, and represents the Assyrian king as imagining an evil thing against the Lord, it is probable he prophesied about the time that either Sennacherib or Esarhaddon was returning from the ravage of Egypt, with an intention to destroy the kingdom of Judah. Nah. iii. 8–10, and i. 9, 11. After a lofty description of God, the great subject of his short prophecy is the ruin of Nineveh and the Assyrian empire. This he describes in a manner so pathetic, and yet so plain, as is not to be exceeded by the greatest masters of oratory. Had Herodotus written his history of the Assyrians, or had it come to our hands, with what pleasure should we have seen the exact fulfilment of these predictions!

NAIL; (1.) A horny substance on the point of men's fingers or toes. Deut. xxi. 12. (2.) A nail of iron, brass, or the like, for fixing boards together, or hanging things on. Judg. iv. 21. Eliakim and Jesus Christ, as prefigured by iron, are likened to a nail in a sure place, for hanging of vessels on. God made Eliakim the Jewish minister of state, and on him did the subordinate rulers and the people depend. God established Jesus in the office of Mediator, and on him do all the persons of the elect, all their privileges, graces, and duties, and all the oracles of God, and ordinances, and government of the church depend. Isa. xxii. 23–25. The nail that came forth of Judah is either Zerubbabel, Nehemiah, or the Maccabees, who established the Jewish state; or rather Jesus Christ, who connects and establishes his church, and bears her and all her concerns. Zech. x. 4. The words of the wise are as nails fastened; the truths of God fixed in the heart remain there perpetually, and make the soul cleave to Jesus and his church and ordinances. Eccl. xii. 14. The nails of brass, which Daniel's fourth beast had, denotes the robberies and ravages of the Romans, and their power to retain their conquered provinces. Dan. vii. 16. Christ's nailing of the ceremonial law to his cross imports, that by his death he fulfilled the signification of it, and has abolished its binding force. Col. ii. 14.

NA'IN, or NA'IM; a city where our Saviour restored the son of a widow to life, as they were carrying him

out to his burial. It is generally said that this place was near Endor, and about two miles south of Tabor; but Maundrell seems to think it was situated near the foot of Mount Hermon. Luke viii. 8-11

NAIOTH. See RAMAH.

**NAKED**; (1.) Altogether unclothed or uncovered. Gen. ii. 25. (2.) Having few clothes on. 1 Sam. xix. 24. John xxi. 7. (3.) Clearly seen, and fully known. Job xxvi. 6. Heb. iv. 13. (4.) Destitute of worldly comforts. Job i. 21. (5.) Destitute of innocence, holiness, and righteousness, inherent or imputed, and therefore exposed to shame and misery. Rev. iii. 17, 18. (6.) Deprived of the divine favour and protection, and ready to be a prey to their enemies. Exod. xxii. 25. 2 Chron. xxviii. 19. Before the fall, there was no sinful, shameful, or hurtful nakedness; as there were no sinful dispositions, no part of the human body was improper for view; but sin entering, they knew they were naked; that they were become unholily and unrighteous, and that they needed a covering for those parts of the body afterward called *nakedness*. Gen. iii. 7, 10, 11, and ix. 22. The *nakedness* of the soul consists in its being without holiness and righteousness imputed and inherent, but corrupt and guilty before God. Rev. iii. 18. The *nakedness* of a land is its poverty, weakness, and ruinous condition, or its shameful wickedness. Ezek. xvi. 8, 36, 37. Going *naked*, or almost so, was an emblem of distress and of deprivation of comfort. Isa. xx. 3. Mic. i. 8.

**NAME** is properly that by which a person or thing is called, to distinguish it from another. Many of the names of persons and places mentioned in the Scripture were founded on and express some particular reason. Those that begin or end in *EL*, or begin with *JE*, *JEHO*, or end in *IAH*, bear a relation to God. As many persons and things had different names, they are sometimes called by one name, and sometimes by the other. So Moses' father-in-law was called Reuel and Jethro; Isaac's younger son, Jacob and Israel; Jehoshaphat's grandson, Jehoahaz, Ahaziah, and Azariah, &c. &c. Some letters too, especially vowels, *e* for *a*, &c. are altered in the spelling of the same name, as *Gashmu*, or *Geshem*, *Achan*, or *Achar*, &c.

**Name**, when ascribed to God or Christ, comprehends whatever he makes himself known by. The name of God signifies, (1.) Himself. Ps. cxxxix. 2, xxxiv. 3, and lxi. 5. (2.) His titles. Exod. iii. 13, 14, and vi. 3. (3.) His attributes, or properties. Exod. xxxiii. 19, and xxxiv. 6, 7. (4.) His word. Ps. v. 11. Acts ix. 15. (5.) His worship and service. 1 Kings v. 5. Mal. i. 6. (6.) His will and purpose concerning our salvation, and his grace and mercy displayed therein. Ps. xxxii. 22. John xvi. 6, 26. (7.) His power, help, and favourable assistance. 1 Sam. xvii. 45. Ps. xxi. 1. 7. (8.) His wisdom, power, and goodness, displayed in the works of creation and providence. Ps. viii. 1, 9. (9.) His authority, commission. Mic. v. 4. (10.) His honour, glory, and renown. Ps. lxxvi. 1. The name of Christ denotes, (1.) Himself, what he really is, the Wonderful, Mighty God, God with us. Isa. ix. 6, and vii. 14. (2.) His titles, as Saviour, Prophet, Priest, King, &c. Matt. i. 21. Rev. xix. 14. (3.) His authority and commission. Matt. vii. 22. Acts iv. 7. (4.) His word and gospel, and the profession of it. Acts. ix. 15. Matt. x. 22, and xix. 29. Rev. ii. 13. (5.) His exaltation to the highest honour, power, and glory, as the Mediator. Phil. ii. 9, 10. The name of men denotes, (1.) That particular designation by which they are usually known. (2.) The persons themselves. Luke x. 20. Rev. iii. 4, and xi. 11. (3.) Reputation, good or evil. Prov. xxii. 1. Deut. xxii. 14. (4.) Honour, glory, renown. Deut. xxvi. 19. Zeph. iii. 20. 2 Chron. xxvi. 8, 15. (5.) Memory, or remembrance. Deut. xxxix. 20. (6.) Posterity, which keeps up one's name, or renown. Deut. xxv. 7. Isa. lxvi. 22.

God's name is in Christ: his nature and authority are in him; he has sent him to be our Redeemer; and by his execution of his office is his honour chiefly exalted. Exod. xxxiii. 21. To be baptized in the name of the Father, Son, and Holy Ghost, or of Jesus, is to be baptized by the warrant and authority, and into the profession, faith, and obedience of those divine persons as one God. Matt. xxviii. 19. Acts xix. 5. To trust or believe in the name of God, or Christ, is to credit his word, and rely on his perfections, titles, and relations, as a certain ground of receiving all blessings and sal-

vation from him. John iii. 18. To name the name of Christ, is openly to profess that we are his, and to regard his honour and service. 2 Tim. ii. 19. The new name that Christ gives and writes on his people is the redeemed of the Lord, the righteousness of God in him, &c. which answers to their new-covenant state, and their new nature; and in heaven their character is made to appear gloriously. Rev. ii. 17. This is better than of sons and daughters, as it is more honourable to be the children of God, and spouse of Christ, than to be parents of sinful men. Isa. lvi. 4, 5. God's changing the name of his church denotes his changing her condition from distress and grief to happiness and joy. Isa. lxii. 3, 4. The saints pray and do all things in the name of Christ, when they perform them in the faith of his promise, in obedience to his command, and with a total dependence on his righteousness and intercession for acceptance. John xiv. 13. Col. iii. 17. To take the name of God in vain is to make an unholy and irreverent use of anything by which he makes himself known, whether titles, attributes, ordinances, words, or works; and particularly by ignorant, rash, irreverent, and false swearing. Exod. xx. 7. The Hebrews were forbidden to mention the names of the heathen idols, except when it was necessary to warn against, or show their detestation of them, Exod. xxxiii. 15; and so a thing not named is what is not mentioned with pleasure, or is scarcely known or heard of, or is not practised, but abhorred. 1 Cor. v. 1. Eph. v. 3. To know one by name is to have a peculiar favour for, and familiarity with, a person. Exod. xxxiii. 12. To give names to persons or animals imports dominion over them. Gen. ii. 19. To have a name to live, and yet be dead, is to have a profession and appearance of sainthood, and yet be under the reign of spiritual death. Rev. iii. 1. The names of the twelve tribes of Israel being on the twelve gates of the New Jerusalem imports that the Jews shall be brought into the church in the millennium, and all the elect enter into the church here, and the heavenly glory hereafter. Rev. xxi. 12. The names of the twelve apostles being in the twelve foundations imports that it is Jesus, as represented in the doctrine of the twelve apostles, that is the foundation of the church, and of our everlasting happiness. Rev. xxi. 14. To have the mark, name, or number of the name of Antichrist, is to believe, profess, and practice according to the errors, idolatry, and superstition of the church of Rome. The names of blasphemy; the doctrine of the Pope's supremacy, and of men's perfecting Christ's sacrifices with their oblations and good works, &c. are a reproach to Christ and his Father. Rev. xiii. 1, 17.

**NAOMI** and her husband Elimelech retired to the country of Moab, on account of a famine that happened in Canaan. There her two sons, Mahlon and Chilion, married two Moabitish young women, Orpah and Ruth. They had been about ten years in the country of Moab when Elimelech and his sons died without leaving any issue. Naomi resolved to return to her country. Her daughters-in-law were desirous to accompany her. She represented to them the difficulties they might expect in so doing, and begged they would return home; and added that she was grieved on account of their affliction. At last Orpah was prevailed with to return, but Ruth continued resolute to go with her, and to embrace the Jewish religion. When they arrived in Bethlehem, the place of Naomi's former abode, the people crowded about them, and some in pity, and others perhaps in contempt, asked if this was Naomi? She begged they would not call her Naomi, my pleasant one; but Marah, because the Lord had dealt very bitterly with her, inasmuch that having departed full, with a husband, children, and some wealth, she had returned a poor destitute widow. It being the harvest season, Ruth went forth to glean, and Providence conducted her to the field of Boaz, a near kinsman of her deceased husband. Informed who she was, he commended her for her kindness to her mother-in-law, and bade her continue gleaning on his field, and take her food with his reapers, who, by his orders, let fall handful of the corn for her use. Ruth most humbly thanked him for his kindness to a poor stranger. Informed of all this at night, Naomi told Ruth that Boaz was their near kinsman.

When harvest was ended, and Boaz one night watched his corn on the thrashing-floor, Naomi directed Ruth to go and lie down at his feet, and to bid

him cast his skirt over her, or marry her, as he was her near kinsman. The modesty of both parties prevented all suspicion of unseemly conduct. When Boaz awaked, he observed a woman at his feet, and asked who she was? She told him, and begged he would spread his skirt over her as a token of his intention to espouse her. Boaz blessed her for so closely adhering to the Hebrew law in the affair of her marriage; and in the morning sent her home loaded with corn for herself and Naomi, and promised he would speedily accomplish her marriage, either with himself, or with a nearer kinsman. Naomi, hearing of this, assured Ruth that Boaz would without fail be as good as his word. It was scarcely day, when Boaz convened the elders of the city at the gate, and called Elimelech's nearest kinsman to declare whether he would redeem the inheritance of Elimelech, and marry Ruth the widow of Chilion or not. The kinsman, after offering to redeem the inheritance, recalled his word and bade Boaz do it; and by plucking off his shoe, resigned his right to Boaz. Boaz at the same time espoused Ruth, and soon after had by her a son called Obed, in hope he would be a servant of the Lord, and would be serviceable to his family. The neighbours congratulated Naomi as having now got an heir and a restorer of her old age. With great tenderness she nursed the child. Ruth i-iv. By whom the short history of Ruth was written is not quite certain. The ancient fathers considered it as an appendix to Judges. The affair happened about the time of DEBORAH.

NAPHTALI, the sixth son of Jacob, by Bilhah the handmaid of Rachel. His sons were Jabzeel, Guni, Jezer, and Shillem, all of them parents of a numerous progeny. In his blessing of Naphtali, Jacob said, *Naphtali is a hind let loose; he giveth goodly words.* This might express the activity and courtesy of that tribe; or the activity of Jesus and his apostles, who resided much in the territories of that tribe, in their preaching of the glad tidings of salvation to lost sinners; but some prefer the translation of the Seventy, which reads the passage thus: *Naphtali is a tree shot out, bringing forth goodly branches*; and so would import the fertility and increase of that tribe: but the Hebrew accents do not countenance this reading, nor is it different from the blessing of Joseph in the very next verse. When this tribe came out of Egypt, it consisted of 53,400 fighting men, under the command of Ahira the son Enan, but they decreased in the wilderness to 45,400. They encamped on the north of the tabernacle, and marched in the rear of the Hebrew host, in the camp of Dan. Their spy to search Canaan was Nahbi the son of Vophsi; and their agent to divide it was Pedahel the son of Ammihud. Their inheritance was the *sea*, and the *south*, along the south of Lebanon, and the west of the seas of Merom and Tiberias, and was extremely fertile. Gen. xli. 24, and xlix. 21. Num xxvi. 45-51. i. 15, 42, 43. ii. 25, 30, x. 27, xiii. 14, and xxxiv. 28. Deut. xxxiii. 23. Josh. xix. 32-39. But they permitted the Canaanites to retain Bethanath and Bethshemesh, two of their cities, on condition of their paying them tribute. Judg. i. 34. Under Barak, their general, they and the Zebulunites fought with distinguished bravery against the army of Jabin the younger, and at the desire of Gideon they pursued the Midianites. Judg. iv. 10, v. 18, and vii. 23. A thousand of their captains, with 37,000 of their troops, assisted at David's coronation, and brought great quantities of provision with them. 1 Chron. xlii. 34, 40. We find no person of distinguished note among them, save Barak, and Hiram the artificer. - Instigated by Asa, Benhadad the elder, king of Syria, terribly ravaged the land of Naphtali; what it suffered in after invasions by the Syrians, we are not told. 1 Kings xv. 20. The Naphtalites were many, if not most of them, carried captive by Tiglath-pileser, king of Assyria. 2 Kings xv. 29. Josiah purged their country from idols. Our Saviour and his disciples, during his public ministry, resided and preached much in the land of Naphtali. Isa. ix. 1. Matt. iv. 13, 15

NAPHTUHIM, the fourth son of Mizraim. Calmet thinks he peopled that part of African Ethiopia between Syene and Meroe, and of which Nepata was the capital: but Bochart states that his posterity peopled Marmorea, west of Egypt, and on the south shore of the Mediterranean Sea. Hereabouts we find the temple of the god Aptuchus; nor is it unlikely that Naphtuhim may be the Neptune of the heathens, who was

originally a Lybian, and had his temples ordinarily built on sea shores. Gen. x. 13.

NARCIS/SUS. If he was the wicked but famous freedman of the emperor Claudius, he died before Paul wrote his epistle to the Romans; but the Christians of his family are saluted. Rom. xvi. 11.

NARROW. God looked *narrowly* to Job's ways; observed his crimes in order to punish him, and carefully prevented every possible way of his escape from trouble. Job xlii. 27. The nations looked *narrowly* upon Babylon when ruined; with great attention an amazement, thought how quickly an empire, lately so strong and powerful, had come to ruin. Isa. xiv. 6.

NATHAN; a celebrated prophet, and a friend of king David. Not long after David's advancement to the throne of Israel, he intended to build a temple for the Lord. Nathan, without waiting the divine direction, encouraged him to do it; but soon after was directed of God to forbid him, and to tell him that that work was allotted to his son and successor. Some years after, when David had defiled Bathsheba and murdered her husband, Nathan, directed of God, reproved him. He addressed him in a parable of a man who had many flocks and herds of his own, and yet when his friend came to visit him, he by force took from a poor neighbour his only lamb, which was very dear to him, to entertain his friend. With great indignation, David replied, that such a person should be obliged to restore fourfold to the poor man, and then be put to death. Nathan told him that he himself was the guilty criminal intended; for God had made him ruler over the whole Hebrew nation, had put into his power all the wives and concubines of Saul, and was about to bestow on him other favours; and yet he had defiled Bathsheba, the only wife of Uriah, whom he had murdered. On which account Nathan told him that he and his family should be severely punished. David was so affected with the plainness of Nathan's rebuke, that it seems he named one of Bathsheba's sons after him. When Adonijah attempted to settle himself on the throne, Nathan and Bathsheba, by his direction, prevented it; and he and Benaiah, and others, were immediately appointed to crown Solomon. 2 Sam. vii. and xii. 1 Kings i. Nathan and Gad wrote the history of David, probably the second book of Samuel, and the last part of the first. He and Abijah wrote the history of Solomon, 1 Chron. xxix. 29. 2 Chron. ix. 27; but whether this Nathan was the father of Azariah and Zabud, who were officers of considerable dignity under Solomon, is not known. 1 Kings iv. 5.

NATHAN/AEL. See BARTHOLOMEW.

NATION. See PEOPLE.

NATIVITY; (1.) The birth of a person. Gen. xi. 28. (2.) The original rise of nations. Ezek. xvi. 3, 4. NATURE; (1.) The ordinary course of things which God has settled in the world. Rom. i. 26, 27. (2.) The light of reason naturally implanted in our mind. Rom. ii. 14. (3.) Common sense or the general consent of nations. 1 Cor. xi. 14. (4.) The substance or essential parts and properties. Heb. ii. 16. (5.) Birth, or natural descent. Gal. ii. 15. We are by *nature* children of wrath; we are born under the guilt of Adam's first sin, and with a corrupt principle inclining us to all evil, and so must be detested of God, and condemned to everlasting punishment. Eph. ii. 3. Through the gospel promises we are made *partakers of the divine nature*; we have fellowship with the divine nature, and have implanted in our soul a principle or habit of grace, and are conformed to God in spiritual knowledge, righteousness, and holiness. 2 Pet. i. 4. Idols are by *nature* no gods; they have no self-existence; nothing of the essential perfections of Godhead in them. Gal. iv. 8.

NATURAL is (1.) What proceeds from birth and natural causes. 1 Cor. xv. 44. (2.) What is agreeable to natural design, form, or inclination. Rom. i. 26, 27.

NAVEL; that part of the belly by which nourishment is conveyed to the child in the womb, and which is cut and fastened at the birth. Behemoth had his strength in his *navel, belly*, or trunk of his body. Job xl. 16. It is put for the whole man, soul and body. Godliness is *health to the navel, and marrow to the bones*; it produces and secures the welfare of both soul and body arising from a conscience washed in the blood of Jesus, and a heart renewed by his grace. Prov. iii. 8. The *navel of the Hebrews* not being cut imported that their sinful nature was not corrected or

changed; and that in Egypt, they, as a nation, were in a most forlorn and dangerous condition. See GOSLET.

**NAUGHT;** (1.) Worth nothing. Prov. xx. 14. (2.) Unwholesome and hurtful. 2 Kings ii. 19. *Naughty* persons are such as are useless for good, and active in doing mischief. Jer. xxiv. 2. Prov. vi. 12. *Naughtiness* is base wickedness; and this men are taken in when punished for it. Prov. xi. 6.

**NAVY;** a fleet of ships. 1 Kings ix. 26, 27.

**NAZARETH;** a small city of the Zebulunites in Galilee, about seventy or seventy-five miles north of Jerusalem, to the west of Mount Tabor, and east of Ptolemais. It was built on a hill, and noted for the wickedness of its inhabitants. Mark i. 9. Luke iv. 29. John i. 46. Here our Saviour was conceived, and laboured the most part of the thirty years of his private life; but their contempt of his ministry, and early attempt to murder him by casting him from the brow of the hill on which their city was built, occasioned his residing there but little afterward, and working few miracles among them. Luke iv. 16, 29. Mat. xiv. 57. It was a place of some note for about 1200 years after Christ; but is at present of small consequence. It is not within the design of this work to mention the various curiosities collected and imagined here by fantastic superstition, and shown to travellers; and far less to relate the papists' ridiculous fable of the angels transporting the house of the blessed virgin from hence to Dalmatia, and, after some more removes, to Loretto in Italy. Christ's dwelling at Nazareth occasioned his being called a **NAZARENE**; and by means of it, the prophecies that represented him as a **NAZIR**, typified by Joseph and the Nazarites, or as the *Natzrzer* or *branch*, or the *Norzer* or *preserver* of men were in some sense fulfilled. Gen. xlix. 26. Num. vi. Isa. xi. 1, and ix. 21. Job vii. 20. Matt. ii. 24. The Jews called his followers *Nazarenes*, Acts xxiv. 5; but those mongrel professors who were for mingling Christianity with Judaism came afterward to be called *Nazarenes*, *Naziræans*. It is said they detested the traditions of the Pharisees.

**NAZARITES** were persons devoted to the peculiar service of God for a week, a month, a year, or for life. Some of them devoted themselves; and some (as Samson and John the Baptist) were expressly claimed by God. During their vow they were not to cut their hair, or drink any wine or strong drink; and it was extremely wicked to offer them any. Amos ii. 12. Nor were they to attend a funeral, or enter a house defiled by the dead. If they accidentally contracted any defilement, or any ways broke their vow, they had the time and duty of Nazariteship to begin again. They shaved off all their hair on the seventh day, and offered unto the Lord two turtledoves, or pigeons, the one for a sin-offering and the other for a burnt-offering, and a lamb for a trespass-offering. When their vow was finished, Nazarites presented themselves at the door of the tabernacle or temple, with a he-lamb for a burnt-offering, a she-lamb for a sin-offering, and a ram for a peace-offering, with their respective meat-offerings and drink offerings, and a basket full of cakes of unleavened bread, and wafers anointed with oil. After these were offered, the Nazarite shaved his head at the door of the sanctuary, and burnt it under the pot in which the flesh of his peace-offering was boiled. The priests then put into his hand the roasted shoulder of the ram of peace-offering, with a cake and wafer of unleavened bread. These he returned to the priest, who waved them to and fro, dedicating them to the all-present God of every end of the earth, and so the vow was finished. As the oblations at the breach of the vow atoned for the same, the offerings at the finishing of it were designed to expiate the unknown breaches of it, and to render God thanks for enabling him to fulfil it so much. Num. vi. Such as, like Samuel, Samson, and John the Baptist, who were dedicated for life had no occasion for these offerings. Those who lived out of Canaan cut their hair in the places where the days of their vow were finished; but deferred the offerings till they arrived at the sanctuary: so Paul shaved off his hair at Cenchrea, but deferred his oblation till he came to Jerusalem. Acts xviii. 18, and xxi. 23, 24. Some who had not opportunity to perform the duties of the Nazarite themselves contributed to bear the expenses of those who had taken the vow.

Were not the Nazarites typical of Jesus Christ? Altogether holy, he was solemnly devoted to the service of God. Never was he defiled with carnal comforts

and pleasures, nor intoxicated with sinful lusts or earthly cares: never was he defiled by irregular affections towards his nearest relations, nor polluted by his gracious connexions with men, in whom spiritual death or deadness works. Instead of hair, his graces and good works increased more and more, and his people, rooted in him, grew up and flourish in God's holy place. Never did he break his vow, but finished it in giving himself for an all-comprehensive offering for us; and in his resurrection laid aside every token of continual subjection to an angry God or broken law, and purges and inflames the hearts of his people by his bleeding love. Were not these Nazarites also emblems of ministers and saints, who, denying themselves, and mortifying the deeds of the body, consecrate themselves to God, renounce this world, and the pleasures of sin; and by every breach of their vow through inadvertent fellowship with dead works ought to be excited to an application of Jesus' atonement to their conscience; and after they have done all, to trust only to his all-comprehensive sacrifice of himself?

**NEAPOLIS**, now called *Christopolis*; a city on the east of Macedonia. Since ever Paul was here it seems there has been less or more of Christianity in it; and in the sixth or seventh centuries of the Christian era, we find bishops here. Acts xvi. 11.

**NEAR;** at hand. God is *near*: he is everywhere present, and is ready to help his people in every case; or when he offers to save, uphold, and comfort. Jer. xxiii. 23. Isa. lv. 6, and xli. 5. Deut. iv. 7. 1 Kings ii. 7. Ps. lxxix. 18, and lxxv. 1, and cxix. 151, and xxxii. 9. Lam. iii. 57. *He is near in people's mouth, but far from their reins*, when they are oft talking of him, but are far from loving, desiring, and delighting in him. Jer. xii. 2. God's name is *near*; he is closely related to his people and intimate in their fellowship with him. His work is *near*, exerted in upholding, protecting, and comforting them. His word is *nigh* in their mouth and in their heart, preached, to their ear, spoken by their lips, conceived by their mind, and powerfully applied to, and believed by their heart. His Son is *near*; of old was quickly to be, and now is in our nature, and is closely connected with us as our Surety, Mediator, and Redeemer. Ps. lxxv. 1. Rom. x. 8. God's righteousness is *near* when he offers Jesus' righteousness in his word to guilty sinners, applies it by his spirit, and when he shows the righteousness of his nature in justifying the ungodly through it. Isa. xli. 13, and li. 5. Salvation is *near* when it is to be wrought without delay, when in a very little we shall enter the state of perfect holiness and happiness. Rom. xiii. 11. Israel was a people *near to God*; while the gentiles were far off, they were closely related to him as his peculiar people; they had his ordinances and symbols of his presence among them, and he was ready to support and defend them. Ps. cxlviii. 14, and lvii. 19. *We draw near to God* when we worship him, and by faith, prayer, &c. have intimate fellowship with him. Lev. xvi. 1. 1 Sam. xiv. 36. Ps. lxxiii. 28. Isa. lviii. 2. Zeph. iii. 2. Prayer comes *near* when it is graciously heard and accepted. 1 Kings viii. 59. Ps. cxix. 169. In courts there is a *drawing near* as a judge, witness, defendant, or advocate. Mal. iii. 5. Job xxxi. 37. Isa. xli. 1, and i. 8. Trouble is *near* when it is actually inflicted, and pierces even to the soul, or is just going to do so. Ps. xxii. 11.

**NEBA'IOTH**, the eldest son of Ishmael, the father of the Nabatheans, who appear to have been one of the most civilized tribes of the Arabians, and the most friendly to the Jews, and part of whom were converted to Christ. Gen. xxv. 13. Isa. lx. 7.

**NEBO**, or *ANAM'BO*; an idol of the Chaldeans: perhaps they derived him from the Moabites who had a hill called Nebo, and a city near it of the same name, about eight miles south of Hesboun, and which was taken both by the Assyrians and Chaldeans. Isa. xli. 1. Deut. xxxiv. 4. Num. xxxii. 38. Isa. xv. 2. Jer. xlviii. 11. Or Nebo might be the same as Chemosh, or as Belus, the queen Belus, and so might represent the moon. The Seventy call this idol Dagon, and Calmet, Bel; but some suppose both these opinions to be groundless. It is certain that Nebo is by Isaiah represented as different from Bel, and that the word is compounded with many of the Chaldean names, as Nabonassar, Nabocollassar, Nebopolassar, Nabuchadnezzar, Nebuzaradan, Nebushasban, &c.

**NEBUCHADNEZZAR**, **NEBUCHADREZZAR**, or



**NAPOOLASSAR**; the most famed king of Babylon. When Pharaoh-necho had taken Carchemish, a city on the Euphrates, the Phenicians and part of the Syrians revolted from the Chaldeans, who it seems had just before reduced them. Nabopolassar, being then stricken in years, sent Nebuchadnezzar his son with an army to recover them. He gained a complete victory over the Egyptians at Carchemish, retook the place, and put the garrison to the sword. He then with an army of 180,000 foot, 120,000 horse, and 10,000 chariots, according to Eupolemus, ravaged Phenicia and Canaan, took Jerusalem, and bound Jehoiakim the tributary of the Egyptians in chains, to carry him to Babylon; but afterward allowed him to retain his kingdom as a vassal of the Chaldeans. He carried to Babylon Daniel, Hananiah, Mishael, and Azariah, and others of the princes of Judah. To the above four young men he gave new names, importing connexion with his idol-gods, calling them Belteshazzar, Shadrach, Meshach, and Abednego. These, and other young captives, he caused to be trained up in all the learning of the Chaldeans, that they might serve in the court. 2 Kings xxiv. Dan. i. About A. M. 3399 his father died, and he was sole king of Babylon. In the second year of his reign, he had a surprising dream, but entirely forgot it. He assembled his diviners, and charged them to tell him his dream, and the interpretation thereof. They told him that though they could interpret dreams, yet none but the gods could tell a man what he had dreamed; and that never a king had demanded any such thing from his diviners. Being exceedingly provoked, he ordered Arioch, the captain of his guard, to put every wise man in Babylon to death. DANIEL, however, obtained leave to tell the king his dream, and the interpretation thereof. He was so satisfied with the account and interpretation, that he fell on his face before Daniel, and ordered an oblation of spices to be presented to him, and acknowledged his God to be the God of gods, and Lord of kings. He made Daniel chief of the wise men, and governor of the province of Babylon; and made Shadrach, Meshach, and Abednego subordinate governors in the same place. Dan. ii.

Meanwhile, a peace being concluded between the Medes and Lydians, by the mediation of Nebuchadnezzar and of Cyrennesis king of Cilicia, Cyaxares king of Media gave his daughter Amyitis in marriage to Nebuchadnezzar; and they two marched their troops against Nineveh, and levelled it with the ground. Some of Nebuchadnezzar's troops had already ravaged Judea; but the Assyrian war being finished, he sent his army into that country, and laid it waste. Soon after, he, upon what provocation we know not, marched his army against Jehoiachin; but that young monarch, with his whole family, surrendered themselves to his mercy, and were made prisoners, and carried to Babylon. He carried off a part of the sacred furniture of the temple, and a multitude of captives. The Moabites, Ammonites, and Phenicians, together with the Egyptians, encouraged Zedekiah king of Judah to revolt from the Chaldeans. Nebuchadnezzar, with great fury, marched to chastise them. On the south-east of Syria he was in doubt whether to begin with the Ammonites or the Jews: he referred the matter to the decision of divination; the divination directed him first to march against the Jews. This war took him up nearly two years; he himself retired to Riblah, and left his generals, Nebuzaradan, Nergal-sherezer, Samgar-nebo, Sarsechim, Rabaris, and Rag-mag, to carry it on. They, after raising the siege of Jerusalem to march against the Egyptians, returned to it and took the city; and they left the poor of the land under the charge of Gedaliah, a prince who had early surrendered himself. According to Nebuchadnezzar's express orders, they took especial care of Jeremiah; but the prisoners of distinction, which were carried to him at Riblah, Seraiah and Zephaniah, the two principal priests, Zedekiah's children and general; and sixty-eight others, were all put to death. Zedekiah had his eyes put out, and was carried captive to Babylon. 2 Kings xxiv. and xxv. 2 Chron. xxxvi. Ezra xxi. 19-24. Jer. vi-xl. and lii. It was perhaps at this time, about the twentieth year of his reign, that he, with the gold which he had amassed in his western expedition, erected the monstrous image to his god Belus, in the plain of Dura, in the province of Babylon. It was at least ninety feet high, and nine broad; and having convened his princes, governors, captains,

judges, and other officers under him, to the dedication of this idol, he issued a proclamation that whenever the concert of music, by cornet, flute, harp, sackbut, psaltery, dulcimer, &c. should begin to play, everybody should fall down and adore this monstrous image, under pain of being cast into a fiery furnace. Daniel either was absent, or for fear of his great power, was not informed against; but Shadrach, Meshach, and Abednego were accused of refusing to worship the idol. Nebuchadnezzar called them before him, and interrogated them if it was so. They told him they would not worship his image, and were confident their God was able to deliver them from his burning fiery furnace. Filled with rage, he ordered the furnace to be heated to a sevenfold degree, and them to be cast into it bound. The flames seized those that cast them in, and burnt them to ashes. The Son of God appearing in human shape amid the fire, caused it to burn their bonds, but not so much as to singe their clothes or a hair of their heads, and walked with them up and down the furnace. Nebuchadnezzar, observing this, hinted it to his attendants, and called to Shadrach, Meshach, and Abednego to come forth out of the furnace. They were quite unhurt, and not so much as the smell of fire about them. Nebuchadnezzar extolled the power of the true God, and ordered that whoever should speak reproachfully of him should be put to death, and his house made a dunghill. He promoted these three Hebrews to higher governments in the province of Babylon. Dan. ix. 3.

About the twenty-second year of his reign, he marched his troops into Phenicia, and laid siege to Tyre. Meanwhile, by detached parties, he reduced the Ammonites, Moabites, Edomites, and northern Arabians; and Nebuzaradan carried off seven hundred and forty-five Jews whom he found in their land. After he had besieged Tyre thirteen years, till his army was almost ruined with fatigue, and at the end obtained nothing but a deserted place, the inhabitants having transported themselves and their effects to a neighbouring island, he reduced the city to ashes, and cast the rubbish into the adjacent sea. He then marched against the Egyptians, who had supplied the Tyrians during the siege; and after ravaging their country, and murdering the inhabitants, and particularly the Jews, who had fled thither after the murder of Gedaliah his deputy, he and his army returned to Babylon laden with rich spoils. He also subdued Persia; and Media was in a kind of subjection. The date of this expedition is uncertain. Jer. xxv. xxvii. xliii. and xlv-xlix. Isa. xxiii. Ezek. xxv-xxiii. and xxxv.

By this time, in the thirty-fifth year of his reign, his astonishing structures at Babylon were almost finished. He dreamed of a tall and flourishing tree laden with fruit, and a place of refuge to birds and beasts unnumbered; and yet all of a sudden, orders were given by an angel to hew it down, shake off its leaves and fruit, but to fasten its roots in the earth, as if with a band of iron and brass, for seven years, that it might be wet with the dews of heaven, and have its portion with the beasts of the field. None of his diviners could interpret this dream. Daniel came, and being encouraged by the king to tell him the interpretation, he what it would, he told him that it meant, that for seven years he should be reduced to the condition of a beast, and driven from the society of men, and after his acknowledgment of the divine supremacy, he should be restored to his throne. Daniel entreated him to break off from his sinful and unjust courses, and show mercy to the poor captives or others. Regardless of Daniel's admonitions, Nebuchadnezzar continued as proud as ever. One day as he walked on the top of his palace, perhaps in his hanging gardens, and looked on his august city, he said either to himself or some companions, Is not this great Babylon, that I have built for my metropolis, by the might of my power, and for the honour of my majesty? A voice from heaven replied to him, that he should be immediately driven from human society, and reduced to the condition of a beast. He was immediately struck with some strange distemper, similar to what we call a lycanthropy, under which a person fancies himself a dog, cat, &c. and howls, bites, and eats in their manner, and shuns human society. Nebuchadnezzar fancied he was an ox, and imitated the manner of one. No doubt his astonished friends bound him as a madman; but he escaped out of their hands, fled to the fields, and lived there seven years on the grass, and went naked till his hair grew like eagles' feathers, and



his nails like birds' claws. At the end of seven years God restored him to the use of his reason; he humbled himself, and glorified God, and ordered an account of his dream, and the fulfilment thereof, to be published to all his subjects. It is said that after he was restored to his government, he cast his son Evil-merodach into prison, perhaps that in which Jehoiachin had lain about thirty-six years, either for the follies he had been guilty of during his father's distemper, or to secure the peace of the kingdom. Dan. iv. About a year after, Nebuchadnezzar died in the forty-third or forty-fourth year of his reign. It is said that just before his death, he, seized with some supernatural impression, got up to the top of his palace, and cried to the Babylonians that a rule, assisted by a Mede (i. e. Cyrus, whose father was a Persian, and his mother a Mede), should ruin their empire, and reduce them to slavery.

**NEBUZARADAN.** See **NEBUCHADNEZZAR**.

**NECESSARY**; **NEEDFUL**; what must be, or ought to be. 1 Cor. xii. 22. *One thing is needful*; an interest in Jesus Christ, as our righteousness and strength, must be had; without it we cannot live, but under a curse; we cannot live without going into everlasting punishment; we cannot honour God, profit ourselves, or be truly useful to our neighbours. Luke x. 42.

**NECESSITY**; (1.) The state of a thing that must needs be. Heb. ix. 16. (2.) Poverty, or want of temporal good things. Rom. xii. 13. (3.) Force, or outward constraint: thus alms are not to be given *out of necessity*. 2 Cor. ix. 7. *Of necessity* he must release one unto them at the feast; that is, according to the wonted custom, he must, for the peace and welfare of the city, release a prisoner whom they pleased. Luke xxiii. 17. *A necessity was laid on Paul* to preach the gospel; he could not execute his office, fulfil his duty, or have peace in his own mind, without preaching it. 1 Cor. ix. 16.

**NE'CHIO.** See **PHARAOH**.

**NECK**; (1.) That part of an animal body between the head and shoulders. Judg. v. 30. (2.) Both head and neck. Deut. xxi. 4. (3.) The heart: and so a *hard, stiff, or iron neck*, imports men's obstinacy in, their love to, and practice of, sin. Neli. ix. 29. Ps. lxxv. 5. Isa. xlviii. 4. (4.) The whole man; and so to have a *yoke or bands on the neck* imports being in slavery and bondage. Deut. xxviii. 48. Isa. lii. 2. Jer. xxvii. 2. The neck of the church is like a tower of ivory; or the tower of David builded for an armory, whereon hang a thousand shields of mighty men. How beautiful, straight, comely, fixed, strong, adorning, and well furnished with spiritual armour, are the Scriptures, ordinances, and ministers, which connect the church! and faith, which connects every particular saint with Christ the head, and are so exceedingly useful in their receiving nourishment from him; or breathing forth prayer and praise to him! See Song iv. 4, 9, and vii. 4. Transgressions come upon, or are wreathed about the neck, when they are punished with bondage and slavery. Lam. i. 14. *The Assyrians reached even to the neck*; they almost totally overflowed and ruined Judah, taking all the cities thereof but Jerusalem the capital. Isa. viii. 8, and xxx. 28. The Ammonites came upon the necks of the slain Jews when they were murdered in a similar manner by the Chaldeans. Ezek. xxi. 9. To lay down the neck is to be ready to suffer slavery or death. Rom. xvi. 4. God discovers the foundations unto the neck when he utterly unsettles and almost utterly destroys his enemies. Hab. iii. 13.

**NECROMANCER.** See **DIVINATION**.

**NEGLECT**. (1.) To take no care of. Acts vi. 1. (2.) To despise; refuse; make no proper improvement of. Matt. xviii. 17. 1 Tim. iv. 14. Heb. ii. 3.

**NEGLENT**; careless, inactive. 2 Chron. xxix. 11. **NEHEMIAH**, the son of Hachaliah, was perhaps of the royal family of David. His being the royal cup-bearer in the Persian court, and his succeeding Zerubbabel in the government of the Jews, tend to confirm this opinion. About A.M. 3558, or 3560, ninety years after their return from Chaldea, he was informed by Hanai that Jerusalem still remained in ruins, and was a reproach, or object of derision to all the nations around. Deeply affected with this narrative, Nehemiah fasted and prayed that the Lord would prosper his intention to ask the king's permission to go and rebuild it. He indeed attended to the bearing of the royal cup, but his countenance marked him sad and dejected. King Artaxerxes observing it asked him the cause, probably

suspecting he had some bad design in hand. Nehemiah was afraid; but lifting up his heart to God, he represented his grief to the king, as the queen (some say Esther) sat by him. Upon his request, Artaxerxes, in the twentieth year of his reign, empowered him to go and rebuild the walls of Jerusalem. He gave him letters of safe conduct to the governors on the west of the Euphrates, and one to Asaph, the keeper of the forest of Lebanon, ordering him to furnish Nehemiah with timber and every other thing necessary for the repairs of Jerusalem, and for Nehemiah's own house.

Having arrived at Jerusalem with the king's commission, he and his servant went round the walls of the city in the night, and found it wholly in ruins. He then assembled the chief men of the Jews, informed them of his powers and intention, and encouraged them to begin the work. They readily agreed to his proposal, and different parts of the wall were assigned to the various principal men. Thirty-two of these, together with the companies of the priests, Levites, Nethinims, and the goldsmiths and merchants, exerted themselves in this good work. Some repaired over against their own house; and some, as the inhabitants of Tekoah, Gibeon, and Mizpeh, generously repaired a part of it, though they lived in other cities. Sanballat the Horonite, and Tobiah the Ammonite, originally a servant, but now a governor, and Gashmu the Arabian, were extremely angry on hearing of Nehemiah's arrival to help and encourage the Jews; and when they saw the repairs of the wall of Jerusalem carried on with so much ardour, they first scoffed at the Jews and their work; but seeing it go on, they and their countrymen made several attempts to surprise and murder the Jews at it. To frustrate their intention, Nehemiah placed a guard on the outside of the builders, and caused every builder to keep his sword by him while he wrought; they never put off their clothes, either day or night, except for washing; and the trumpeter went along with Nehemiah, ready to sound the alarm in case of danger. Finding that they could do nothing by open violence, Sanballat and Tobiah had recourse to stratagem. Tobiah, having married the daughter of Shechaniah, a prince of Judah, had a powerful part of the Jews in his interest. These, with the Jews that lived in the neighbouring country, did what they could to intimidate Nehemiah and his friends, as if it were impossible to withstand so many enemies, who would of a sudden attack them from every quarter. Sanballat and his companions wrote four letters, inviting Nehemiah to a friendly conference in the plain of Ono; but they caused a party to lie in wait to murder him by the way. He returned them answer that the great and important work which he was about required such constant attendance that he could not come. Sanballat then wrote him an open letter, importing that a report was spread, and was affirmed by Gashmu, a man of credit and influence, that he and the Jews rebuiled Jerusalem with a design to revolt, and that he had suborned the prophets to stir up the people to choose him for their king; and that as king Artaxerxes could not but hear this report, it was necessary to consult together how to confute it. Nehemiah, conscious of his innocence, trusting in his God, and persuaded of the king's favour, returned, no other answer but that the whole report was false, and had been forged by Sanballat himself. Sanballat and Tobiah then bribed the prophet Shemaiah and the prophetess Noadiah, to endeavour the murder of Nehemiah, and the hindrance of the work. Shemaiah shut up himself in his chamber, as if habitually given to meditation, fasting, and prayer. This imposed on Nehemiah a little, and made him think him remarkably pious and a real friend. One time, as Nehemiah was in his house, he told him that he would be slain that very night unless they two should shut up themselves in a secret place of the temple. Nehemiah replied, that it was quite improper that he, whose conduct was so innocent, and his presence and active co-operation so necessary, should hide himself anywhere. Thus, notwithstanding all that Sanballat, Tobiah, Geshem, and their partisans the treacherous Jews could do, the wall was finished in fifty-two days after they began to repair it, and almost a year after, it was dedicated with solemn sacrifices and thanksgiving. Neh. i-vi. and xii. 27-43. Meanwhile, Nehemiah applied himself to rectify disorders. He curbed the inhumanity of the nobles and rich men, who retained the lands of their poor brethren in mortgage, and held their children in slavery. To

show himself a distinguished pattern of generosity, he never demanded the salary prescribed him by the Persian king, but maintained his family on the product of his own fields, and on the salary which he received as the king's cup-bearer. He settled the genealogies by an old register which he found. The feasts of trumpets and of tabernacles were observed with more exactness than had ever been done since the time of Joshua, of the son of Nun; and Ezra, assisted with thirteen others, on both occasions, read and explained the book the law to the people. Immediately after, he caused the Jews who had married heathenish women, to put them away; and after solemn fasting and confession of sins, they renewed their covenant with God, and solemnly vowed obedience to his law. They particularly vowed to espouse no heathen women; to buy no goods on the Sabbath; to observe the year of release; to give their first-fruits and firstlings to the Levites, with more exactness than had been done for some time past; and to allow the third part of a shekel extraordinary every year for the service of the temple; twenty-two priests, seventeen Levites, and forty-four chief men of the people subscribed this covenant; and all the rest of the people who understood it declared their adherence. As Jerusalem was poorly inhabited, the tenth man was chosen by lot to dwell in it, and Nehemiah blessed such as offered themselves willingly to dwell in it; and the charge of the city was given to Hanani, the brother of Nehemiah, and to Hananiah, the son of Zerubbabel, one eminently faithful and pious; and a guard was placed at every gate to prevent the enemies from entering it. The order of the Levites, priests, singers, and porters was rectified and established. Neh. v. and vii-xii.

After Nehemiah had governed the Jews twelve years he returned to King Artaxerxes, and after remaining some time in Persia returned to Judea. The Jews, contrary to their covenant, had married strange wives; they profaned the Sabbath by bearing of burdens and buying of fish and other wares from the Tyrians thereon; they had withheld the dues of the Levites, and obliged them to desert the service of the temple. All these disorders, partly by expostulation to convince them of the sinfulness thereof, and partly by force, Nehemiah quickly rectified. Tobiah had fixed his residence at Jerusalem; and Manasseh, the grandson of Eliashib the high-priest, who had married the daughter of Sanballat, had procured him a lodging in the court of the temple. Nehemiah expelled Tobiah from his lodging, cast out his furniture, and banished Manasseh the priest from the city. Sanballat, his father-in-law, obtaining the consent, not of Alexander, as Josephus says, but of Darius Nothus, built a temple for him on Mount Gerizim, where he, and perhaps his descendants, officiated as priests to the Samaritans. After Nehemiah had governed the Jewish state about thirty-six years he died. Probably he wrote his own history; for as he died about A. M. 3595, Judah, who officiated as high-priest when Alexander passed that way, A. M. 3670, might be a boy of ten or twelve years of age. Neh. xii. 11. As from Ezra's commission to rectify the affairs of Judea to the year in which Nehemiah is here supposed to die is forty-nine years, this may correspond to the seven weeks of Daniel, in which the city and wall of Jerusalem were built in troublesome times. Dan. ix. 25. The נְהֵמְיָהּ that returned from Babylon with Zerubbabel was a different person from him who is the subject of this article; as he had occasion to see the ruins of Jerusalem, and could scarcely have been below one hundred and ten years of age, and so not very proper for a cup-bearer in the twentieth year of Artaxerxes.

NEIGH; to cry as a horse, particularly a stallion. Whoremongers' enticement of women to unchastity is called *neighing*, because brutish and shameless. Jer. v. 8, and xiii. 27.

NEIGHBOUR; (1.) One that dwells near us. Exod. iii. 22. (2.) A fellow-labourer. Acts vii. 27. (3.) One that stands in need of our help, and to whom we have an opportunity of doing good. Prov. iii. 28. Matt. xxii. 39. (4.) One that pities and relieves us in distress. Luke x. 36. Job xvi. 21. If our Saviour's time the Jews generally imagined that only those of their own nation were their *neighbours* who ought to be loved; and that they might hate everybody else; but he showed them, that all men living, even such as hated them, were their *neighbours*, to whom love and beneficence ought to be extended. Matt. v. 43-48. Luke x.

29-37. The *evil neighbours* whom God would pluck out of their land were the Egyptians, Philistines, Moabites, Ammonites, Syrians, and Phenicians, who dwelt near to and often harassed the Jews who were his people. Jer. xii. 14.

NEPHEWS; (1.) Grandchildren. Judg. xii. 14. 1 Tim. v. 4. (2.) Posterity in general. Job xviii. 9. Isa. xiv. 22.

NERGAL; an idol of the Cuthites, who were a tribe of the Chaldeans or Persians. The Jews represent it in the form of a cock; but as the word signifies the *revealing or rolling lamp*, it is more probable that it signifies the fire or the sun. Two of Nebuchadnezzar's generals were, in honour of it, called Nergal-sharezzer. 2 Kings xvii. 30. Jer. xxxix. 3.

NERO; an infamous emperor of Rome, who ruled from A. D. 54 to 67 or 68. In the first part of his reign he behaved with some decency and justice, pretending to copy after Augustus. In the end of it he turned one of the most tyrannical wretches that ever breathed. He murdered his mother, and almost all his friends and principal subjects. He encouraged stage-plays, and every thing lewd and foolish. About A. D. 65 he burned the city of Rome, and sang one of his poems at the view of the flames. To appease the senate he transferred the blame to the innocent Christians. Multitudes of them were apprehended; some were sewn up in the skins of wild beasts, and torn to pieces by the dogs; others were crucified; others were burned in Nero's gardens as nocturnal illuminations to the city, while he with great pleasure beheld the spectacle from his window. Perhaps he was the more enraged that some of his own family, and it is said one of his darling concubines, had embraced the Christian faith. Phil. iv. 22. In this persecution raised by him, perhaps most of the apostles were cut off. After his tyranny and murders had rendered him quite intolerable, the senate declared him the enemy of the state. In despair he fled; and to avoid falling into the hands of his pursuers, he murdered himself with the assistance of Epaphroditus, his freedman.

NEST; (1.) A small lodgement where fowls hatch their young. Deut. xxii. 6. (2.) The eggs, or young birds in a nest. Isa. x. 14. Deut. xxxii. 11. (3.) A habitation seemingly very secure and undisturbed. Jer. xlix. 16. Obad. 4. Hab. ii. 9. A *nest in cedars* is houses built of cedarwood. Jer. xxii. 23.

NET, DRAG; (1.) An instrument for catching fish, birds, or wild beasts. Matt. iv. 18. Isa. ii. 20. (2.) Artificial works wrought or woven in the form of a net. 1 Kings vii. 17. God's *net* is the entangling afflictions wherewith he chastises or punishes men, Job xix. 6; or the church, or the dispensation of the gospel, whereby many are drawn to Christ. This is cast into the sea of this world, and many are either really or in appearance drawn by it. At last it will be emptied into the eternal state; all the good rendered happy, and the bad cast into everlasting fire. Matt. xiii. 47-50. The *net* of wicked men with which they ensnare others, and draw wealth and power to themselves, is their crafty plots and vigorously-executed purposes of mischief. Ps. ix. 15. Mic. vii. 2. Ps. cxi. 5. Hab. i. 16. The Jewish rulers and priests were a *net*, a means of drawing others into sin and ruin. Hos. v. 1. *In vain the net was spread in the sight of any bird*; without cause traps are laid to ensnare and destroy innocent persons; and to no purpose are sinners warned by the misery and destruction that happened to their fellow-criminals before them. Prov. i. 17.

NETOPHAI, or NETOPHATHI; a city of Judah, between Bethlehem and Anathoth, and peopled by the posterity of Salma, the father of Bethlehem. It is said to have been noted for olives and artichokes. 1 Chron. ii. 51, 54. Whether it be the same as Nephtoth cannot be ascertained; but Maharal, one of David's nighties, and Ephai, a captain that submitted to Gedaliah, were natives of this place. 2 Sam. xxiii. 21. Jer. xl. 8.

NEW; (1.) But lately formed, appointed, or begun to be used. Josh. ix. 13. 1 Kings xi. 29. (2.) Strange, extraordinary. Num. xvi. 30. (3.) Different from, or more excellent than what went before. Thus the saints are *new creatures*, and have a *new spirit*, a *new heart*, and *all things new*: instead of the old corrupt and carnal views, and dispositions, and manner of life, they have spiritual knowledge, holy dispositions, and pious lives, springing from a conscience purified by the blood of Christ, and a heart actuated by his Spirit, excited by his love, and directed to his glory. Gal. vi.

15. 2 Cor. v. 17. Ezek. xi. 19, and xxxvi. 26. Rev. xxi. 7. God created a *new thing in the earth* when he made the Virgin Mary to conceive and bring forth his Son in our nature. Jer. xxxi. 22. Christ's blood opens a *new and living way* none not afforded by the old covenant of works, but one more excellent, in which life is given to dead sinners. Heb. x. 20. Christ's new name is *Redeemer, Lord our Righteousness, King of kings, and Lord of lords*. Rev. iii. 12. The covenant of grace is called *new*; it succeeds to the old broken covenant of works; it is ever fresh, flourishing, and excellent; and under the gospel it is dispensed in a more clear, spiritual, extensive, and powerful manner, than of old. Jer. xxxi. 33. The glorious state of the church during the millennium and eternal state is called a *New Jerusalem*, as much more glorious or lasting than the old Jerusalem. Rev. iii. 12, and xxi. 1. The saints' songs are called *new*; they are most sweet, hearty, and excellent, proceeding from *new hearts* and for God's mercies, that are new, fresh, and ever repeated every morning. Ps. xl. 3, and cxlix. Lam. iii. 23. There is *nothing new under the sun*; the same kind of events return from age to age; and, except in the case of miracles, there is rarely or never any event but had its like in former times. Eccl. i. 9, 10, and iii. 15.

NIB'BAZ, the *seeing barker*: the idol-god of the Avites, who, it is said, was worshipped in the likeness of a dog. Possibly he is the same with the Egyptian Anubis; or perhaps the same with Nebo; and then his name signifies the all-seeing *Nebo*. 2 Kings xvii. 31.

NICODEMUS, a follower of Jesus Christ. He was a Pharisee, and a ruler of the Jews. At first, though he conceived some esteem for our Saviour, yet he was ashamed to profess it, and so came to him by night for instruction. When he had complimented our Saviour with the title of an extraordinary teacher, and hinted his desire to learn something of his doctrine, Jesus told him he could not become a true member of his church except he were born again, and his nature wholly renewed. Grossly ignorant of regeneration, and of the Old Testament oracles relative to it, Nicodemus asked, How one could re-enter into his mother's womb, and be born again? Jesus asked, If he were a teacher in Israel, and knew not these things? and told him, that the new birth he spoke of was effected by spiritual influence; and that if he could not believe what was so often experienced on earth, how would he believe information concerning heavenly and eternal things, known only to the Son of man, present in heaven as to his divine nature, while his human was upon earth? He informed him, that as the brazen serpent was lifted up in the wilderness for the general means of cure to the serpent-bitten Hebrews, so he himself should be quickly lifted up on the cross, and in the gospel, for the salvation of all the ends of the earth; that God, in infinite kindness, had given him to be the Saviour of the world; that whosoever believed on him should not perish, but have eternal life, and whoever believed not should be damned; and added, that the reason why many believed not his instructions was, because their deeds were evil, and ready to be discovered by means thereof. John iii. 1-21. After this conference, there is reason to hope that Nicodemus became a real disciple of Jesus Christ, and attended his ministrations as he had opportunity. When afterward he sat in the sanhedrim, and heard the members censuring their officers for not apprehending our Saviour, and deriding the people who believed on him as ignorant and accursed, he asked, If it was according to the law, which they pretended to know so well, to condemn a man before they heard him? These furious bigots demanded of Nicodemus, If he too were a Galilean? and bade him read the prophets, and he would find that never a prophet came out of Galilee. Ignorant men! both Jonah and Nahum came out of it. When our Saviour was crucified, Nicodemus still more openly avowed himself a Christian, and assisted Joseph of Arimathea to inter the sacred corpse. John vii. 45-52, and xix. 39, 40. It is said, that when the other members of the sanhedrim heard of Nicodemus's baptism, they deposed him from his office of senator, and excommunicated him from their synagogue; but Gamaliel his cousin took him to his country-house, where he lived the rest of his time, and was honourably buried near to Stephen the deacon. A spurious gospel, called by some *The Acts of Pilate*, is ascribed to Nicodemus; but it is plainly a forgery.

NICHOLAS, one of the first seven deacons; he was

a native of Antioch, a proselyte to the Jewish religion, and lastly, a convert to the Christian faith. He was much distinguished for holiness and zeal. Acts vi. Whether by some imprudent or sinful conduct, he gave any occasion to the rise of the abandoned sect of the NICOLAITANS; or whether they, knowing his fame for sanctity, screened themselves under his name; or whether the Nicolas that founded that sect be a different person, is not agreed. Perhaps this sect was a part of or the very same with the *Gnostics*. It is said, they had their women in common, reckoned adultery, and the use of meats offered to idols, indifferent things; that they imputed their wickedness to God as the cause; and received a multitude of fables concerning the generation of angels, and the creation of the world by subordinate powers. This sect had a considerable spread in Asia for a time. At Ephesus they were detested; but at Pergamos and Thyatira they were sinfully tolerated by the Christians. Rev. ii. It does not appear that they continued long under the name of Nicolaïtans; but perhaps they, in reality, continued under the character of Cainites.

NICOPOLIS; a city where Paul informed Titus that he determined to winter; but whether it was Nicopolis in Epirus, on the Ambracian Gulf, or Nicopolis in Thracia, on the east of Macedonia, and near the river Nessus, cannot be positively determined, though most likely the latter. Tit. iii. 12.

NIGH. See NEAR.

NIGHT; (1.) The time when the sun is below the horizon. Exod. xii. 30. (2.) The time of heathenish ignorance and profaneness, in which what spiritual darkness, danger, sloth, and stumbling into sin abound! Rom. xiii. 12. (3.) Adversity, which, like the night, is perplexing, comfortless, and disagreeable, or the season of it. Isa. xxi. 12. Sol. Song v. 2. (4.) Death, when we are laid asleep, and are quite inactive. John ix. 4. (5.) The season in which any event comes suddenly and unexpectedly upon us. 1 Thess. v. 2. Isa. xv. 1. Luke xii. 20. (6.) The whole time of our life on earth, during which dark ignorance, danger, and sinful stumbling much prevail. Sol. Song i. 13. Rom. xiii. 13. (7.) A very short time. Ps. xxx. 6. *The day is made dark with night; the sun goes down at noon; and the earth is darkened in the clear day; night is unto men, and the day dark over the prophets*; when suddenly prosperity is turned into misery, and even public teachers are under the power of delusion, or are so perplexed that they know not what to think or say. Amos v. 8, and viii. 9. Mic. iii. 8. There shall be *no night* in the New Jerusalem; during the millennium there shall not be such ignorance, distress, or wickedness in the church as at present; and in heaven there shall be no ignorance, no sin, or distress. Rev. xxi. 25. *By night on my bed I sought him whom my soul loveth*; amid distress, ignorance, and sloth, I sought to have fellowship with him. Sol. Song iii. 1.

NILE; ΣΗΩΡ; the noted river of Egypt. It has its source in Upper Ethiopia. Father Paus says, it springs from two wells about twenty paces distant, and the one about twenty-five, and the other about sixteen palms or handbreadths deep; but Thevenot says it springs from one. About three days' journey from its source, this river becomes wide, and navigable for small vessels. After receiving a river called Jama, it pursues its course westward about ninety miles; it then winds to the east and falls into the large lake of Zaire or Dambea; from hence it winds about to the south-east, and, then to the north-west, till it comes within about twenty miles of its source. It then runs northward, not without several windings, till at last it falls into Egypt. Perhaps about Sennar, a long way south of Egypt, it is parted into two branches, the one of which runs westward through Africa, and is called the Niger, Nigir, or Senegal river; and the other runs northward through Egypt, and is called the Nile; i. e. *Nahal* or *Neel* river, and is called the Sihor, or Shihor, for its *blackness*, by reason of the black mud which it carries along with it; and the *river of Egypt*, as there is none else in that country that deserves the name. It has seven remarkable falls or cataracts. At one, of them the water falls as a white sheet from a rock two hundred feet high, and with such violence that it makes an arch, leaving a broad way for travellers to pass below at the bottom of the rock without being wet, and with a noise louder than thunder, which is heard at the distance of nine or ten miles. Though it runs about fifteen hundred miles, and

receives a great many rivers, especially before it enters Egypt, its stream, on ordinary occasions, is not so great as might be expected. Villamont indeed says, its width at Cairo is about three miles; but others, of no less credit, make it much less. About sixty or eighty miles before it falls into the Mediterranean Sea, it divides into two streams, which leave the Delta between them; and these two currents divide into others. It appears from the Scripture, and the ancient writers, that it then had seven streams. Isa. xi. 15. How many it has at present is not agreed; some have reckoned nine, others eleven, others fourteen; but it seems there are but four, or rather three, of any account, viz. the Pelusiac on the east, the Canopic on the west, and the Pathmetic in the middle. In the end of June, July, and August, the excessive rains in Abyssinia cause an annual swell of this river till it overflows the country. In August twenty miles on each side are covered with water, and nothing seen except the houses and trees; but travellers do not agree in the height of its rise. It is certain, that as the soil is now much higher by the yearly increase of mud, perhaps at the rate of a foot in a hundred years, according to Shaw, it requires a much higher rise to fertilize the country than it did of old. Some travellers will have the rise of twenty-nine feet perpendicular to be best; but others will have one about thirty-six or forty feet to be the most; which last, perhaps, is nearest the truth. If the rise of the water be too small, the country is not duly fattened with the mud. If its rise be too great, it deluges the country, and the waters recede too late for the sowing of the seed. The overflow is less remarkable in Lower Egypt than in the southern part of that kingdom, perhaps on account of the multitudes of ditches and canals, and partly because there is less need of it on account of the frequent rains. In Upper Egypt, where they have almost no rain, they retain the water in large cisterns or canals, that they may therewith water their fields at pleasure. To prevent excessive inundations of the country, they digged the immense lake of Mœris; and from it they water the country on proper occasions. They too employ about two hundred thousand oxen in drawing water out of deep pits and wells, to water their fields and gardens. After the waters of the Nile are withdrawn, the Egyptians, in October and November, sow their seed among the mud, which being trampled down by the swine, which they allow to range among it, or covered by other like careless methods, brings forth a plentiful crop.

**NIM RAH**, or **BETH-NIM RAH**, a city of the Gadites, somewhere about the head of the river Arnon. Num. xxxii. 3, 36. If Nimrim stood where Jerome places Benamerium, near the Dead Sea, and a little north-east of Zoar, it must have been a different place from *Nimrah*. These places seem to have had their names from the plenty of leopards about them. The *waters of Nimrim were desolate* when the fishers there, or the inhabitants on its banks, were cut off, or carried into captivity by the Assyrians and Chaldeans. Isa. xv. 6. Jer. xlviii. 34.

**NIMROD**, the son of Cush. He was a mighty hunter, and having rendered himself useful by killing many wild beasts, or by violent oppression of his neighbours, he procured himself a kingdom. He first set up for king at Babylon, and then extended his dominions to Erech, Accad, and Calneh, in the land of Shinar. He was no doubt a promoter of the building of Babel; and it seems his tyranny had obliged Asher the son of Shem to leave the country, and retire eastward to the other side of the Hiddekel or Tigris. There is no proper evidence that Nimrod was the Ninus who founded Nineveh, though he may be one of the Beluses concerned in the building of Babylon. Part of his history, dressed up in fable, is contained in the Grecian history of Bæchus. Gen. x. 8-11.

**NINEVEH**; the capital of Assyria, and built by Asher the son of Shem. Gen. x. 11. Nineveh was built on the bank of the river Tigris; but whether on the western or eastern, is not agreed. We suppose it stood on the eastern, almost opposite to the present Mosul. It was one of the largest cities in the world. In Jonah's time it was a city of three days' journey around the walls, or would require him three days to go through it, proclaiming its overthrow. It then had above 120,000 infants in it, whom we cannot suppose above the eighth or tenth part of the inhabitants. Diodorus says it was sixty miles in circumference; and Strabo says it was

larger than Babylon. Its wall was two hundred feet high, and so thick that three chariots abreast might have been driven along the top. On the wall were built 1500 towers, each 200 feet higher than the wall. This city was very early noted for wealth, idolatry, and whoredom. When Jonah the prophet, about A. M. 3142, warned the inhabitants that if they did not repent they should be destroyed within forty days, they were mightily affected. A fast for three days both for man and beast was appointed, and they cried mightily to God for the preventing of this stroke. He heard their prayers, and long delayed their ruin. Some say it was destroyed about a hundred years after Jonah, under Sardanapalus, or Sardan-pul; but, from the reasons given in the article **ASSYRIA**, this opinion is doubtful, especially as the Scripture expressly declares that Nineveh's ruin would be so complete as to need no repetition. The kings of Assyria had collected into it the most of the wealth of the East. Nah. ii. 9, 12. Nahum describes the ruin of Nineveh in the most striking manner; that the rivers should break through the walls, chap. i. 8, and ii. 6; that their troops and inhabitants should be quite dispirited, chap. iii. 13; and seized in their drunkenness, chap. i. 10, and iii. 11, 18; their allies should desert them, or their merchants forsake the city, chap. iii. 16; their own officers, through drunkenness or stupidity, desert their station, chap. iii. 17; and the Medes and Chaldeans ride with torches through the city in the night. Chap. ii. 3, 4.

The Medes and Persians had several times laid siege to this city, and were induced to abandon their attempt by various accidents; but after the massacre of the Tartars in Media, they repeated the siege, Cyaxares and Nebuchadnezzar being the commanders. After they had lain before it three years, the river Tigris or Lycus became exceedingly swollen, and broke down two miles and a half of the wall. When the water assuaged, the besiegers rushed into the city, and murdered the inhabitants, who lay buried in their drunkenness, occasioned by an advantage which they had just before gained over the enemy. When the king of it, whose name we suppose was Sardanapalus, heard the city was taken, he shut up himself and his family, and wealth, it is said to the value of about 25,000,000,000 sterling, in the palace, and then set fire to it, and destroyed all that was in it. It is said, it was fifteen days before the flames were quenched. This happened about A. M. 3403. This city was never rebuilt; but another Nineveh or Ninus was built near it, which continued till the first ages of Christianity; but at present there is scarcely a vestige to be discerned, either of the one or the other. Nah. i-iii. Zeph. ii. 13, 15.

**NIS'ROCH**; an idol of the Assyrians. Under what form he was represented it is hard to determine. Perhaps Vitringa is right in supposing he was Belus, worshipped under the form of a god of war. 2 Kings xix. 37.

**NITRE**; that which we now call so is saltpetre, a well-known substance, of a whitish colour, and sharp bitterish taste. In its crude state it seems to have no acidity at all, but affords an acrid spirit, capable of dissolving almost any substance. Saltpetre is naturally blended with particles of earth, which constitute its ore. Any kind of earth, well moistened by the dung or urine of animals, will yield it in considerable quantities. The *nitre* of the ancients seems to have been different from ours, being a genuine, native, and pure salt, a fixed alkali, which being dissolved in vinegar removed spots from the clothes or skin. There were mines of it south of Memphis in Egypt. Prov. xxv. 20. *Though thou wash thee with nitre, and take thee much soap, thine iniquity is marked before me: thy guilt is so great, that no pretences to reformation can turn away thy punishment.* Jer. ii. 22.

**NO**, a populous city of Egypt; but where, is not agreed. It could not be Alexandria, as that was not built when No was ruined. Calmet supposes it to be Diospolis, in the Delta, which had Busiris on the south, and Mendesium on the north. But no reason can be assigned why this should be called *populous* in an eminent degree. Vitringa inclines to think it Noth or Memphis; but it was more probably Thebes or Diospolis, which is much the same as No-ammon, the habitation of *Jupiter-ammon*; as that idol had a famous temple here. It was the capital of Upper Egypt, and was built chiefly on the east of the Nile. In its glory

It is said to have had a hundred gates, each capable of sending forth 20,000 men, and that 700,000 soldiers had their residence in it; but these accounts are doubtless exaggerated. It is certain that it was very populous, and *No-ammon* may signify the *dwelling of multitudes*. Under Sennacherib or his son, the Assyrians took Thebes, and reduced it to a desolation, while Egypt and Ethiopia were under one king. Nah. iii. 8-10. It was rebuilt, but Cambyses the Persian destroyed it when it was about fifty-two miles in circumference, or as some say, in length. The wealth they found in it was immense. It was again rebuilt, but on a smaller scale, and was destroyed by Cornelius Gallus the Roman general. The ruins of its four noted temples were long very discernible, if they are not so still. The city Said, or perhaps Luxor, is built near to where the ancient Thebes stood.

NOAH, NOK; the son of that Lamech who was descended of Sheth. He was the ninth in descent from Adam, and it seems the *eighth preacher of righteousness*. 2 Pet. ii. 5. At his birth, his father Lamech expressed his hopes that he would be a signal comfort to him and his family, and so gave him a name signifying *rest and comfort*. In his time wickedness universally prevailed. Noah not only walked piously himself, but admonished his neighbours to do so. To reward his strict piety, amid so many temptations to the contrary, God preserved him and his family from the universal deluge. To effect this, he at God's direction built an ark sufficient to accommodate him, and pairs of all the animals that could not live in the water. Perhaps he spent a hundred and twenty years in building it, that the corrupt antediluvians might have the more time to repent of their sins ere the flood should be sent. In A. M. 1656, when Noah was six hundred years of age, he, his wife, and his three sons, Shem, Ham, and Japheth, and their wives, and seven pair of all clean animals, male and female, and two pair of unclean animals, entered the ark, and were shut up in it by the Lord. When Noah, almost a year after, found that the waters had considerably decreased, he sent out a raven to see if the earth were dry. It lived on the floating carcasses, and never returned to him. He next sent forth a dove, which finding no dry place to rest on, returned, and Noah put out his hand and brought her into the ark: after seven days, he sent her out a second time, and she returned with a fresh olive leaf in her mouth. When he sent her out a third time she returned not. After he and his family, and the other animals, had lodged a year and ten days in the ark, they came out. Noah offered a sacrifice of thanksgiving for his preservation; and the Lord accepted it, and promised that no wickedness of men should hereafter provoke him to destroy the earth, or the animals thereof, or to deny the regular return of the seasons. The Lord also charged Noah and his sons to multiply and replenish the earth; he allowed them to eat the flesh of clean animals, provided they did not eat them with the blood, raw, in the manner of beasts, or having the blood run through the flesh; and he commanded that every murderer of men should be put to death. To mark the establishment of his covenant for the preservation of the world, he promised to set his rainbow in the cloud, in wet weather, as a token that the water should no more cover the earth. Soon after the flood, Noah commenced husbandman, and cultivated the vine, and, it seems, insensible of its intoxicating virtue, drank of the wine till he was drunk, and lay uncovered in his tent. Ham, his younger son, perhaps informed by Canaan, went and saw him in this condition, and in a sportive manner told his two brethren thereof. They took a mantle, and going backward that they might not behold their father's shame, spread it over him. When Noah awaked, and was quite sober, he, aware of the behaviour of his sons, and inspired of God, denounced a curse of servitude upon the posterity of Ham, chiefly the descendants of Canaan. These he predicted should be slaves to the offspring of the two brothers who had covered him, and be oppressed by the Hebrews, Assyrians, Chaldeans, Persians, Saracens, and by the Greeks, Romans, Vandals, and Turks: that of Shem's posterity should be early and long the peculiar church of God, that of him the Messiah should proceed; and that the posterity of Japheth should be exceeding numerous, and at last seize on the territories of Shem, and enter into a state of church fellowship with God. At last he died, aged

nine hundred and fifty years, a little before the birth of Abraham. Whether Noah consented to the building of Babel, or whether before his death he assigned to his three sons their different shares of the then known world, cannot be ascertained. Possibly after the building of Babel, he removed eastward to China, and became the Fohi, or founder of that kingdom, though the arguments of Shuckford and others in favour of this journey can hardly be deemed conclusive to this point. It is said that Noah is the Saturn of the heathen; and that Ham is their Jupiter; Japheth their Neptune; and Shem Pluto. Perhaps their Ouranus or Cælus, their Ogyges, Deucalion, Janus, Prometheus, &c. are no other than Noah dressed up in fable.

Did not this patriarch prefigure Jesus Christ? His name is a bed of rest, and source of consolation. Amid a crooked and perverse generation he was singularly upright and holy, and preached righteousness in the great congregation. Through him, how the patience of God is displayed towards men! By him, the ark of the church is gradually reared; and in it, and chiefly in himself, are his chosen few, Jews or gentiles, saved from eternal ruin. His sweet smelling sacrifice removes the curse and vengeance of God. With him and his seed is the new covenant established, and on them is the true heirship of all things bestowed. As by him, the church, the vineyard of the Lord of hosts, is planted and cultivated, the future state of his professed seed is declared in his sacred testaments. Such as despise him, and turn his grace into licentiousness, or the infirmities of the saints into ridicule, he condemns to endless slavery and woe; such as love his person, and hide the infirmities of his saints, he blesses with high advancement, and delightful fellowship with God.

NOR; a small city not far from Jerusalem. Here the tabernacle for some time continued. Here Doeg, by Saul's order, murdered all the families of the eighty-four priests who were slain, with Abimelech. 1 Sam. xxii. Here Sennacherib halted in his march to the siege of Jerusalem. Isa. x. 32. The children of Benjamin dwelt here after the captivity. Neh. xi. 32.

NOBLE; (1.) Of honourable and high birth, or station. Neh. vi. 17. Acts xxiv. 3. (2.) Of a commendable and excellent disposition, so as to receive nothing in religion but as it is founded on the word of God. Acts xvii. 11. (3.) Of the best kind. Jer. ii. 21. Christ is a *noble man*; a noble governor, that proceeded from among the Jews. How divine his generation as the Son of God! How royal his descent as man! How high and honoured his office as our Mediator, Prince, and King! Luke xix. 12. Jer. xxx. 21.

NOISE; the thunder that roars above us in the air of heaven is called the *noise of God's tabernacle*. Job xxxvi. 29.

NOON; (1.) The middle of the day, when the sun is at its highest in our hemisphere, and his heat and light about the strongest. Ps. lv. 17. (2.) A time of clear light. Job v. 14. So to shine as the *noonday* is to appear in a clear and glorious manner. Ps. xxxvii. 6. To waste, war, spoil, at *noon*, is to do it fearlessly and suddenly, after great prosperity. Ps. xci. 6. Jer. vi. 4, and xv. 8. Zeph. ii. 4. A time of prosperity is called *noon*, because of its glory, pleasantness, and brightness: how men delight to enjoy it! how pleased with the shining smiles of Providence! and yet how common a presage of an approaching night of adversity! Amos viii. 9. Isa. lviii. 10. A time of affliction, persecution, or temptation is called *noon*, because men are distressed with the scorching heat of Providence, *fiery trials*, and *fiery darts* of Satan. Isa. xvi. 3. Sol. Song i. 8.

NOPH. See MEMPHIS.

NORTH and SOUTH are represented relatively to Canaan, or the way of entrance to it, or to some other place spoken of in the text. So Syria was *north* from Canaan, and Egypt was *south* of it. Dan. xi. 1-43. Assyria and Babylon were *north* of Judea, either in situation, or that their armies invaded Canaan from the north. Jer. iii. 12, and vi. 1; and Media lay *north-east* of Babylon. Jer. i. 3. The *north* of Europe, and *north-east* of Tartary, are *north* of the Ottoman Turks. Dan. xi. 44. The one raised from the north to be a mighty conqueror is either Nebuchadnezzar, or rather Cyrus; or Constantine the Great, who was raised from Britain to deliver the Christian church. Isa. xli. 25. *I will say to the North, give up, and to the South, keep not back; bring my sons from afar,*

*and my daughters from the ends of earth, i. e. I will bring the Hebrews from all the countries, whether north or south of Canaan, and settle them in their own land; and from countries on both sides of Canaan, as from Lesser Asia, Europe, and Tartary, &c. on the north, and from Egypt, and Abyssinia, &c. on the south, shall multitudes be converted to Christ.* Isa. xliii. 6. Perhaps Ezekiel's visionary chambers on the north may respect the Protestant churches in Europe and North America. Ezek. xliii. 1, 11, 13. The order to go out by the south gate, if entering by the north gate; and to go out at the north gate, if entering by the south gate, may import, that Christians should go straight forward in their course of holiness, whether they meet with prosperity or adversity therein. Ezek. xli. 9.

**NOSE, NOSTRILS.** Camels and oxen were managed by iron rings in their nostrils, and thereto the allusion is made, 2 Kings xix. 28. As the Hebrews placed anger in the nose, and the same word signifies both; *nose* and *nostrils* ascribed to God, denote his discernment of provocation, and his wrath to be executed on account thereof. Isa. lxxv. 5. Exod. xv. 8. Ps. xviii. 8.

**No, not,** always signifies denial. (1.) Sometimes it imports it absolutely; i. e. not at all, in any respect or circumstance. Exod. xx. 3-17. (2.) Sometimes it imports a conditional denial; those that are guilty of envy, murder, &c. shall *not inherit* the kingdom of God; i. e. unless they repent of their sin. Gal. v. 21. Pharaoh did not let the Hebrews go, *no, not by a strong hand*; *no, not*, unless constrained thereto by the mighty and destructive plagues of God; or perhaps, *no, not*, after some plagues inflicted on his kingdom. Exod. iv. 19. (3.) Sometimes it imports a comparative denial. Christ sent me *not* to baptize; that is, *not chiefly* to baptize, but to preach the gospel. 1 Cor. i. 17. *I desire mercy, and not sacrifice*; i. e. meritoriousness in temper and behaviour, *rather than sacrifice*. Hos. vi. 6. Matt. xii. 7. *I came not to send peace, but a sword*; persecution and division, especially to the Jews, rather than carnal peace and prosperity, are the consequences of my coming in the flesh. Matt. x. 34. Luke xii. 51. When *not* is in precepts or promises, it is ordinarily to be understood as importing the contrary of what is prohibited or forbidden. Thus, when God saith, *Thou shalt not kill*, it means that we should not merely abstain from killing, but should use all lawful endeavours to preserve and promote our own life, temporal, spiritual, and eternal, and that of others. Exod. xx. 13. Or when he promiseth, *I will not fail thee, nor forsake thee*, it means I will abide with, and encourage and strengthen thee. Josh. i. 5. God desired *not sacrifices* or offerings in order to merit, or in the case of capital crimes. Ps. xi. 5, and li. 16.

**NOTABLE, or of note**; very remarkable, more than ordinary. Dan. viii. 5. Rom. xvi. 7.

**NOTHING, nought**; (1.) Not any thing at all. Gen. xix. 8. (2.) For no good purpose or end. Matt. v. 13. (3.) No works truly good and acceptable to God. John xv. 5. (4.) Of no binding force. Matt. xxiii. 16, 18. (5.) Entirely false, and without ground. Acts xxi. 24. (6.) No other means. Mark ix. 29. (7.) No reward or wages. 3 John 7. (8.) No new doctrine relative to men's salvation; no new knowledge or authority. Gal. ii. 6. (9.) No guilt or corruption to work upon. John xiv. 30. *Nothing* is sometimes taken comparatively: thus our age is *nothing* before God, bears no proportion to his eternal duration. Ps. xxxix. 5. All nations are *nothing*, and less than nothing, and vanity; i. e. they bear no proportion to his unbounded excellence and greatness. Isa. xl. 17. Sometimes it is taken relatively: so Paul was *nothing* valuable in his own estimation of himself. 2 Cor. xii. 11. Circumcision, or uncircumcision, is *nothing*; is of no avail to render us accepted with God. 1 Cor. vii. 19. *To come to nought* is to be ruined, turn out to no good purpose. Job viii. 22. Isa. viii. 1. *To bring to nought* is to render unsuccessful, base, and contemptible. Ps. xxxiii. 10. 1 Cor. 28. *To set at nought* is to undervalue, despise. Prov. i. 25.

**NOVICE**; one newly planted in the church; one newly converted to the Christian faith. Such a one was not to be made a bishop, lest, being puffed up with pride, he should fall under such condemnation and punishment as did the devil. 1 Tim. iii. 6.

**NOURISH**; (1.) To furnish with food. Gen. xlvii.

12. Acts xii. 20. (2.) Kindly to bring up. Acts vii. 21. (3.) To cause, or use all proper means to make to grow. Isa. xlii. 14. (4.) To cherish, comfort. James v. 8. Ruth iv. 15. (5.) To instruct. And to be *nourished* in the word of faith and good doctrine is to be affectionately and carefully instructed in the true principles of the gospel, and well experienced in its power, for the edification, progress in holiness, and spiritual comfort of the soul. 1 Tim. iv. 6. Jesus Christ, and his fullness, as exhibited in the doctrines and promises of the gospel, and applied by the Holy Ghost, are the *nourishment* by which the saints are delightfully instructed, comforted, and strengthened to every good word and work. Col. ii. 19.

**NUMBER**; (1.) A reckoning of persons or things, whether they be few or many. Gen. xxiv. 30. (2.) A society or company. Luke xxii. 3. Acts i. 17. So Matthias was *numbered*, i. e. by suffrages he was added to the society of the apostles. Acts i. 26. The *number* of the Antichristian beast is *six hundred and sixty-six*. The numeral letters contained in his Greek name *Lactinos*, or in his Hebrew one *Romith*, Latin or Romish, or in *Sethua*, which signifies *MYSTERY*, when added together, amount to just six hundred and sixty-six. It was perhaps in A. D. 666, that Pope Vitalian restricted the public liturgy to the Latin language, and so brought the church into an implicit subjection to Rome. From the time that John had his visions in Patmos to A. D. 756, when the pope became a temporal prince, was, perhaps, precisely six hundred and sixty-six years. This number too may denote a vast number of offices, errors, and corruptions, which, to carnal view, have a regular, well-connected, and beautiful appearance: as six hundred and sixty-six has a more regular gradation and appearance than 144,000, the number of the Lamb's followers. Moreover, if the square root of six hundred and sixty-six be extracted, it will turn out twenty-five, with a small fraction. Now, multitudes of things in the popish system are precisely *twenty-five*. They have twenty-five articles of faith. The council of Trent that established them had twenty-five sessions. It was begun with twenty-five prelates; and its acts were subscribed by twenty-five archbishops. Rome has twenty-five gates. There were originally twenty-five parishes in Rome. The college of cardinals consisted of twenty-five persons. The cross of St. Peter's church is twenty-five hand-breadths in height. In this church are twenty-five altars, and twenty-five marks of Christ's wounds are imprinted on each altar. The celebration of their jubilee was reduced to every twenty-fifth year. The twenty-fifth day of months is peculiarly marked with their superstition. Rev. xii. 18. God *numbered* Belshazzar's kingdom, and finished it; allowed it to continue for the years he had determined, and not one day more. Dan. v. 26. *He numbers men to the slaughter* when he sets them apart by his providence to destruction and death, as a shepherd does his sheep to be slain. Isa. lxxv. 12. *We number our days* when we seriously consider how frail, and short, and uncertain our life is; how great the necessity and business of our souls; and what hindrances of it are in our way. Ps. xc. 12. The inspired book of **NUMBERS** is so called, because it relates so much to the numbering of the warriors, and journeys of the Hebrews in the desert. It is a history of about thirty-nine years. It relates the history of the numbers, station, and marching order of the various tribes of Israel, and of the offerings of their princes at the dedication of the tabernacle; the consecration of the Levites; the observation of the second passover; the institution of the seventy elders; the destruction of the people by a fiery plague, and by the quails they lusted for; Miriam's leprosy; the search and contempt of Canaan, and the doom of the spies and the people; the punishment of Korah and his companions, and the plague among the people for murmuring at their destruction; the budding of Aaron's rod; Moses and Aaron's misbehaviour when the people murmured at Kadesh; the death of Miriam and Aaron; the plague and cure of the bites of fiery serpents; the conquest and division of the kingdom of Sihon and Og; the often defeated attempts of Balak and Balaam to curse Israel; the Hebrews' enticement to whoredom and idolatry by the Midianitish women, and the punishment thereof in the death of 24,000 Hebrews, and the almost total ruin of the Midianitish nation; a delimitation of the borders of Canaan, and an appointment of

twelve persons to divide it. With these narratives are interspersed a variety of laws concerning suspicion of adultery, Nazariteship, blessing of the people, chaps. v. and vi.; concerning the lighting of the lamps, the observance of the passover in the second month; the blowing of the silver trumpets, chaps. viii. ix. and x.; concerning meat-offerings and drink-offerings, heave-offerings, sin-offerings, stoning to death for breach of Sabbath, and fringes on the borders of their garments, chap. xv.; concerning the office and portion of the priests and Levites, and the purification from the uncleanness of dead bodies by the ashes of the red heifer, chaps. xxviii. and xix.; concerning the offerings at festivals; and concerning vows, manslayers, cities of

refuge. \*Chaps. xxvii. xxix. xxx. and xxxv.; and concerning the marriage of heiresses. Chaps. xxviii. and xxxvi.

**NUTS**; that kind of fruit which is included in a hard shell, such as hazelnuts, chestnuts, walnuts, nutmegs, &c. Those called the female nutmegs are, for ought we know, the most valuable of all nuts. Nutmegs have four different coverings. Tournefort mentions nine kinds of walnuts; and no doubt there are many kinds of the other nuts. The saints are likened to *nuts*: their outward appearance on earth is despicable and mean; but they are safely protected, and covered with Christ's righteousness and grace, and are all precious and glorious within. Sol. Song vi. 11.

## O

**O**, or **OH**, is expressive of earnestness in lamentation, Luke xiii. 34; in prayer, 1 Kings viii. 26; in admiration, Rom. xi. 33; in reproving, or expostulating, Gal. iii. 1; or in calling and inviting. Ps. xcv. 6.

**OAK-TREES** have male flowers that are barren; but the embryo fruit appears in other parts of the tree, which grows into acorns, the kernels of which readily split into two parts. There are about twenty kinds of oak; but the holm oaks, of which there are six kinds, differ considerably from the others. Oaks are very thick in their foliage, slow in their growth, very firm and durable in their wood, and will continue fresh for many ages, if kept always wet or always dry. Oaks were very plentiful in Canaan; and those of Bashan were the best. Perhaps the Hebrew words *elah*, *allah*, and *elon* signify the Jewish turpentine, and only the word *ALLON* an oak. It was common to sit under the shadow of oaks, 1 Kings xiii. 14; to bury under them, Gen. xxxv. 8. 1 Chron. x. 12; to make idolatrous statues of them, Isa. xlii. 14; and to worship idols under them. Ezek. vi. 13. Isa. i. 29. Hos. iv. 13. Isa. lvii. 5. The Tyrians made their oars for rowing of their ships of the fine oaks of Bashan. Ezek. xxvii. 6. The Hebrews were like an oak, whose leaf fadeth: stripped of their confidence in themselves and others, and bereaved of their honour, wealth, prosperity and pleasure, Isa. i. 30; yet like an oak or *teel-tree*, whose substance is in it, could never be utterly destroyed by the Assyrians, Chaldeans, or Romans. Isa. vi. 13. Governors, and great and valiant men, are likened to the tall and strong oaks of Bashan, to mark their apparent power, strength, and firmness, and their fitness to protect others. Isa. ii. 13. Zech. xi. 2.

**OATH**; a solemn appeal to God, by which he is solemnly appealed to, to witness the truth of what we assert or promise; and to avenge us in time and eternity if we swear what is false or unknown to us, or if we do not perform what we engage. An oath must never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship. Josh. xxiii. 7. James v. 12. Deut. vi. 13. Matt. v. 34, 35. Jer. v. 7. Nor irreverently, without godly fear and awe of the Most High; as he is represented as a wicked man who is not deeply impressed with an oath, Eccl. ix. 2; nor rashly, without due caution, Lev. v. 4. Matt. xiv. 7. Gen. xxiv. 5, 8; nor falsely or deceitfully affirming what is false, or without a candid intention and due care to perform our solemn engagements. Lev. vi. 3, and xix. 12. Jer. xlii. 5. But every oath ought to be sworn in truth, the thing sworn being true in itself, and we having certain evidence and persuasion that it is truth, and swearing it without fraud or deceit; and in judgment, with understanding the nature of an oath, and of the thing we swear, and with a heart-awing knowledge of Him by whom we swear; and in righteousness, swearing only things that are good, and which we certainly know to be lawful and good; and swearing for a good end, to glorify God, and do real good to ourselves and others, by clearing the innocent, and ending a controversy. Jer. iv. 2. 1 Cor. x. 31. Heb. vi. 18. The phrases expressive of oaths or solemn affirmations, are, *As the Lord liveth*. Judg. viii. 19. *God is my witness or record*. Rom. i. 9. 2 Thess. ii. 5, 10. Phil. i. 8. *God*

*knoweth*. 2 Cor. xi. 11, 31. *Behold, before God I lie not*. Rom. ix. 1. *I say the truth in Christ, and lie not*. 1 Tim. ii. 7. *As the truth of Christ is in me*. 2 Cor. iv. 10. *Verily, verily, I say unto you*. John i. 51. Sometimes the patriarchs used the putting the hand under the thigh of him to whom the oath was given, which perhaps signified their faith in the Messiah, who was to proceed out of that person's loins. Gen. xxiv. 2, 3, and xlvii. 29. But lifting up of the hand towards heaven was the most common gesture used in swearing. Gen. xiv. 22. Dan. xii. 7. Rev. x. 5, 6. The danger of swearing unnecessarily, ignorantly, irreverently, falsely, is, that God will not hold him guiltless that taketh his name in vain. Exod. xx. 7. He will make their plagues wonderful, Deut. xxviii. 58, 59; and his extensive curse fixes on them, to consume them, and what belongs to them. Zech. v. 3, 4. The Jews, however, in latter times, were much given to profane swearing; on account of which God terribly threatened and punished them. Jer. xxiii. 10. Hos. iv. 2. They swear by various creatures, by heaven, by Jerusalem, by the head, &c. They pretended that if a man swore only by the altar, his oath was not binding; but if he swore by the gift presented on it, it was obligatory. Matt. xxiii. 16-20. Scarcely any thing can more evidently mark men's hatred against their Maker, than the most universal practice of profane swearing, particularly in common conversation. It is not to men's honour; it renders their language absurd and incoherent; it betrays their inward consciousness that they are liars; or why do they add an oath, when the simple affirmation of any honest man, who regards truth and honour in his words, is sufficient? It procures them neither pleasure nor profit, as whoredom, drunkenness, and theft in some sense do. What then must profane swearers be but volunteers for Satan, and mad provokers of the vengeance of Him who will not suffer them to escape his righteous judgments? Multitudes, who, it seems, blush at the open profanation of their Maker's name, at once commit idolatry and profane swearing in swearing by their *truth*, their *faith*, their *conscience*, their *soul*, or the *devil*. It is abundantly plain, that such as swear profanely, without any temptation, will make no scruple, if they have a proper temptation, to swear falsely. Partly by means of this profane swearing; partly by the great irreverence used in taking of judicial oaths; partly by the frequent repetition of the same oath, or one of the very same import; partly by imposing oaths, sinful, dubious, or dark in their meaning; and partly by the easy admission of multitudes to swear on the occasion of elections, who understand neither what they swear, nor even the general nature of an oath; in our country oaths are almost become of no use with many but to ensnare their souls, and to dishonour God. Our state-oaths have plainly no usefulness to mark the loyalty of the subjects. None are more ready to take them than such as intend to break them on the first opportunity. Shall not God visit for these things! shall not his soul be avenged on such a nation as this? How can he hold us guiltless, where taking of his name in vain so prevails? *God's swearing or giving his oath* denotes his solemn declaration of a truth, threatening, or promise, in order to impress men with the infinite im-



portance and absolute certainty of it. Ezek. xxxiii. 11. Ps. xcv. 11. Gen. xxii. 16, 17. Thus his making Christ Priest *with an oath* denotes the infinite importance and the certainty, though wonderful nature of that office in the Son of God. Ps. cx. 4. Heb. vii. 20, 21. God sware by himself, or soul, as there is none greater, Heb. vi. 13. Jer. li. 14; by his life, Isa. xlix. 18; by his great name or perfections, Jer. xlv. 26; by his excellence, Amos vii. 7; by his holiness, Ps. lxxxix. 35; by his right hand or strength. Isa. lxii. 8. *Men's swearing* is either to one another, in order to end controversies, or to secure the performance of what is engaged, 1 Sam. xxx. 15; or to God, in engaging to forbear something sinful, or to perform something lawful or indifferent. Ps. cxix. 106. This is often called a *vow*; and a solemn promise to God, without the formality of an oath, is also called a *vow*. That we may conceive more exactly of the nature and importance of *promises, covenants, promissory oaths, and vows*, it may not be amiss to observe, (1.) That all authority which can bind men to any thing as their duty, is naturally, necessarily, independently, and originally in God himself. He alone, as the *Most High*, hath a sovereign dominion over all, working in, by, and upon them, and disposing of them as he pleaseth. He alone is Lord of the consciences of men, to whose revealed will, without any other reason perceived, they ought to submit, under pain of eternal damnation; and he hath left them free from the doctrines or commandments of men, which are in any thing contrary to his word, or beside it, in matters of faith or worship. Ps. lxxxiii. 18. Dan. iv. 35. Rom. xi. 36. Isa. xxxiii. 22, and xlii. 8. James iv. 12. (2.) That while God necessarily retains the supreme authority, and legislation attending it, in himself, or in his own hand, he, for the better promotion of obedience to his own laws, and of their own order and happiness, in their state of imperfection in this world, has communicated to some men a deputed and subordinate authority, by which they, as husbands, parents, masters, ministers, or magistrates, may in his name enact rules for their inferiors precisely answerable to their different stations or departments, and govern them thereby; and to every adult person a power of self-government, to rule his own spirit and body; and, for that end, to *bind, engage, or oblige* themselves, by *promises, covenants, oaths, or vows*, correspondent to their stations and circumstances. Prov. xvi. 32, and xxv. 28. 1 Cor. ix. 27. James iii. 2. This whole authority taking rise from the will of God, it can in nothing extend further than his grant, and must be wholly subordinated to his own authority, manifested in his law. It can extend no further than the station in correspondence to which it is granted. It cannot possibly interfere with or oppose God's authority in his law. As it contains no power *against the truth*, but *for the truth*, no power for destruction, but for edification, 2 Cor. xiii. 8, and x. 8; no command requiring, or bond engaging, to any thing sinful, can include in it any real and valid obligations; nor can subordinate authority bind, in opposition to the supreme authority of God. But if the deputed authority be regularly exercised, God's supreme authority, manifested in his law, necessarily ratifies the commands and engagements thereby constituted, and enforces obedience and fulfilment under pain of damnation. The manner of exercising or subjecting ourselves to this subordinate authority is therefore a matter of very high importance, that we may not act unworthily as God's deputies, and may not pour contempt on God, by undervaluing his deputed authority, and the obligations arising from it. (3.) As no *deputed authority* derived from God can increase that supreme, that infinite authority which he has in himself, so no human command or engagement can increase that infinite obligation to duty which his law has in itself, but, if lawful, they have in them a real obligation, *distinct*, though not *separated, or separable*, from that of the obligation of God's law. To pretend with Bellarmine, and other papists, that our promises or vows do not bind us in moral duties commanded by the law of God, because our vow cannot add any obligation to the law of God, is manifestly absurd. *Self-binding, self-obligation, self-engagement*, is so much the essential form of vows, and of all covenants, promises, or promissory oaths, whether of God or man, that they cannot exist at all, or even be conceived of without it, any more than a man without a soul, or an angel without an understanding

and will. Nothing can be more manifest than that we may *bind ourselves* to what is *just and lawful*, to *necessary duties*; and that though a promise, oath, or vow cannot *bind to sin*, yet in *any thing not sinful* being taken, it binds to performance. Admit once this popish doctrine, it must naturally follow, that all human commands of superiors, as well as human promises, oaths, vows, and covenants, are in themselves destitute of all binding force, except in so far as they relate to such trifling things as the law of God doth not require of men in such particular circumstances. Commands of superiors must be mere declarations of the will of God in his law; and promises, oaths, vows, and covenants must be mere acknowledgments that God's law requires such things from us, in so far as relating to moral duties. The authority which God has in himself, and that which he has invested men with as his deputies, must be so inconsistent and mutually destructive, that the same thing cannot be bound to by both. The law of God must be held destructive of the *being* of an ordinance appointed by itself, in so far as that ordinance binds to a conscientious and diligent obedience to that law. To imagine that human laws or engagements cannot bind to moral duties is at once highly absurd in itself, and contrary to the common sense of mankind in every age, who have all along considered men's promises, covenants, vows, and oaths as binding them to pay their just debt, perform their just duties of allegiance, and to deliver the truth, and nothing but the truth, in cases of witness-bearing, &c. It is contrary to Scripture, which represents promises, covenants, promissory oaths, or vows, as things which are to be *fulfilled, performed, or paid*, and which may possibly be *transgressed and broken*, Matt. v. 33. Deut. xxiii. 21-23. Eccl. v. 4. Ps. xxii. 25, l. 14, lxi. 8, lxxvi. 13, lxxvi. 11, cxv. 13-18, and cxix. 106. Isa. xix. 21. Judg. xi. 36. Isa. xxiv. 5. Jer. xxiv. 18; and which, in one of the plainest and least figurative chapters of the Bible, represents a vow as constituted by our *binding ourselves, binding our own souls with a bond*, and represents a vow as a *bond or obligation*, Hebrew ix. 17, a *very fast binding bond or obligation*, as our *own bond* that stands upon or against us. Num. xxx. To represent vowing as a *placing ourselves more directly* under the law of God, or any commandment of it, or as placing ourselves in a new relation to the law, is but an attempt to render unintelligible what the Holy Ghost in that chapter has rendered plain, if it does not also import that we can place ourselves *more directly* under the moral law than God has or can place us. To pretend that men's commands or engagements derive their whole obligation from the law of God's requiring us to obey the one, and *pay or fulfil or perform* the other, is no less absurd. These divine commands suppose an *intrinsic obligation* in the human law or engagement, and enforce it. But no law of God can require me to *obey* a human law, or *fulfil* an engagement which has no obligation in itself, any more than the laws of Britain can oblige me to *pay* a bill, or *fulfil* a bond consisting of nothing but ciphers. While intrinsic obligation is the very essence of every promise, covenant, vow, or promissory oath, as well as of every just human law, this obligation is *totally and manifestly* distinct from the obligation of the law of God. (1.) In his law, God, by the declaration of his will as our supreme ruler, binds us. Deut. xii. 32. In promises, vows, covenants, and promissory oaths, we, as his deputy-governors over ourselves, by a declaration of our will, *bind ourselves with a bond, bind our souls with our own bond*, Num. xxx. 2-14. Ps. lxxvi. 13, lxxvi. 11, cxix. 106, &c.: and hence they are generally represented in Scripture as our *vows, oaths, &c.* (2.) The obligation of our promises, vows, &c., as well as of human laws, is always subject to an examination by the standard of God's law, both as to matter and manner. 1 Thess. v. 21. But it would be presumption, blasphemous presumption, to examine whether what we know to be the law of God be right or not. Jam. iv. 11. (3.) The law of God binds all men to *absolute perfection* in holiness, be they as incapable of it as they may. Matt. v. 48. 1 Pet. i. 15, 16. But no man can, without mocking and tempting God, bind himself by oath to any thing but what he is able to perform. No man may vow to do any thing which is not in his own power, and for the performance of which he has no promise of ability from God. But no mere man since the fall is able in this life, either of himself or by any



grace received from God, perfectly to keep the commandments of God. Eccl. vii. 20. Jam. iii. 2. 1 John i. 9. While God remains God, his law can demand no less than absolute perfection in holiness. While his word remains true, no mere man since the fall, in this life, can possibly attain to it, and therefore must never vow it. The least imperfection in holiness, however involuntary, breaks the law of God; but it is only by what is in some respect voluntary sinfulness that we break our vows. Ps. xlv. 17. Nothing can more clearly mark the distinction of the two obligations than this particular. There is no evading the force of it, but either by adopting the Arminian *new law* of sincere obedience, or adopting the *popish perfection* of saints in this life. (4.) The law of God binds all men for ever. Ps. cxi. 7, 8. No human law or self-engagement binds men but in this life, in which they remain imperfect, and are encompassed with temptations, to seduce them from their duty. In heaven they have no need of such helps to duty; and in hell they can have no profit by them. But in heaven and hell all are for ever bound by the authority of God manifested in his law. (5.) The obligation of human promises, covenants, vows, and promissory oaths, as well as of human laws, relating to things lawful, is not separable from, but many ways connected with, the law of God, and its obligation. In binding ourselves to necessary duties, and to other things, so long and so far as is conducive thereto, God's law is made the *rule* of our engagement. Our vow is *no new rule* of duty, but a *new bond* to make the law of God our rule. Even Adam's engagement to present obedience in the covenant of works was nothing else. It is in God's law that all our deputated authority to command others, or bind ourselves, is allotted to us. The demand of duties by the law of God requires the use of all lawful means to promote the performance of them; and hence it requires human laws, and self-engagements, and the observance thereof, as far as conducive thereto. Nay, they are expressly required in his law, or his ordinances, for means of helping and hedging us in to our duty. In making lawful vows, as well as human laws, we exert the *deputed authority of the lawgiver*, granted to us in his law, in the manner his law prescribes, and precisely in obedience to its prescription. In the vow, we, according to the prescription of his own law, solemnly constitute the Divine Lawgiver the *witness* of our engagement, and the *guarantee* of it, graciously to reward our evangelic fulfilment of it, and to punish our perfidious violation of it. The more punctual observation of God's law, notwithstanding manifold infirmities and temptations, and of his glory therein, is the end of our self-engagements, as well as of human laws; and by a due regard to their binding force is this end promoted, as hereby the obligation of God's law is more deeply impressed on our minds, and we are shut up to obedience, and deterred from the contrary. On all which accounts, the law of God necessarily sustains as valid the obligation of our self-engagements, as well as of human laws which are lawful, and ratifies the same in all the solemnities thereof as an ordinance appointed by itself, and, as it were, adopts the same, requiring, under the most awful pains, that the human laws be obeyed as things that *bind by authority*, and the self-engagements be paid and fulfilled as *having in them a real obligation* to performance; and whoever doth not, in his attempts to observe them, view these laws and self-engagements as *having that binding force* which the law of God allows them, pours contempt on them as ordinances of God, and on the law of God for allowing them a *binding force*. Thus, through maintaining the *superadded* or *subordinate obligation* of human laws, and of self-engagements to moral duties, we do not make void, but establish the obligation of God's law. (5.) In no respect can we disobey the lawful command of a superior, or violate a lawful promise, covenant, oath, or vow, without want of conformity to, and transgression of, the law of God. In violating our vows, for instance, we manifest a contempt of that law which regulated the matter and making thereof; we rebel against that divine authority from which, through his law, we derived our power to bind ourselves to duty, and so strike against the foundation of the whole law; we profane the vow, as it is a *binding ordinance* of God, appointed in his law; by trampling on a powerful means of promoting obedience to all the commandments, we mock our hatred of them, and prepare ourselves to transgress them, and endeavour

to remove the awe of God's authority, or terror of his judgments from our consciences; we represent the Divine Lawgiver as a *willing witness* of treachery and fraud; we pour contempt on him as the *guarantee* of the vow, as if he did not incline to, or durst not, avenge our villany; contrary to the *truth* required in the law, we plunge ourselves into the most criminal deceit and falsehood; contrary to *equity*, we rob God and his church of what we have solemnly devoted to their service; contrary to devotion, we banish serious impressions of God's adorable perfections; contrary to good neighbourhood, we render ourselves a plague and curse, and encourage others to the most enormous wickedness; contrary to the end of our creation and preservation, we reject the glory of God, and obedience to his law from being our end; meanwhile, we trample under foot the divine laws, ratification of our vow, in all its awful solemnities, and manifold connexions with itself, and requirement to *pay* it.

In all vows and promissory oaths the matter must be both lawful and expedient, and in our power to perform, and the end must be to glorify God. The vows of wives and children with respect to indifferent things were not binding except their husbands and parents consented thereto, when they knew of the engagement, as they had nothing of their own to give to the Lord, and he hates robbery by burnt-offering. Num. xxx. When vows or promissory oaths are once made, the utmost care ought to be taken to fulfil them, otherwise the breaker entails on himself the terrible vengeance of God. Ps. lxxvi. 11. Eccl. v. 5. Prov. xx. 25. To deter the Hebrews from rash vows, even in dedicating things to the Lord, nothing devoted was to be got back but at a fifth part more than the priest esteemed it worth; and if it was devoted under the form of a curse, it was not to be redeemed at all; nor was any thing belonging to the Lord by a former claim, as the tithes or first-fruits, to be devoted by a singular vow, because these were not the man's own to dispose of. Lev. xxvii. *Keep the King's commandment, and that in regard of the oath of God: i. e. obey Jesus, the King of kings, and even civil rulers, because thy oath to or by God binds thee to it; and God has sworn to punish such as are disobedient.* Eccl. viii. 2. Men's *swearing to God, or Christ, or vowing to him*, denotes not only their entering into a covenant of duty to him, but their subjection to, homage, worship, and service of him in general. 2 Chron. xv. 14. Isa. xix. 18, and xv. 23. Rom. xiv. 11. Phil. ii. 10, 11.

OBADIAH; (1.) A godly man who was one of the governors in the family of wicked Ahab. When Jezebel sought out the Lord's prophets to have them all murdered, Obadiah hid a hundred of them in two caves, and notwithstanding the prevailing dearth, fed them with bread and water. With some difficulty Elijah persuaded him to inform Ahab that he wished to see him. 1 Kings xviii. (2.) One of the lesser prophets, and whose prophecy consists of but one single chapter, wherein he severely inveighs against the Edomites for their rejoicing over and helping forward the destruction of the Jews, and foretels their own speedy and utter ruin, and the deliverance of the Hebrews from all the places whither they were or should be scattered. When he lived is not agreed. Lightfoot thinks his prophecy refers to the behaviour of the Edomites at the sacking of Jerusalem by Shishak, or by the Arabians in the reign of Jehoram, or by the Syrians or Israelites in the time of Joash or Amaziah; and he is generally thought to have been contemporary with Hosea, Amos, and Joel. But when we compare his predictions with those of Jeremiah, chap. xlix., of Ezekiel, chap. xxv., and of Ps. cxxxvii. and find how similar they are thereto, we cannot forbear thinking with the great Usher, that he prophesied within a year or two after the destruction of Jerusalem by the Chaldeans.

O'BED-ED'OM, the son of Jeduthun (not the sacred musician), and father of Shemaiah, Jozabad, Joah, Sacar, Nathaniel, Ammiel, Uzza, and Peulthai. When Uzzah was struck dead for touching the ark of the Lord on the cart, David was so terrified that he was glad to defer bringing it to Jerusalem. As Obed-edom's house was near, they carried it thither. Obed-edom readily received it, and gave it a place in his house. His family not only suffered no injury, but mightily increased in numbers, health, and otherwise; so that when some years after they were appointed porters of

the temple, they amounted to sixty-two able-bodied men. 1 Chron. xvi. 38, xiii. 9-14, xv. 24, and xxvi. 4-8. This Obed-edom is called a *Gittite*, because he was a native of Gathrimmon, or had sojourned awhile in Gath of the Philistines. 2 Sam. vi. 10.

**OBEEDIENCE**; the fulfilment of a superior's command from regard to his authority. Christ's *obedience* is his perfect fulfilment of the precepts, and his satisfaction of the penalty, of the broken covenant of works in our stead. Rom. v. 19. Heb. v. 8. Angels *obey* God by cheerfully and perfectly fulfilling his law, and executing whatever he commands. Ps. ciii. 20. The saints' *obedience* lies in their believing the truths of the gospel, and therein receiving Jesus and his fulness as the free gift of God; and, in consequence thereof, sincerely studying conformity to his image, and cheerful fulfilment of his whole law. Rom. vi. 16. This is called *obedience to the faith*, because it begins in embracing the truths of the gospel, and is a fulfilment of the divine law as revealed in the Scripture. Rom. i. 5. Acts vi. 7. It is an *obedience of faith*; it corresponds with the principles received by faith in the Scripture, and proceeds from, and shows a living and actuating principle or habit of, faith in the heart. Rom. xvi. 26. It is an *obedience of Christ*; it flows from his dwelling in and influencing the heart; it corresponds with his law, is influenced by his authority and love, and tends to his honour. 2 Cor. x. 5. It is an *obedience unto righteousness*; it manifests the sanctifying virtue of Christ's righteousness imputed, and constitutes a personal righteousness by which we glorify God and profit ourselves and others. Rom. vi. 16. To constitute our conformity to the law is an *obedience to the gospel*; it must be built on a gospel foundation; the truths relative to a free and eternal salvation, from the free grace of God reigning through the imputed righteousness of Jesus Christ; and the law, through his fulfilment of it, becomes a *law of liberty* to direct us, being received into the heart. John viii. 32, and xiii. 17. It must proceed from gospel principles in the heart; a mind enlightened in the knowledge of Christ as our Saviour, Portion, and Lord; a conscience sprinkled with his blood; and a heart renewed and actuated by his indwelling spirit. Matt. vii. 18. Gal. i. 16. Heb. ix. 14. 1 Tim. i. 5. Ezek. xxxvi. 26, 27. It must be influenced by gospel motives: the redeeming love of Christ shed abroad in the heart, and impressing it; the authority of God, as our God in Christ, manifested in the law as a rule of duty; the example of Christ, and of God in him, as our Father and Friend; and the well-grounded hope of eternal life as the free gift of God through Christ. 2 Cor. v. 14, 15. 1 John iv. 19. 1 Thess. v. 4. Eph. v. 1, 2. Heb. xii. 2, 3. 1 John iii. 2, 3. 1 Cor. xv. 58. It must be performed in a gospel manner, in the exercise of faith on Christ, as our righteousness and strength; in the exercise of grateful love to him, as dying for us; and with great humility, as reckoning ourselves infinite debtors to his grace, and after all we do, less than the least of his mercies. 1 Tim. i. 5. Phil. iv. 13. Zech. x. 12. Ps. cxvi. 16. Mic. vi. 8. Luke xvii. 10. It must be performed to a gospel end to render us like God our Saviour; to glorify God our Maker and Redeemer; to profit our neighbour and bring him to God in Christ; and to prepare us for the free and full enjoyment of God in Christ. Luke vi. 27-36. 1 Cor. vi. 19, 20. 1 Pet. iii. 1. Isa. lxiv. 5. This obeying of the truth purifies the heart, as it receives the grace of Jesus into the soul, and tends to weaken pride, malice, and every other indwelling lust. 1 Pet. i. 22.

*Obedience is feigned* when what is commanded is done, or professed to be done, not from love to God, or real regard to his authority, but from hope of some temporal reward, or fear of punishment; such is the *obedience of hypocrites* to Christ, and of David's enemies to him. 2 Sam. xxii. 45. Isa. xxix. 13. Sometimes the mere execution of the will of a superior is called an *obeying* him: so wicked men, devils, and seas, and winds *obeyed* Christ when they were made to do what he pleased. Mark i. 27. Luke ix. 36. Exod. xi. 1, and xii. 31. Not in this manner, but in love, ought children to obey their parents, wives their husbands, servants their masters, subjects their magistrates, and people their pastors. Eph. vi. 1, 5. Tit. ii. 5. Rom. xiii. 1. Heb. xiii. 17. Men *obey the lusts* of indwelling corruption when they consent to and practise the evil inclinations of their hearts. Rom. vi. 12.

**OBEISANCE**; an expression of reverence to a superior by bowing the body or knee, &c. Gen. xxxvii. 7, 9.

**OBJECT**; to lay to one's charge, to speak against. Acts xxiv. 19.

**OBLATION**. See **OFFERING**.

**OBSCURE**; that which is dark or little known; and so *obscure darkness* may denote a base condition and everlasting misery. Prov. xx. 20.

**OBSCURITY** is much the same as darkness, and denotes that which is opposed to the light of knowledge or prosperity, viz. ignorance and distressing calamities. Isa. lix. 9. The blind see out of *obscurity and out of darkness* when their natural sight is miraculously given them, or rather when their ignorant minds are enlightened in the spiritual knowledge of Christ and his truth. Isa. xxix. 18. Light rises in *obscurity and darkness, and is made as the noon-day*, when great ignorance and distress are dispersed, and knowledge, prosperity, and joy come in their room; or when the saints, amid their debasement and outer distress, have eminent fellowship with and joy in their God; and the church flourishes in persecution. Isa. lvi. 10.

**OBSERVE**; (1.) To take special notice of, to take good heed. Gen. xxxvii. 11. Deut. xi. 32. (2.) To put in practice; thus rules are *observed* when one acts up to them. 1 Tim. v. 21. To *observe the wind* is to take notice from whence and in what degree it blows, in order to refrain from business till it answer our wish. Eccl. xi. 4. To *observe times* sinfully is to reckon some days propitious, and others not so, and to transact or abstain from business accordingly. Deut. xviii. 10, 14. But to *observe the ceremonial feasts*, and their times was to keep these feasts in their proper season, and according to all the rites and ordinances thereof. Exod. xii. 7. Deut. xvi. 1.

**OBSTINATE**; so attached to a bad inclination or course, as to regard no reasons to the contrary. Deut. ii. 30. Isa. xlvii. 4.

**OBTAIN**; (1.) To get possession. Jam. iv. 2. (2.) To receive as the free gift of God. 1 Cor. ix. 24.

**OCCASION**; (1.) A season, or opportunity. Gen. xliii. 18. Jer. ii. 24. (2.) A ground or cause; whatever directly or indirectly tempts to a thing. Deut. xxii. 14. An *occasion of stumbling* is any thing which tends to make one offend God, and stumble out of his way. 1 John ii. 10. Rom. xiv. 13.

**OCCUPY**; (1.) To labour, do business in merchandise, &c. Ezek. xxviii. 16-27; and hence a trade is called an *occupation*. Acts xviii. 3. We are to *occupy* till Christ come; by a steady, laborious course of glorifying God, and edifying our neighbour, and promoting our own salvation, till Christ come to judgment. Luke xix. 13. (2.) To make use of. Exod. xxxviii. 24. To *occupy the room* of the unlearned is to be really weak and ignorant. 1 Cor. xiv. 16.

**OCCUR**; to happen. *Occurrent*; happening. 1 Kings v. 4.

**O'DDED**; a prophet, whomonstrated with the Israelites who, under Pekah, had slain 120,000 of the Jews and made 200,000 prisoners, that they had done wickedly in so outrageously slaughtering their brethren, though for their sin they had been delivered into their hand; and that their retaining their captives for slaves would effectually draw the wrath of God upon themselves. Moved by his remonstrances, the princes were persuaded to send home the prisoners in a kindly and affectionate manner. 2 Chron. xxviii. See **AHAZ**.

**ODIOUS**; hateful. 1 Chron. xxi. 6. Prov. xxx. 23.

**ODOUR**; (1.) The fragrant scent that flows from spices, herbs, and ointment. John xii. 3. (2.) The spices and ointment that produce this scent. 2 Chron. xvi. 14. Jer. xxiv. 5. Dan. ii. 46. The prayers and praises of the saints, and their cheerful presents to ministers and fellow Christians when in need, are likened to *odours*, to represent how delightful and acceptable they are to God. Rev. v. 8. Phil. iv. 18. The *odours and frankincense* of Antichrist may denote the popish paternosters, ave-marias, prayers for the dead, &c. which the people hire the clergy to say for them. Rev. xviii. 13.

**OF** denotes, (1.) The matter of which a thing is made. 1 Kings xxii. 11. (2.) The cause. Matt. v. 18. (3.) The object. Gal. ii. 16. (4.) The proprietor to which a person or thing belongs, as his property, possession, or party. 1 Cor. i. 12; and iii. 4. *Of God*, and *by him*, and *to him*, are all things; he made them; by

him they are preserved; and to his glory, as their end, is their creation, preservation, and government directed. Rom. xi. 36. Christ could do nothing of himself; he was without his Father's will and commission. John v. 19. The saints are of God; are redeemed, regenerated by him, belong to him, and desire to be like him. 1 John iv. 4. They are of faith, as by the belief of God's truth their state and nature are changed, and by a principle or habit of faith they are influenced in the tenor of their life. Gal. iii. 9. To them is given of God's Spirit; he dwells in and excites and directs them. 1 John iv. 13. Wicked men are of the devil; are his children and slaves, and resemble him. John viii. 44. They are of the world, as their affections are sinful and carnal, and they take worldly things to be their portion, worldly men to be their companions, and worldly courses to be their pattern. 1 John iv. 5. They are of the works of the law, as they seek justification and happiness by them. Gal. iii. 10. Satan speaks of himself, i. e. what proceeds from his own corrupt nature. John viii. 44.

**OFFENCE**; to give offence, or scandal; (1.) To commit a fault; to break the laws of God or men. Jam. iii. 2. Acts xxv. 8, 11. Rom. iv. 25. (2.) To displease, grieve. Prov. xviii. 19. 1 Sam. xxv. 31. Eccl. x. 4. Matt. xvi. 23. (3.) To induce another to sin, or hinder him from duty. Matt. v. 29, 30. An offence is whatever causes or occasions sin, or hinders from duty, whether by seduction or by grief and vexation of mind. Matt. xvii. 7. We cause a brother to offend when we lead him by our conduct into an improper temper, or evil course. 1 Cor. viii. 13. To offend in Baal is to break God's law by the worshipping of Baal. Hos. xii. 1, 10. I will not offend any more; through Christ's working for and in me, I will watch and strive against offending of God and men as I have done. Job xxiv. 31. To offend the generation of the righteous is to do whatever tends to grieve their spirits, or lead them into sin. Ps. lxxiii. 15. Sometimes offence is taken when none is given; so men are offended in, or because of, Christ; and he is to them a rock of offence when they take occasion, from his deep humiliation, or from his doctrines or laws, to show disregard and contempt of him. Matt. xiii. 57, xi. 6, xv. 12, and xxvi. 31. Isa. viii. 14. If Paul had preached circumcision as necessary to salvation, the offence of the cross had ceased; the doctrine of redemption, through the incarnation and death of the Messiah, at which the Jews took offence, would have been laid aside, and so the Jews' hatred and persecution of him had ceased. Gal. v. 11, and vi. 12. The giving of offence, especially to weak Christians, is permitted of God; but dreadful is his sin and punishment who indulges himself in giving it, even in dubious things, or by things in themselves lawful, but not necessarily required by the divine law. He is guilty of an express breach of the divine law, which no command of earthly sovereigns, no outward hurt or danger, can possibly justify. 1 Cor. x. 32. In God's account, he sins against Christ, and destroys his brother, for whom Christ died. Rom. xiv. 13, 15, 20, 21. 1 Cor. viii. 9-13. He draws the heavy wo and curse of God upon himself; and it had been better for him that a millstone had been hanged about his neck, and he cast into the depths of the sea. Matt. xviii. 6, 7. How terribly must this wo fall on those professors of Christianity who, instead of always exercising themselves to keep a conscience void of offence to God and men (Acts xxiv. 16), disdain to deny themselves the most trifling gratification, for the sake of any weak brother! When a Christian receives a private offence, he should, in a serious and calm manner, reprove the offender by himself; if he obtain not satisfaction, he ought to reprove him before one or two more; if he can then obtain no satisfaction, he ought to lay it before the church; and if the offender still continue impenitent, and the scandal be plainly sinful, and evidently proved, he is to be excommunicated from the society of church-members; but all dealing with offending brethren should be managed with the utmost meekness, plainness, and tender affection, and with the utmost care to avoid all unnecessary blazing abroad of their fault. Matt. xviii. 15-18. Lev. xix. 17.

**OFFERING, OBLATION**, chiefly denotes what is given to God. Offerings were in general of two kinds, viz. gifts, where no life was destroyed; and sacrifices, in which the life of the thing offered was taken away. Heb. v. 1. The design of all offerings was either to

make atonement for sin, to thank God for mercies received, or to procure some new favour; - all these pointed out the Redeemer, who, by one offering, for ever perfected them that are sanctified; and his people's surrender of themselves and their services to God through him. Heb. x. 1. Col. ii. 17. Rom. xii. 1. Immediately after the fall, God instructed Adam and Eve to offer sacrifices; and it seems their first clothes were the skins of sacrificed animals. Gen. iii. 21. When Abel was grown up, he, by faith in the divine appointment, and in the promised Messiah, offered, not the milk as some think, but sacrificed the best of his flock; for his oblation is called *thysia*, i. e. a *slain sacrifice*. Gen. iv. 4, 10. Heb. xi. 4. When Noah went forth from his ark, he offered an acceptable sacrifice to God. Gen. viii. 20. In different places, Abraham, Isaac, and Jacob built altars, and sacrificed to the Lord. Gen. xii. xiii. xxvi. xxviii. xxxiii. &c. Job offered sacrifices for his children and friends. Job i. 5, and xlii. 8. From the injunction of sacrifices to the ancient patriarchs before and after the flood, the custom of sacrificing spread into the world. The very heathens retained the rite, and loaded it with vain ceremonies, but lost the knowledge of its signification. As their natural consciences dictated to them the insufficiency of animal sacrifices to atone for the sins of men, it is not to be wondered at that the murderous oblation of human sacrifices was so generally instigated by Satan, and practised by them.

Before the Hebrew tabernacle was erected, there was no limitation as to the place of offering sacrifices; and we may suppose those offered in faith were generally consumed by fire from heaven; and most of them seem to have been of the nature of burnt-offerings. The ceremonial law, given by God to Moses, added various distinctions and rites of oblations. The sacrifices, properly so called, in which animals were slain, and offered to God on an altar by priests of his appointment, were distinguished into burnt-offerings, peace-offerings, sin-offerings, and trespass-offerings.

(1.) The *burnt-offering* consisted of a bullock, a male lamb, or kid; or, if the offerer was poor, a turtle or pigeon. The animal destined for sacrifice was led to the east end of the tabernacle or temple; the offerer laid his hands on its head, confessing his guilt, and transferring his desert of death on the animal. The priest then slew the victim on the north side of the brazen altar, and sprinkled its blood round about the altar. The skin was then taken off, and the priest had it for his share. The entrails and legs were washed, and the whole flesh salted, and burnt on the altar with sacred fire. If the offering were a turtle or pigeon, the priest pinched off its head with his nails; the blood was wrung out at the side of the altar, the body freed from the entrails and feathers; and being almost, but not wholly, cleft, was burnt on the altar. The priest arrayed himself in common apparel, and carried the ashes and excrements of the bullock, sheep, or goat, and the ashes, feathers, and entrails of the fowl, into a clean place without the camp. Every burnt-offering, except that of the turtle and pigeon, was attended with a meat-offering and drink-offering. The burnt-offering was the chief of all the oblations. Besides those which were voluntary, the law required burnt-offerings on nine stated occasions, viz. at all the daily, weekly, monthly, or annual feasts; and in the different occasional cases of consecration of priests, defilement of a Nazarite, or expiration of his vow; and in purification from child-birth, leprosy, issues, &c. Lev. i. ii, 13, vi. 8-13, vii. 8, and xxii. 19-24. Num. xv. 1-16. Exod. xxviii. and xxix. Num. xxviii. and xxix. Lev. xii. and xiv. 15.

Did not this prefigure the Lord Jesus Christ, as brought into the world having our sins imputed to him, and offered by himself a sweet-smelling sacrifice, without spot, to God, to atone and honour his perfections, and expiate our sin! How willingly he represented himself! How grievously painful his sufferings, in the fire of his Father's wrath! How he expired on the cross, to the north-west of Jerusalem, and hitherto has chiefly extended the virtue of his death to the northern part of the world! How, for us poor criminals, his soul and body were divided asunder; but neither separated from his Godhead! How he, after lying in a clean grave, put off every badge of mortality and guilt! And of what blessed provision for our soul is his sacrifice productive!

(2.) By the *peace-offering*, the offerer thanked God

for mercies received, paid vows, or sought to obtain favours. At the consecration of a priest (for we reckon this a peace-offering), and at the expiration of a Nazarite's vow, it was to be a ram. At pentecost, too, perhaps the two lambs were to be males; but in other cases the offered animals might be either male or female; only here, as in every other oblation, they were required to be without blemish; and their number might be few or many, as the offerer pleased. Perhaps it was common for almost every Hebrew who was the head of a family to offer peace-offerings at the three solemn feasts. After the offerer had laid his hand on this victim, it was killed at the north side of the altar, and its blood sprinkled round about the altar; the fat that covered the rump, and the inwards, and kidneys, and the caul above the liver, was salted, and burnt on the brazen altar above the burnt-offering: the right breast and shoulder, with the cheeks and the maw, being heaved and waved, together with a portion of the attendant meat-offering, were given to the priests, that they and their sons and daughters might feed thereon in any clean place. The rest of the flesh and the rest of the meat-offering were returned to the offerer, that he and his friends might feast on it. If it was a thank-offering, the flesh was to be eaten that very day; if it was a vow or voluntary offering, it was to be eaten that day and the next; and if aught remained after the appointed time, it was to be burnt with fire. Lev. iii. vii. 11-34, xix. 5-8, and xxiii. 19, 20. Deut. xviii. 3. Did this also represent Jesus, as at once the Son of God and the seed of the woman, offering himself to pay our debt, procure our peace with God, and lay the foundation of his and our mutual and delightful feasting for ever on his work of redemption? Does not this and the burnt-offering teach us cheerfully to devote our whole man to God; to mortify every inward lust, and to be all inflamed with love to our dear Redeemer; and to be early and active in our gratitude, having every sinful delay of duty prevented by the strength of our inward love to him.

(3.) The *sin-offering* was diversified in its matter, to point out the different degrees of the crime, or to answer the ability of the offerer. For the sin of a priest, or the occasional sin of the whole congregation, or for the Levites at their consecration, it was a bullock. Exod. xxix. 10-14. Lev. iv. 3-21, and xvi. 6. Num. viii. 12. A male kid was the stated sin-offering for the whole nation at their solemn feasts, and for the occasional sins of a ruler. Num. xv. 24, xxviii. 29, and vii. Lev. iv. 22-26. A female kid, or lamb, for the occasional sins of a private person; or, if the man was so poor that he could not afford a female kid, he brought two turtle-doves, or two young pigeons, the one for a sin-offering and the other for a burnt-offering; or, if he could not afford these, he gave a homer of fine flour, without either oil or frankincense. Lev. iv. 28-35, and v. 9-11. A ewe-lamb was the sin-offering for a Nazarite at the expiration of his vow; and for a woman's purification after child-birth; for a leper; and for the breach of a Nazarite's vow; or for a running issue; or, in case of inability to offer a ewe-lamb in the former cases, it was a pair of turtle-doves, or two young pigeons. Num. vi. Lev. xii. xiv. 22, and xv. 14, 15, 29, 30. The animal sin-offering was placed at the brazen altar; the offender transferred his guilt on it, by laying his hand on its head. Except the blood of the priest's bullock and of the people's goat, which was carried into the sanctuary, the blood of sin-offerings was poured out at the side, or at the bottom of the brazen altar; and the fat, being salted, was burnt on the altar to the Lord; the other oblations were the priest's, on the flesh of which he and his sons feasted in the holy place. The very pots in which the flesh was boiled were rendered unclean; and, if of earth, were broken to pieces; but if of metal, were to be rinsed in water. When the blood was carried into the sanctuary, the flesh and skin were carried into the place assigned for the ashes of the burnt-offerings, and there burnt; so the priests had no share at all of their own sin-offerings; and he who burned the flesh and skin was rendered unclean. As the sin-offerings of fowls had no fat, two were necessary, that the one might be used instead of the fat, in form of a burnt-offering; and the other, after its blood was poured out at the altar, might, as the sin-offering, be given to the priest. No blood of a sin-offering was to be carried out of the sacred courts, so much as in a spot on the

priest's garment, but was to be washed out before he went forth. If the sin-offering was of meal, a handful of it was burned on the altar, instead of the fat, and the residue belonged to the priest. Lev. iv-vi. 4.

(4.) That the *trespass-offering* was really different from the *sin-offering* is evident in the case of the leper, where both were conjoined. Lev. xiv. 10-20; but it is not easy to state the difference between them. Some think that sin-offerings respected sins of omission; and the trespass-offering sins of commission; others think that the former atoned for sins committed through ignorance of the law, and the latter for sins which one committed through inattention to his conduct. Neither of these agree with the law of Moses. Perhaps Dr. Owen is right in supposing that the trespass-offering related only to some particular cases, not comprised in the general rules for sin-offerings. If one, when required, did not declare the truth against a perjured person, or profane swearer; if he inadvertently defiled himself by touching unclean bodies; or if he swore rashly; a she-lamb, or kid, was to be his trespass-offering, or a pair of turtles or pigeons if he were poor, or a homer of fine flour if he were very poor; but if the trespass was sacrilege, or other dishonesty, he was first to make restitution to the value of what he had unjustly taken, and a fifth part more; and then to offer a ram for his trespass-offering. The leper's trespass-offering was a he-lamb. Except in the case of the leper, the trespass-offering was ordered precisely in the manner of the sin-offering. Lev. v. Did not both represent the Redeemer, as bearing our sins, and enduring the punishment thereof in dreadful sufferings, that he might remove them from us, as far as the east is from the west?

(5.) The *meat-offerings*, and such as follow, were not sacrifices, but gifts. Meat-offerings were always to attend burnt-offerings and peace-offerings, and the sin-offering and trespass-offering of the leper; but whether they attended other sin-offerings and trespass-offerings we can hardly determine. In cases in which the meat-offering was stated, three homers or tenth-deals of fine flour attended the sacrifice of a bullock, two that of a ram, and one that of a lamb or kid. Half a hin of oil attended the three homers, to fry it with; and one-third of a hin attended the two homers, and a fourth part attended the one homer. Frankincense was also an ingredient in the offering, and salt was added to it. When meat-offerings were presented by themselves, and voluntary, the quantity was not stated. Sometimes the materials were baked into unleavened cakes, and sometimes were offered unbaked. In thank-offerings, some cakes of unleavened bread were to be offered with it; and to this the two leavened loaves offered at pentecost may be reduced; but no leaven was laid on the altar. When a meat-offering was presented, the priest took part of the meal, or of the bread crumbled down; and having poured oil, salt, wine, and frankincense on it, burnt it on the altar, and the priest had the residue for himself and his sons, to be eaten in the sacred court; but a meat-offering for the priests was wholly burnt. The offering of the sheaf or homer of barley at the passover, and of the loaves at pentecost, and of the first-fruits of oil, barley, or flour, was akin to the meat-offering; but the suspected wife's offering of a homer of barley was akin to the meal sin-offering. Did not these meat-offerings represent Jesus as the fruit of the earth, prepared by the Holy Ghost, and by atoning sufferings, and powerful intercession, to be, as *Mediator*, the eternal delight of *ЖЕНОВАН*, and the suitable provision of his people in a state of holy fellowship with him? Were they not emblems of the saints, and their holy services presented to and adopted by God through Christ. Lev. ii. vi. 15-23, and vii. 9, 10, 13, 14. Num. xv. 1-16, and xviii. 9, 10.

(6.) The *drink-offering*, it appears, was never offered alone, but with the meat-offering. The proportion of wine was to be the same with that of oil. Part of the wine was poured on the meat-offering, which was burnt, and the rest was the priest's; and if the whole meat-offering was burnt, no doubt the wine went along with it. Did not this oblation represent the Holy Ghost, as plentifully poured on our Redeemer, and his people, for their support under sufferings, and for their endless consolation? Num. xv. 1-16.

(7.) The half-shekel of money which every adult Jew was to give, it seems, yearly, for the ransom of his soul, to the service of the tabernacle or temple. No man,

however rich, was to give more, or, however poor, to give less. Did not this represent Jesus, who laid down his life a ransom, equally necessary for and suited to the case of both poor and rich? Exod. xxx. 12-16, xxxviii. 25-28.

**TITHES, FIRST-BORN, FIRSTLINGS, FIRST-FRUIT, CONSECRATED THINGS, AND THE SACRED OIL AND INCENSE** also pertained to the offered gifts. See under these articles.

Sometimes the offerings were complex, as at the FEASTS, FAST of expiation, and purification of LEPROS, consecration of PRIESTS, dedication of TABERNACLE or TEMPLE. (See also BULL.) The *heave and wave offerings* were not different in their matter from those already mentioned, but were so called because they were heaved or lifted up towards heaven, and waved towards the four quarters of the world, as a token they belonged to Him whose throne is in heaven, and is Creator and Governor of all the ends of the earth. The Levites, at their consecration, were such an offering; being lifted up or chosen from among the congregation, and perhaps walking to and fro towards every quarter. The fat, kidneys, caul, breast, and right shoulder of the priest's consecration-offering, together with a loaf and wafer of unleavened bread, and a cake of oiled bread, were heaved and waved, and all burnt on the altar, except the breast. Lev. viii. 11-19. Exod. xxix. 22-26. The breast, right shoulder, and perhaps the fat of all peace-offerings, and leavened cake of the thank-offerings, Lev. vii. 13, 14, 30, and x. 15; the sheep's trespass-offering, with its log of oil, Lev. xiv. 12, 14; the jealousy-offering, Num. vi. 20; the sheaf or homer of ripe ears, Lev. xxiii. 15; the two lambs of pentecost, with their attendant peace-offering, Lev. xxiii. 19, 20; the oblation of dough, Num. xv. 19, 21; the tithes of the Levites and priests, Num. xviii. 24, 28, 30; the Lord's tribute of the spoil of Midian, Num. xxxi. 29, 41; were waved, and, it appears, also heaved. Did this *heaving and waving* of their oblations represent the solemn dedication of Jesus and his people to the spiritual and universal service of God?

God never required these oblations as good in themselves, nor as effectual for the real atonement or purification of sin; he never required them, as equally necessary with moral duties; nor did he regard them at all, when offered in a wicked manner; and after the death of Christ, the great Sacrifice, he detested them. Ps. xl. 6, and li. 16. Jer. vii. 22. 1 Sam. xv. 15, 22. Hos. vi. 6. Ps. lxxix. 30, 31, and i. 9-14. Isa. i. 11-13, and lxxvi. 3. *Sacrifices of righteousness*, are either such as are justly gotten, or spiritual sacrifices of one's self, prayers, and holy services. Ps. iv. 5, and li. 19. The *oblation sacrifice* and pure offering of righteousness offered by the Egyptians and others, under the New Testament, is their dedication of themselves, and their broken hearts, prayers, praises, and holy services, and alms presented to God through Jesus as their altar, for the advancement of his honour and glory, Mal. i. 11. Ps. li. 17. Rom. xii. 1, and xv. 16. Heb. xiii. 16; and they are salted with fiery troubles, and bitter repentance, Mark ix. 49; or the decent maintenance of ministers. Ezek. xlv. 30. The damned in hell are represented as *sacrifices* salted in the fire of God's wrath, for ever tormented for the satisfaction of his justice, and punishment of their sins. Mark ix. 49.

**OFFICE**; (1.) A relation to any particular kind of work, by which one has a standing title to perform it, as he has opportunity. Ps. cix. 11. (2.) The work pertaining to an office. Exod. i. 16. (3.) The place where men employ themselves together in their work. 2 Chron. xxiv. 21.

**OFFICER**; one who has an office under Christ in the church, or under the king, or other rulers, in the state. 2 Chron. xix. 11. Esth. ix. 3. John vii. 32, 45. Exod. v. 6, 10, 15.

**OFFSCOURING**; (1.) The most base, the refuse and dross. Lam. iii. 45. (2.) One who, on account of his villainy, is appointed to ruin, for the sake of others. 1 Cor. iv. 13.

**OFFSPRING**; (1.) Crop; product of the earth. Job xxxi. 8. (2.) POSTERITY, children, grandchildren, &c. Job xxxi. 8. Isa. xlviii. 49. In respect of his manhood, Christ is the *offspring* and descendant of David. Rev. xxii. 16. We are God's *offspring*; in respect of our natural and spiritual existence, we are produced by the agency of his power, wisdom, and goodness. Acts xvii. 28.

**OG**, the king of Bashan, was one of the GIANTS. His bedstead was of iron, and was nine cubits long and four broad; which, according to our reckoning, is sixteen feet and nearly five inches long, and seven feet and more than three inches broad; but Calmet makes it only fifteen feet and four inches long, and six feet and ten inches broad. Wolfius represents Og to have been more than thirteen feet high. To relate the rabbinical fables of his living before the flood, hanging on the side of the ark, and receiving food from Noah during the time of it, is unworthy of this work; but it is certain, that when he heard of the overthrow of Sihon by Moses, he collected all his subjects able to bear arms, to attack the Hebrews at Edrei. His host was routed, himself killed, and his country seized; but the Ammonites some time after carried off his iron bedstead, and kept it in Rabboth, their capital, as a curiosity. Num. xxi. Deut. iii. 1-14.

**OIL**; OINTMENT; is now extracted from the fat of fishes, from linseed, and a multitude of other materials. There is no doubt but it may be extracted from almost every kind of vegetable, mineral, or animal. The most ancient kind of oil is that extracted from olives. Oil is easily inflammable, burns fiercely, and is hurtful to the growth of many vegetables; but very beneficial to mankind for seasoning of food, for benefiting stiff limbs, healing of wounds, embalming dead bodies, purifying of virgins, and rendering comely the countenance; for making friendship by presents, and for anointing one set apart to the office of prophet, priest, or king. Oil was exceedingly plenteous in the country of Job; hence we read of rivers of it. Job xxix. 6. It was no less plentiful in Canaan, particularly in the lot of Asher: *they sucked oil out of the flinty rock*; obtained it from olives planted on rocks, and, as it were, dipped their feet in the plenty of it. Deut. xxxiii. 13, and xxxiii. 24. The Hebrews used common oil in their meat-offerings, in their sacred lamps, and in their common use; but there was an ointment very precious and sacred, compounded of oil-olive, sweet cinnamon, calamus, cassia, and pure myrrh. It contained twice as much of the cassia and myrrh as of the cinnamon and calamus. This was used in the anointing of the priests, and the tabernacle and furniture. None of it was to be applied to any other use; nor was any for common use to be made like to it. Did not this represent the Holy Ghost's precious and diversified operations and graces, by which Jesus and his people, and none other, are anointed to the service of God. Exod. xxx. 23-33. Sol. Song i. 3, and iv. 10. Persons receive the oil of joy for mourning when, by the comforting gifts and graces of the Holy Ghost, their hearts are healed, purified, invigorated, and honoured, Isa. lxi. 3; but Jesus is anointed with the oil of gladness above them; having an unmeasurable fullness of the graces and comforts of the Holy Ghost, Ps. xlv. 7; and his name, character, office, and works are like ointment poured forth, most healing, refreshing, invigorating, and adorning to our soul. Sol. Song i. 3. The golden oil emptied out of the two olive-trees which stand before the Lord, is not so much intended to represent the comfort arising to the Hebrews from the government of Zerubbabel and Joshua, or of Ezra and Nehemiah, as the gracious endowments of the saints, proceeding from the Redeemer's two natures, or the execution of his prophetic and kingly office on and in them, Zech. iv. 12; this, poured into their wounds, heals them. Luke x. 34. The oil which true saints have in their lamps is real grace which abides in them, and makes them shine as lights in the world. Matt. xxv. 4. Prosperity, spiritual or temporal, is likened to oil; it comforts, invigorates, and renders men noted and useful. Ps. xxiii. 5. Christian reproof is like oil; it tends to heal spiritual diseases, restores the character, and renders men who regard it honoured and agreeable. Ps. cxli. 5. Unity among brethren is like ointment; it procures delight, honour, cheerfulness, and activity to all concerned. Ps. cxxxiii. 2. God made the river of Egypt run like oil, i. e. very slowly, as in mourning, and when it was so dried up that it did not fructify the country. Ezek. xxxii. 14. The Hebrews went to the king with ointments, and increased their perfumes; they dressed out their affairs as well as they could, and sent presents to the kings of Assyria or Egypt, to procure their friendship and assistance. Isa. lvii. 9. Hos. xii. 1. Antichrist's ointments are the chrism the papists use in baptism, or their pretending to anoint kings. Rev. xviii. 13. A contentious wife is

like ointment in her husband's right hand; she will quickly discover her naughtiness, let her husband do what he can to conceal it. Prov. xxvii. 16.

OLD; (1.) Far gone in years. Gen. xviii. 11. (2.) First, or before the present time, Deut. ii. 20. (3.) In a decaying condition. Isa. i. 9. The covenant of works and the Jewish dispensation are called *old*, as the one was in execution before the covenant of grace, and the other took place before the gospel dispensation. Heb. viii. 13. Satan is *old*; has long existed, and is much experienced and crafty in doing mischief. Rev. xii. 9. Indwelling sin is *old*; is in the heart before grace, and is subtle and crafty; and in the saints is in decaying condition, Rom. vi. 6; and in the *oldness of the letter*, is according to the principles of corrupt nature, and in a mere external performance of ceremonial and other duties. Rom. vii. 6. *Even unto old age I am he*: when you shall become weak, peevish, poor, and despised, I will continue to you such a God and Saviour as ye have experienced me, and what I have promised, and ye have hoped and wish I would be. Isa. xli. 4.

OLIVES; trees full of a fat substance, which produces plenty of oil. Tournesfort mentions eighteen kinds of olives; but in the Scripture we only read of the cultivated and wild olive. The cultivated olive is of a moderate height, and thrives best in a warm soil. Its trunk is knotty; its bark smooth, and of an ash colour; its wood is solid and yellowish; its leaves are oblong, and almost like those of the willow, of a dark green colour on the upper side, and whitish below. In the month of June it puts forth white flowers, growing in bunches, each of one piece, and widening towards the top, and dividing into four parts. After this flower succeeds the fruit, which is oblong and plump. It is first green, then pale, and when quite ripe becomes black. Within it is inclosed a hard stone, filled with oblong seeds. The wild olives were of a less kind. Canaan much abounded with olives. Deut. xxxviii. 40, vi. 11, and viii. 8. Almost every land proprietor, whether king or subject, had his *olive-gardens*. 1 Chron. xxvii. 28. 1 Sam. viii. 14. Neh. v. 11. As olives were emblems of peace, the olive-leaf brought to Noah by his dove might mark God's being reconciled to men, and the imitation thereof by the Holy Ghost. Gen. viii. 11. To figure out Jesus as the peaceful means of our access to God, and supporter of the church, the door and posts of the entrance to the holy of holies and the posts of the door of the temple were of *olive-wood*; and to mark the peaceful illuminating ministration of angels and ministers to the church, Solomon made his two large cherubim for covering the ark of *olive-trees*. 1 Kings vi. 23, 31, 33. The *two anointed olive-trees* before the Lord may denote Jesus in his two natures, or in his offices of Prophet and Priest, or him and his Spirit. Zecl. iv. 3, 12, 14. Saints and ministers are like *olive-trees*. How full of gracious sap! How they thrive under the nourishing influence of Jesus' love! How constant their flourishing state of grace! How sure a token of God's reconciliation to men! and how useful for the enlightening, beautifying, softening, and healing of others! Judg. ix. 8, 9. Ps. liii. 8. Rev. xi. 4. The Jews are likened to *green, flourishing, cultivated olives*. How beautiful and prosperous their condition under the smiles of Providence! and what glory to God and good to men they might have promoted, had they improved their privileges! Jer. xi. 16. Hos. xiv. 6. The gentiles were *wild olives*, grafted upon the root of a cultivated olive-tree, while the natural branches were broken off: being the Jews rejected from the church, they, who had for many ages been wicked and useless, were brought into it, and partook of the promises made to Abraham, Isaac, and Jacob, and were edified by the doctrines of the Jewish prophets and apostles. Rom. xi. 17, 24. Wicked men are like *olives* which cast their leaves before their season, and so bear no fruit; their apparent piety and their prosperity come quickly to an end. Job xv. 32. Children are like *olive-plants* about their parents' table. How quick their growth! How delightful and fresh their beauty! And what an extensive prospect of their usefulness! Ps. cxxviii. 3.

OLIVET, or MOUNT OF OLIVES, about two hundred and fifty-six paces east of Jerusalem, and separated from it by the valley of Jehoshaphat and brook Kidron. It had three tops; the most northern was the highest, and, as it were, hung over the city, and, it is said, was called Galilee. The southern top, which was called

the *Mount of Corruption*, because of Solomon's idolatrous temple built upon it, was the lowest; and it is said our Saviour ascended to heaven from the middle top. Luke xxi. 40-44. Matt. xxiv. 3. Acts i. 12. From the mount of Olives the Hebrews were furnished with olive branches at the feast of tabernacles. Neh. viii. 15. In the time of king Uzziah, an earthquake rent this mount, and rolled the one half of it to about half a mile westward upon the highway and royal gardens: but its *removing half towards the south, and half towards the north*, may signify the marvellous removal of all impediments of the gospel; and the apostles, after receiving their commission in mount Olivet, separating into the different quarters of the world; or perhaps some such event may take place at the Turkish siege of the city in the beginning of the millennium. Zecl. xiv. 4. At present, travellers are shown in this mount a great many arched vaults, or grottoes, under ground, which are pretended to have been the sepulchres of the prophets, or cells of the apostles.

OMNIPOTENT. See ALMIGHTY.

OMER; the tenth part of an ephah, containing 17½ solid inches. Exod. xvi. 36.

OM'RI was general of the forces of Elah king of Israel. Being informed, as he besieged Gibethon, that Zimri had murdered his master and his whole family, and had usurped the throne at Tirzah, he hastened thither and laid siege to the place. When Zimri found himself unable to defend the city against Omri, he, in the seventh day of his reign, burnt the palace with himself and his family. For about four years there ensued a civil war between Omri and Tibni the son of Ginath. At last, Tibni being dead, Omri obtained the throne, and reigned about eight years alone, and twelve in all. Having purchased a hill from one Shemir, he built a fine city thereon, called it Samaria, and made it the capital of his kingdom. He was more wicked than Jeroboam, or any of his predecessors. He enacted a number of idolatrous laws, which were but too well observed many ages afterward. He died at Samaria, A. M. 3086, and was succeeded by Abab. 1 Kings xvi. 15-29. Mic. vi. 16.

ON. See AVEN; KORAH.

O'NAN. See JUDAH.

ONCE; *not once or twice, or once, yea, twice*; i. e. frequently. 2 Kings vi. 10. Job xxxiii. 14. God's speaking *once, yea, twice*, may signify his declaring of his nature and will in the works of creation and providence, and in the revelation of his word. Ps. lxii. 11.

ONE; (1.) One only, besides which there is none other of the kind; so God is *one*, and Christ is the *one Mediator and Master*: but in the phrase *God is one*, it may denote one of the parties to be reconciled. 1 Tim. ii. 5. Eccl. xii. 11. Gal. iii. 20. (2.) The same, either in substance, so the divine Persons are *one*, 1 John v. 7. John x. 30; or in number, thus all the world had *one language* after the flood, Gen. xi. 1; or in kind, thus one plague was on the Philistines and their lords, 1 Sam. vi. 4; or in office, so Paul that planted the churches, and Apollos that watered them, were *one* in their general office and aim as ministers of Christ. 1 Cor. iii. 8. (3.) United together; so Christ and his people are *one*; they are *one* by his representing them in the covenant of grace, and are united to him by his Spirit dwelling in them, and by their faith and love to him, the intimate fellowship with him, and their likeness to him: and they are *one* among themselves. They are all members of his *one* mystical body, have *one* Lord, *one* Spirit, *one* faith, *one* baptism, *one* hope; love *one* another, possess the same privileges, have the same kind of views, aims, and works, John xvii. 21, 23. Rom. xii. 5. Eph. iv. 3-6; and they are of *one heart, and mind, and mouth*, when they ardently love one another as Christians, and have much the same views of divine truth, and much the same profession and manner of speech. Acts iv. 32. Rom. xv. 6. God made but *one* woman, though having the residue of the Spirit, he had power to create multitudes, *that he might seek a godly seed*, have children regularly produced, and religiously educated. Mal. ii. 15. To have *one lot and one purse* is to be joined in the closest fellowship. Prov. i. 14.

ONESIMUS. See PHILEMON.

ONESIPH'ORUS; a native of Asia, perhaps of Ephesus. There he was extremely kind to the apostle Paul. Coming to Rome when Paul was in prison, he sought him out, and to the utmost of his power comforted and assisted him. Paul begs that the Lord would graciously

reward him and his family at the last day. 2 Tim. i. 16-18.

**ONION**; a well-known root, of which Tournesfort mentions thirteen kinds, and to which what we call *leeks* are reducible. The Strasburg, the red, the Spanish, and the white onion are propagated chiefly for their bulbous root. If eaten in moderation, they are very useful to thin the blood, cleanse the stomach, excite appetite, &c.; but if they are too largely eaten, they breed windy disorders, affect the head, and disturb the sleep. Onions, whether boiled, roasted, or raw, are excellent for ripening boils. Onions macerated in the spirits of wine are good for the headache. The juice of onions mixed with the spirit of wine is said to cure deafness. The Hebrews and other poor people in Egypt lived much on leeks and onions. Num. xi. 5.

**ONYCHA**. Jarchi, the Jewish interpreter, thinks it the root of a certain spice; others think it the same as *laudanum*; and others think it *bdellium*. Perhaps it was rather the shell of the onyx fish, which is very odiferous, and is a principal ingredient in the Indian perfumes, as *aloes* are in their pills. The best onyx fish were caught in the Red Sea, from whence Moses might easily obtain what *onycha* was necessary for his sacred incense, or perfume. Exod. xxx. 34.

**ONYX**; a precious stone, somewhat like a human nail, and which is thought by modern naturalists to be a kind of agate. It seems transparent, and has belts and veins of a different colour; perhaps it is a kind of crystal mingled with earth. We know of five kinds of it: (1.) The bluish white, with broad white streaks around it; this is very common in the East Indies, and is found in New Spain, Germany, and Italy. (2.) The onyx of a bluish white, with snow-white veins scattered through it. (3.) The onyx with red veins, called the *sardonyx*, as if it were a mixture of the *sardius* and *onyx*. It was the fifth foundation of the New Jerusalem, and might represent Jesus as white and ruddy, the chief among ten thousand. Rev. xii. 20. (4.) The onyx similar to the jasper. (5.) The brown onyx with bluish white veins around it. The first of these kinds was the onyx of the ancients; but whether the *shoham* of the Hebrews signify that or the emerald we can hardly determine. It is certain there was plenty of *shoham* in the land of Havilah; and Pliny says there were quarries of onyx-marble in Arabia. Gen. ii. 12. It was the eleventh stone in the high-priest's breastplate. Exod. xxviii. 20.

**OPEN**; what every one has access to enter into or to behold. Nah. iii. 13. Gen. i. 20. To *open* is, (1.) To set open a door, that anybody may enter in or go out. Acts vi. 26. (2.) To uncover; render visible or manifest. Exod. xxi. 33. (3.) To declare, unfold, explain. Luke xxiv. 32. (4.) To cause to bring forth. Isa. xli. 18. God's eyes and ears being *open* denotes his exact observation of men's conduct, his regard to his people's case, and his readiness to answer their prayers. Neh. i. 6. Jer. xxxii. 19. 1 Pet. iii. 12. His hands and treasures are *opened* when, by his power and goodness he liberally confers favours on his creatures. Ps. civ. 28. Deut. xxviii. 12. God *opens his armoury* when, in his providence, he raises armies, and furnishes them with weapons of war to execute his just wrath on sinners. Jer. i. 25. He *opens his lips against* men when, by his word and providence, he, in a plain and powerful manner, convinces them of their guilt. Job xi. 5. He *opens the heart* when he enlightens the eyes of the understanding to discern revealed truths, and thereby determines the will to receive Jesus and his salvation into the soul. Luke xxiv. 32, 45. Acts xxvi. 18, and xvi. 14. His *opening, boring, and digging* of Christ's ears may denote his taking him for a perpetual servant, and furnishing him with an obedient manhood. Ps. xl. 6. He *opens men's ears* when he renders them attentive to his word and providence. Job xxxvi. 10, 15. He *opens their lips* when he gives them encouragement to pray, and reason to praise him; and by his spirit gives a holy freedom in these exercises. Ps. li. 15. God *opens to men* when he grants them his presence and blessing. Matt. vii. 7. He *opened the side of Moab* when he gave the enemy an easy entrance into their countries or cities. Ezek. xxv. 9. In this sense too the gates of Assyria, and of Nineveh and Babylon, are said to be *opened* by him. Nah. iii. 13, and ii. 6. Isa. xlv. 1. Christ *opens and none shuts*, and *shuts and none opens*; he bestows the gospel, saving grace, or other privileges, or withholds

them, as he pleases. Rev. iii. 7. Men *open or reveal* their cause to God when they, by their prayer of faith, represent it to him and commit it to him to redress their wrongs. Jer. xi. 20, and xx. 12. To *open prisons* is to dismiss prisoners to their liberty: this the Chaldeans did not, but retained them in bonds till they died. Isa. lxi. 1, and xiv. 17. Men's *opening their doors to travellers* imports their cheerful inviting of strangers to entertainment and lodging. Job xxxi. 32. Their *opening their hearts, gates, or doors* to Christ imports their ready reception of him by faith and love. Sol. Song v. 2, 6. Rev. iii. 20. Ps. xxiv. 8-10. Heaven, the temple, or tabernacle, or the church of God, is *open* before the rise and after the ruin of Antichrist, where there is free access to gospel-worship, when gospel mysteries are clearly explained and understood, and when God's providences in her favour are clear and manifest. Rev. iv. 1, xi. 12, xv. 5, and xix. 11. Perhaps this is the *open door* set before the Philadelphia church. Rev. iii. 8. Under the gospel, men with *open face* behold the glory of the Lord; they see divine truths clearly, and stripped of ceremonial veils, even as the sight of any thing in a glass is much more distinct and clear than to see them only by their shadows. 2 Cor. iii. 18. Perhaps instead of *having his eyes open*, we should rather read *having his eyes shut*. Num. xxiv. 3, 15.

**OPERATION**; work.

**O'PHEL**; a wall and tower of Jerusalem, which seems to have been near the temple, and is rendered stronghold. Mic. iv. 8. King Jotham erected several structures on the wall of Ophel; Manasseh built a well to the west of Jerusalem, and the fountain of Gihon beyond the city of David from the fish-gate as far as Ophel. After the captivity the Nethinims, that they might be near their temple service, dwelt at Ophel. From these circumstances it may be inferred that it was about the south-east corner of Jerusalem. 2 Chron. xxvii. 3, and xxxiii. 14. Neh. iii. 26, and xi. 21.

**O'PHIR**, the son of Joktan. Whether he gave name to the country so famous for gold, or where that country was, we can hardly determine. It is certain that its gold was renowned in the time of Job, Job xxii. 24, and xxviii. 16; and that, from the time of David to the time of Jehoshaphat, the Hebrews traded with it; and that Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug-trees. 1 Kings ix. 28, x. 11, and xxii. 48. 2 Chron. xxvi. viii. 18, and ix. 10. Some have placed it at Urphe, an island in the Red Sea; others, justly reckoning this too near, have placed it at Sophala, or in Zangubar, on the south-east of Africa; others have placed it about Guinea, on the west of Africa; and some at Carthage, on the north of Africa; others have, still more fancifully, removed it to Peru, or some other place in America. Leland and Calmet place it in Armenia, where Ptolemy mentions Oupara or Sophara; but to what purpose the Jews should carry on a trade with Armenia by the circuitous rout of the Red Sea cannot be conceived; nor can it be supposed that ships fit for coursing around Arabia could have sailed up the Tigris or Euphrates. Some will have Ophir to have been situated in the East Indies, either on the west near Goa, or at the south-east part, or at Malabar Bochart with great industry labours to fix it at Taprobane or Ceylon, an East Indian isle. Perhaps there was an Ophir in the south or east of Arabia Felix, whose fine gold was known to Job and David; and another more distant place in the East Indies, in Malacca or Ceylon, whither Solomon's mariners carried their trade, and called it Ophir, because they found gold in it as good as that of Arabia: or if there was no other than that in Arabia, the East Indians must have brought thither their apes, &c.

**OPPORTUNITY**; (1.) A fit time. Matt. xxvi. 16. (2.) Fit circumstances. Phil. iv. 10.

**OPPOSE**; **RESIST**; to strive by word or deed against a person or thing. Men *oppose* themselves when they hold opinions and follow courses contrary to their own profession, or contrary to the Scriptures, which they acknowledge their only standard and rule of faith and practice. 2 Tim. ii. 25. Antichrist *opposeth all that is called God*; sets up himself against or above the *hea*



then gods; nay, the angels and magistrates; nay, Jesus Christ and his Father, by enacting contrary laws, offices, &c. 2 Thess. ii. 4. *Oppositions of science, falsely so called*, are the erroneous principles of the heathen philosophy; as that a virgin could not possibly conceive a son; or the dead be raised; or the vain notions by which the Gnostics, under pretence of great knowledge, oppose the simplicity of the gospel. 1 Tim. vi. 20. God *resisteth* the proud by baffling their purposes and endeavours, disappointing their hopes, and punishing their wickedness. James iv. 6. 1 Pet. v. 5. Satan *resists* men when he accuses them to God, and by harassing and tempting them, hinders them from doing good. Zech. iii. 1. Good men *resist* not their wicked persecutors by outrageous fighting against them, and rendering evil for evil, James v. 6. Matt. v. 39; but they *resist unto blood, striving against sin*, choosing rather to lose their lives than yield to any wicked law or custom. Heb. xii. 4. They *resist Satan* by watching, praying, and striving against his temptations. James iv. 7. 1 Pet. v. 9. Wicked men *resist the Holy Ghost* when they oppose his convictions, and contemn his miraculous operations. Acts vi. 10, and vii. 51. They *resist the truth* when they dispute against it, and act contrary to it. 2 Tim. iii. 8. They *resist magistrates* when they rebel against their persons or authority, and disobey or contemn their laws. Rom. xiii. 2.

**OPPRESS.** Men *oppress* one another when they fraudulently or by force take their property from them, Lev. xxv. 14. Mal. iii. 5. Job xx. 19. 1 Thess. iv. 6; or when they grievously harass and enslave them. Deut. xxvii. 29. Exod. iii. 9. Satan *oppresseth* men when, by temptation or possession, he terribly torments them. Acts x. 38.

**ORACLE;** (1.) A divine declaration of God's will; and by this name the whole of his inspired revelations are called. 1 Sam. xvi. 23. 1 Pet. iv. 11. (2.) The holy of holies, from whence God uttered his ceremonial laws to the Hebrew nation in the time of Moses, and declared his mind on other occasions. Exod. xxv. 22. 1 Kings vi. 16, and viii. 6. Ps. xxviii. 2. God uttered his oracles in various manners. (1.) Sometimes by a voice and conversing with the person informed: thus he spake to Moses and to Samuel, as a man to his friend. (2.) By prophetic dreams, as of Joseph, Pharaoh's, Nebuchadnezzar, &c. (3.) By visions, in which his declaration of his mind was attended with some apparition, as to Abraham, Jacob, Solomon. (4.) By the Urim and Thummim, by means of which the high-priest was infallibly qualified to declare the will of God. This was a common method from the death of Moses till after the building of Solomon's temple. (5.) By prophets, to whom, either by dreams, visions, voices, or inspiration, he, in an infallible manner, communicated the knowledge of his will. On some particular occasions he made wicked men, as Balaam, Caiaphas, and the false prophets of Bethel, the channels of communicating his mind. (6.) By his Son appearing in our nature, and preaching in Canaan. (7.) By inspiring his apostles and evangelists with the knowledge of his mind, and by them communicating it to others. Heb. i. 1, and ii. 3, 4.

The Jewish oracle of *Bathcol*, or *daughter of the voice*, which they boast to have had after the death of Malachi, seems to have been a mere fancy, similar to that wicked practice which some have of taking the first verse of the Bible they look upon at opening, to be suited to their case. The heathen oracles were partly the illusions of Satan; he, in the likeness of Samuel, predicted that on the morrow Saul and his sons should be with him, 1 Sam. xxviii; and inspired Ahab's prophets to promise him victory at Ramoth-gilead, 1 Kings xxii; but it is likely enough that many of the oracles among the heathens were merely the devices of the villainous priests and priestesses, who generally prophesied as they were paid, and favourable oracles made a man's friends or armies rush through every thing to accomplish them. Boyle, Van Dale, and Fontenelle have strongly maintained that all the heathen oracles were but the impostures of men; and the two latter have pretended that they did not cease by the death of Christ or spread of the gospel, but by means of people's discontinuing to consult them. Mæbius, a Protestant professor of Leipzig, and Balhus, a learned Jesuit, have attempted a refutation of this opinion. Perhaps the truth is, that the delusive arts of Satan, and the villany of the interested priests, conjoined to produce the effect. Nor can

we, with Eusebius, believe that these oracles entirely ceased at the death of our Saviour, for we find them consulted some ages after; but the spread of the gospel made multitudes contemn them, and the priests were afraid to risk their oracles among such as were willing to discover the cheat. No doubt Satan was also divinely restrained. Whoever were the authors of these oracles, they were generally delivered in such dark and equivocal expressions as might answer the event, much like the nonsense that passes in our own country for the prophecies of Merlin; Thomas de Rymer, &c.

**ORATION;** a fine speech. Acts xii. 21. An **ORATOR** was one that composed and pronounced fine speeches, like our advocates. Acts xxiv. 1. Where a place was under popular government, as Athens, &c. oratory was much studied, and the orators were often able to bring the populace to what side they pleased. This occasioned their being often the hired tools of those great men who were intent on their selfish designs.

**ORCHARD;** a fruit-garden. Eccl. ii. 5. The saints are compared to one. Sol. Song iv. 15. See **GARDEN**.

**ORDAIN;** the same as **APPOINT**. **ORDINANCES** of God are, (1.) His fixed purpose and appointment concerning the state and motions of irrational creatures, whether the luminaries of heaven, &c. Ps. cxix. 91. Job xxxviii. 33. Jer. xxxi. 33. (2.) His commandments in general. Lev. xviii. 4. (3.) His rules and directions relative to his worship. Heb. ix. 10. 1 Cor. xi. 2. (4.) An office appointed by him. Rom. xiii. 2. Forms of magistracy, or their laws for regulating the commonwealth, are called an *ordinance of man*. 1 Pet. ii. 13. 1 Sam. xxx. 25.

**ORDER;** (1.) To command. Judg. vi. 26. (2.) To arrange every person or thing in proper order. Prov. iv. 26. The various classes or bands into which the priests and singers were divided were called their *orders*. 1 Kings xiii. 4. God sets men's sins in *order* before them; he presents them as many witnesses, or as a well-stated charge against them. Ps. i. 21. Men *order* their cause before God, and fill their mouth with arguments, when they represent it to him truly as it is, and produce and plead manifold reasons for his showing them favour. Job xxiii. 4. To *walk orderly*, or to *order one's conversation aright*, is to endeavour earnestly to perform every duty relative to God or men, in the proper place, time, and manner thereof. Acts xli. 24. Ps. i. 23.

**ORGAN,** a wind instrument of music, invented by Jubal, the sixth in descent from Cain; but perhaps Jubal's was very different from ours, which are composed of various pipes, and some of them are thirty or forty feet long; and whose form is not more than eight hundred years old. Gen. iv. 21. Ps. ci. 4.

**ORNAMENT;** whatever tends to decorate the clothes or body, as jewels, rings, bracelets, ribands, &c. The Hebrew women, especially their maidens, were extremely fond of them; and in the days of Saul they became more so than before. Jer. ii. 32. 2 Sam. i. 24. In Isaiah's time they were sinfully mad upon them. Isa. iii. 16-26. The laws, religion, and prosperity which God gave the Hebrews are called *excellent ornaments*; they rendered their nation distinguished from and more glorious than others. Ezek. xvi. 7, 11. The Saviour's righteousness imputed, his grace implanted, and a holy conversation springing from both, form an *ornament*, or *ornament of grace*, to the saints; how glorious and comely they render them! how high in favour with God, good angels, and men! Isa. xli. 10. Prov. iv. 9. 1 Pet. iii. 4. Useful instruction and faithful reproof are an *ornament*; they ought to be highly prized, readily received and complied with, and will then render one truly honourable and respected. Prov. i. 9, and xxv. 12.

**ORION;** a constellation just before the sign Taurus. It consists of about eighty stars, appears about the middle of November, and its rise is often accompanied with storms, and its bands are the cold and frost, which only God can remove. Job xxxviii. 31, and ix. 9.

**OR'NAN.** See **ARAHNAN**.

**ORPHANS;** persons very early deprived of their parents, and so in a most destitute condition. We are *orphans, our mothers are widows*; our governors and fathers being almost wholly cut off by the sword. Lam. iii. 5.

**OSPREY** and **OSSIFRAGE.** See **EAGLE**.

**OSTRICH;** the tallest of all the fowl kind, being



seven or eight feet high when it stands erect. Its neck is about four or five spans in length; its legs are long and naked; and has only two toes on a foot, both turned forward; but its wings are short, and rather serve for sails than for flight. Assisted by these, it will outrun the swiftest horse, and will throw stones at its pursuers. Its feathers are handsome, and used as ornaments for hats, beds, canopies; they are of different colours, and formed into pretty tufts. It is very foolish, and easily deceived. It is said that if it can hide its head in a thicket it imagines itself quite safe. If a man put on an ostrich's skin, and hold out fruits or seeds to it, it will receive them, and so be taken. Ostriches make a most doleful and hideous noise, are very careless of their young, lay their eggs in the sand, and leave them there to be hatched by the sun, perhaps forgetting where they were laid. Job xxxix. 13-18. 1. Am. iv. 3. Its eggs, of which it lays from ten to twenty, or even from thirty to fifty in a course, are so large that the Ethiopians make drinking cups of the shells. It is said, that though ostriches do not sit on their eggs to hatch them, yet the male and female watch them by turns; and when driven away, they cannot find them out again; and often their young are found half-starved. They chiefly haunt desolate places, Isa. xlii. 21: they were pretty common in Arabia, and mightily abounded in Ethiopia, and are used for food, but their flesh is said to be dry. Some of them are so strong that the Arabs ride upon their backs. The YAAANAH, rendered *ostriches* in Lam. iv. 3, is rendered *owls*, Lev. xi. 16. Deut. xiv. 15. Job xxx. 29. Isa. xlii. 20; and reckoned among unclean beasts. Owls are also cruel; they eat their own eggs, and even their young.

OTH'NIEL, the son of Kenaz, of the tribe of Judah, and first judge of Israel. By the taking of Debir from the Canaanitish giants he obtained ACHSA the daughter of Caleb his uncle, to wife. Josh. xv. 16-19. When Cushan-rishathaim had oppressed Israel eight years, God stirred up Othniel to collect an army against him. With these he routed the Mesopotamian troops, and delivered Israel; after which the Hebrews' land enjoyed rest forty years, or till the fortieth year of their settlement. Judg. iii. 8-11.

OUCHES; bezels, or sockets, for fastening the precious stones in the shoulder-pieces of the high-priest's ephod. These *ouches*, with their stones, served for buttons to fasten the golden chains by which the breastplate was suspended. Exod. xxviii. 11, 25.

OVEN; a place for baking bread. Lev. ii. 4. Nebuchadnezzar's fiery furnace, into which he cast Shadrach, Meshach, and Abednego, seems to have been of this form. Dan. iii. 21-26. God makes his enemies a *fiery oven*, and his judgments *burn as an oven*. In how quick and terrible a manner he consumed the Jews after our Saviour's death, as withered grass in a fiery oven. How dreadful the case of his foes, when the earth, and the works thereof, shall be burnt up! and when they shall be cast into the lake that burns with fire and brimstone! Ps. xxi. 9. Mal. iv. 1. Whorish persons are likened to an *oven*; by their yielding to temptations and lusts, their souls and bodies are inflamed with unclean desires, and the disorders that proceed from them, as an oven is heated by a continued supply of fuel. Hos. vii. 4-7.

OVER; (1.) On the whole outside. Gen. xxv. 25. (2.) Above. Gen. xxvii. 29. Ps. xlv. 13. (3.) More than measure. Exod. xvi. 18. Ps. xxiii. 5. (4.) From one side or hand, or proprietor, to another. Ps. xxvii. 12, and xxviii. 18. (5.) Passed by. Sol. Song ii. 11. (6.) On account of. Hos. x. 5.

OVERCHARGE; to burden too much. Thus excessive sorrow, immoderate eating and drinking, or carnal care overload men's souls, that they cannot desire or attain heavenly things. 2 Cor. ii. 5. Luke xxi. 34.

OVERFLOW. Liquor *overflows* in a vessel when it runs over the brim; rivers *overflow* when they swell and run over their banks. Josh. iii. 15. The inhabitants of the whole world had their *foundation overflowed with a flood* when the deluge covered them and their dwellings. Job xxii. 16. Armies and calamities, being compared to floods, or waters, are said to *overflow* when they bear down all before them. Isa. viii. 8. Jer. xlvii. 2. Dan. xi. 10. Isa. x. 23, xxvii. 15, 17, and xliii. 2. Prosperity and the truths and blessings of the gospel being compared to wine, or oil, the *fats overflowing*

therewith imports great prosperity, and an extensive spread and prevalence of the truth and grace of God in the world. Joel ii. 24. The *fats overflowing* with the wine of God's wrath intimates its spread, and the fearful havoc it shall make among nations. Joel iii. 13.

OVERLAY; (1.) To cover. Exod. xxvi. 32. (2.) To cover too closely or heavily. 1 Kings iii. 19.

OVERMUCH. To be *overmuch righteous* is to make an uncommon show of strictness, pretending to more holiness than is possessed; rigorously exacting the extremity of justice; and doing many things under pretence of piety which God's law does not require. To be *overwise* is to pretend to great degrees of knowledge; and to be ready to quarrel with the conduct of others, and even of God himself; to attempt knowledge above our reach and station; this tends to destroy the man, rendering him foppish, stupid, or contemptible. To be *overmuch wicked* is to add sin to sin; to labour to do evil, and to run into riot and wickedness of every sort; this assuredly will bring swift destruction. Eccl. vii. 16, 17.

OVERPASS. Professors of the true religion *overpass the deeds of the wicked* when they do worse than heathens and profligates; and judges do so when they allow themselves to be worse than the criminals they try and condemn at the bar. Jer. v. 27.

OVERPLUS; the difference of value between things exchanged. Lev. xxv. 27.

OVERSEE. (See BISHOP.) OVERSIGHT; (1.) The office of overseeing and taking care that things be rightly done; and the discharge of this office by performing the duties belonging thereto. Num. iii. 32. 1 Pet. v. 2.

OVERSIGHT; a mistake. Gen. xliii. 12.

OVERSHADOW; to cover with a shadow. The cloud from which the Father declared the Saviour to be his well-beloved Son *overshadowed* the three disciples on the mount. Matt. xvii. 5. To intimate the mysterious and incomprehensible work of the Holy Ghost, in forming our Saviour's manhood in the womb of the virgin, it is called an *overshadowing* of her. Luke i. 35.

OVERTAKE; (1.) To come up with such as had before gone off. Exod. xv. 9. (2.) To seize upon. Ps. xviii. 37. A man is *overtaken in a fault* when temptations successfully attack him, and draw him into some sinful word or deed before he is aware. Gal. vi. 1. The sword *overtakes* men when the enemy comes upon them, and they are killed, wounded, taken captives, or otherwise reduced to misery. Jer. xlii. 16. Blessings *overtake* men when they are bestowed on them; and justice, evil, or curses *overtake* them when their due and threatened punishment comes upon them. Deut. xxviii. 2, 15. Isa. lix. 9. The day of judgment *overtakes* men when, notwithstanding all their unthoughtfulness of it, and their desire and study to escape, it comes upon them. 1 Thess. v. 4. The battle in Gibeath *did not overtake* the children of iniquity: the Hebrews did not attack the sodomitical Benjamites at Gibeath with a due and holy zeal; nor were they sufficiently careful to cut off similar criminals wherever they were found. Hos. x. 9.

VERTHROW; turning of things upside down; an utter destruction. Gen. xix. 29.

OVERWHELM; to swallow up as by a drowning flood. Job vi. 27. Ps. cxvii. 4. The heart or spirit is *overwhelmed* when grief, fear, perplexity, and care so burde and afflict that the man knows not what to do. Ps. lxi. 2, and lxxvii. 3.

OUGHT imports, (1.) Necessity; thus Christ *ought to suffer*, that he might fulfil his engagements and save our souls. Luke xxiv. 26. (2.) Duty; thus men *ought always to pray without fainting*. Luke xviii. 1. OUGHT (or MIGHT) also signifies any thing. Gen. xxxix. 6.

OUTCASTS; such as are driven from their house and country. The *outcasts* of Israel and Judah needed shelter and pity in the land of Moab, when they were driven out of their country by the Assyrian ravages. Isa. xvi. 3, 4. The *outcasts* of the Persians wandered far and wide when they were carried or driven from their country by the Chaldeans. Jer. xlix. 36. God *gathereth the outcasts of Israel*; he gathered the Jews after Sennacherib and Esarhaddon had scattered them; he brought them back from their Chaldean captivity; he will bring them from their present dispersion; he *gathers the outcast gentiles*, and joins them unto his

church with all the true Israel of God. Isa. lvi. 8, and xi. 12.

**OUTGOINGS**; the outmost borders. Josh. xvii. 9, 18. God makes the *outgoings* of the morning and evening to rejoice when he bestows and renders agreeable the earliest and latest parts of the day; or when he gives heart-cheering blessings to the inhabitants of the remotest eastern and western nations. Ps. lxxv. 8.

**OUTLANDISH**; pertaining to another country or nation. Neh. xiii. 26.

**OWE**; (1.) To own, have a right to. Lev. xiv. 35. Acts xxi. 11. (2.) To be indebted. Rom. xiii. 9. Matt. xviii. 28.

**OWL**; a fowl of the hawk kind. Its beak is hooked; its head and claws are somewhat like those of a cat; its legs are hairy to the very claws; its eyes are black, large, and very sparkling; but cannot bear the light of the sun; its voice is very disagreeable and mournful. There are a great many kinds of owls, viz. the small owl, the great owl, the horned owl, &c. The large horned owl is almost as big as an eagle, and has feathers ash-coloured and whitish; the small horned owl is of a more dun and rusty colour; the small unhorned owl is about the bulk of a pigeon; the larger one has a crown of fine soft feathers around its whole face, and has no visible ears; its back is of a lead colour, marked with white spots; its breast and belly are whitish, marked with black spots; its body is scarcely larger

than a chicken, but its multitude of feathers renders it as large in appearance as a capon. It will swallow without difficulty a mouse or bird, and after digesting the flesh, it vomits up the hair and bones. Owls seldom fly abroad in the day; and if they do, are a gazing-stock to the rest of the birds. They are said to be enemies to the crows, and that the two are mutual destroyers of each other's eggs. They generally haunt desolate places, as ruined cities or houses, Isa. xiii. 21, and xxxiv. 11-15. Jer. i. 39; and make a most doleful and despondent-like mourning. Mic. i. 8. Perhaps *YAHNAH* denotes, not the *owl*, but the female ostrich, Job xxx. 29. Isa. xiii. 21, xxxiv. 13, and xliii. 20. Jer. i. 39. Mic. i. 8. Lev. xi. 16. Deut. xiv. 15, with Lam. iv. 3; and the *kippos*, a most poisonous serpent. Isa. xxxiv. 15. Saints become like *owls* when, forsaken of God and their friends, they are left to mourn in a forlorn and heartless manner. Job xxx. 29. Ps. cii. 6. Wicked men are like *owls*; how unsightly to God and good men! how inclined to distance from him and his people! what haters of the sun of righteousness and of the light of God's word! and how hurtful to others! Isa. xliii. 20.

**OK. See BULL.** *Where no owen are, the crib is clean*; i. e. there is neither food for men nor beasts. But the words *the crib*, &c. might be rendered, *there is no wheat or corn on the thrashing-floor*. Prov. xiv. 4.

## P

**PADAN-ARAM.** See MESOPOTAMIA. Perhaps Padan-aram was the north-west part of Mesopotamia.

**PACE**; a measure of five feet in length; but it appears to signify no more than a step in 2 Sam. vi. 15.

**PADDLE**; a small iron instrument for digging holes in the earth. Deut. xxiii. 13.

**PAHATH-MOAB** was, most probably, a city built near the place where Ehud routed the Moabites. Jeshua and Joab were two of its ancient princes; 2812 persons belonging to Pahath-moab returned from Babylon with Zerubbabel, and 200 more with Ezra. Ezra ii. 6, and viii. 4. Some assert that Pahath-moab is the name of a man; and it is certain one of that name sealed Nehemiah's covenant of reformation. Neh. x. 14.

**PAIN, or PANG**, denotes the uneasiness arising to body or mind from what hurts it. When it is very violent it is called **TORMENT**. Job xxxiii. 19. Ps. xxv. 18, and lv. 4. Ezek. xxx. 4. Jer. xxii. 23. Matt. iv. 24. *To travail in pain* all one's days is to live in sore trouble, inward disquiet, and terror of mind. Job xv. 20. The wicked man's *flesh upon him hath pain*; in his dying moments he is in sore trouble; in the grave the worms eat him up; in hell he is for ever tormented. Job xiv. 22. *Be in pain, and labour to bring forth*; bear thy troubles with patience, hoping for a merciful and joyful deliverance: or, thou shalt be in sore trouble before the deliverance from Babylon, or the gospel, or the millennial deliverance come. Mic. iv. 10. *Pains of death, or hell*, are such violent torments as cut off life, or render one most miserable. Acts ii. 24. Ps. cxvi. 3. The terrible calamities of Antichrist, when ruined, and the inconceivable miseries of the damned, are called **TORMENT**. Rev. xvii. 7, 10, xx. 10. Christ's witnesses *torment* the carnal antichristians; they preach the truths which they detest; they practise the good works which they abhor; and are the innocent occasion of God's executing his fearful judgments on them. Rev. xi. 10. The *tormentors* to whom God delivers the wicked are the lashes of his wrath, the tortures of an awakened conscience, and malicious and enraged devils and men. Matt. xviii. 34.

**PAINFUL**; that which is very difficult, and cannot without great fatigue and pain be effected. Ps. lxxiii. 16.

**PAINFULNESS**; labour joined with great care and grief. 2 Cor. xi. 27.

**PAINT.** Women, especially harlots, painted their faces. 2 Kings ix. 30. The Jews' *painting of their eyes, and reddening their faces with pink*, or lead ore, may denote their setting off themselves to their neighbouring nations in all the shows of idolatry and false

grandeur they could invent. Ezek. xxiii. 40. Jer. iv. 30.

**PALACE**; a stately and magnificent house, suitable for kings or princes to dwell in. 2 Chron. xxxvi. 19. Amos iii. 9-11. 1 Kings xvi. 18. The Jewish temple is called a *palace*; it was extremely magnificent and grand; and there the Lord, as King of Israel, dwelt in the symbols of his presence. 1 Chron. xxix. 1, 19. The New Testament church is called a *palace of silver*, to intimate its excellence and duration, as the residence of God, Father, Son, and Holy Ghost, and of the saints, who are made kings and priests unto God; and the fulness of his ordinances and graces therein. Sol. Song viii. 9. Heaven is the *palace* of God and Christ: how glorious its structure! how rich its furniture! There God, angels, and redeemed men for ever reside. Ps. xlv. 15.

**PALE.** The face of Jacob waxing *pale* imports the shame, contempt, and ruin of his posterity. Isa. xxix. 22. The *paleness* of John's visionary horse may denote the inactivity and spiritual deadness of ministers and others in the church, and the great destruction of men by pestilence, famine, and other calamities, between A. D. 235 and 286.

**PAL'ESTINE.** See PHILISTIA.

**PALM-TREE**; a tree found in most of the countries in the north of Africa, and in the south of Asia, &c. Many palms grew on the banks of Jordan; but the best were those about Jericho and Engedi; the last is for that reason called *Hazazon-tamar*, the *cutting of the palm-tree*. Palm-trees grow very tall and upright; and their leaves retain their greenness through the whole year. The more they are exposed to the sun, their growth is the quicker. They produce little fruit till they are thirty years old; after which, while their juice continues, the older they are, they are the more fruitful, and will bear three or four hundred pounds of dates every year; but it is said the female bears no fruit except it be planted along with the male. The trees produce dates, a most sweet and luscious kind of fruit. They also extract from it a kind of wine, which is perhaps what the Scripture calls *shichar*, or *strong drink*. It likewise yields a kind of honey. As its sap is chiefly in the top, when they intend to extract a liquor from it they cut off the top, where there is always a tuft of spring leaves about four feet long, and scoop the trunk into the shape of a basin. Here the sap, ascending, lodges itself at the rate of three or four English pints a day for the first week or fortnight; after which it gradually decreases; and in six weeks or

two months the whole juice will be extracted. *As palm-trees* were accounted symbols of victory, branches of palm were carried before conquerors in their triumphs; and in allusion hereto, the saints are said to have *palm* in their hands, to denote their victory over sin, Satan, the world, the persecutions of Antichrist, &c. Rev. vii. 9. To mark their constant perseverance, heavenly and upright disposition, their necessity of fellowship with Christ, their spiritual comeliness, and fruitfulness in good works, and their certain victory over all enemies, they are compared to *palm-trees*. Ps. xcii. 12. Sol. Song vii. 7. To represent them in their connexion with angels and ministers, there were figures of *palm-trees* and cherubim alternately mingled in Solomon's temple, and in Ezekiel's visionary one. 1 Kings vi. 29. Ezek. xi. 16. Idols were upright as the *palm-tree*; they could make no motion, but merely stand like so many erect logs of wood. Jer. x. 5.

**PALSRY**; a common disease, by which the body, or some part of it, loses its power of motion, and sometimes also its feeling. It is occasioned by a hinderance of the nervous spirits from flowing into its villi, or the muscles, or of the arterious blood from flowing into its vessels; which may happen from some disease in the brain, the nerves, the muscles, or their vessels. Anointing the back-bone with spirituous and penetrating medicines; and white mustard, mercury, sudorifics, &c. taken inwardly, and perhaps electricity, may be of use when the disease is not fixed; but when it is confirmed, nothing less than a miraculous interposition can relieve the sufferer. Matt. viii. 6, and iv. 4. John v. Acts ix. 13.

**PAMPHYLIA**; a province of Lesser Asia, having the Mediterranean Sea on the south, Lysia on the west, Pysidia on the north, and Cilicia on the east. Attalia and Perga were the principal cities of it. Many of the Jewish inhabitants of this place heard Peter's sermon at pentecost, and perhaps first carried the gospel thither. Paul and Barnabas afterward preached the gospel here; since which, Christianity has never been wholly extinct, though owing to the ravages of the Saracens it has made but little progress. Acts ii. 10. The country is at present under the Turks, and is of no political importance.

**PANNAG**; whether this is the same with Phenicia, or a place near Minnith, or whether it signifies oil or balsam, is doubtful; but either in *panmag*, or in fine wheat of Pannag, the Jews traded with the Tyrians. Ezek. xxvii. 17.

**PANT**; to gasp for breath, as one dying or overburdened. It is expressive of extreme grief, Isa. xxi. 4. Ps. xxxviii. 10; or eager desire. Ps. xlii. 1, and cxix. 131. Amos ii. 7.

**PAPER-REEDS**; a description of bulrushes that grow in Egypt, along the banks of the Nile. Isa. xix. 7. Of these the Egyptians made baskets, shoes, clothes, and small boats for sailing on the Nile. Exod. ii. 3. Isa. xviii. 2. To make paper of this bulrush, they peeled off the different skins or films, one after another; these they stretched on a table, to the intended length or breadth of the paper, and overlaid them with a thin paste, or the muddy water of the Nile a little warmed: above this they spread a cross layer of other films or leaves, and then dried it in the sun. The films nearest the heart of the plant made the finest paper. When Ptolemy king of Egypt denied Attalus king of Pergamus this kind of paper for writing his library, he invented or improved the making of parchment or paper of skins. After which, books of note were ordinarily written on parchment, for almost 1300 years. The *parchments* that Paul left at Troas, and directs Timothy to bring with him, were probably either the original draught of some of his epistles, or a copy of the Old Testament. 2 Tim. iv. 13. Paper manufactured from linen rags has been in use about 600 years.

**PAPHOS**. There were two cities of this name, about seven miles distant from each other, on the west end of the isle of Cyprus; in both Venus, the goddess of uncleanness, had a temple. The old Paphos was built by Agapenor, soon after the destruction of Troy. At Paphos Paul preached the gospel, converted Sergius the Roman governor of the island, and struck Elymas the sorcerer blind. Acts xiii. 16. The worship of Venus continued about four hundred years afterward. Nevertheless, we find here a Christian church about the same time; and Paphos still continues a seat of a bishop of the Greek church.

**PARABLE**; a figurative representation of truth. It was anciently common for the philosophers to utter their sentiments in parables; but it was reckoned very inconsistent for fools to utter parables. Prov. xxvi. 7. By a parable of the trees' choosing a king, Jotham showed the Shechemites their folly in choosing his hasty brother Abimelech. By a kind of parables or riddles Samson entertained his companions during his marriage-feasting. Judg. ix. and xiv. By a parable Nathan conveyed reproof to David for his adultery and murder; and the widow of Tekoah persuaded him to recall Absalom. 2 Sam. xii. and xiv. Not only did the prophets often use parabolic language respecting idolaters and adulterers, &c., but sometimes added parabolic actions; as when Isaiah walked almost naked and barefoot for three years; Jeremiah hid his girdle by the Euphrates; Ezekiel lay before his iron pan, shaved and divided his hair, carried out his household stuff, &c. Isa. xx. Jer. xiii. Ezek. iv. v. and xii. Many of their visions were also a kind of parables; as Jeremiah's boiling pot, the baskets of figs, &c. Jer. i. and xxiv. In our Saviour's time, the mode of instruction by parables was quite common. He carried it to the height of excellence and usefulness. As parables very often represent truth, as if by a kind of short history, so in them, especially those of our Saviour, there may be often an allusion to real facts, which gives additional interest to the parable. His parable of the travels of the unclean spirit, and of the sower, the tares, the growth of corn, the mustard-seed, the leaven, the hidden treasure, the pearl, the net, the two debtors, the Samaritan, the rich glutton, the servants waiting for their lord, the barren fig-tree, the lost sheep, the lost piece of silver, the prodigal son, the dishonest steward, Lazarus and the rich man, the unjust judge, the Pharisee and publican, the two servants that were debtors, the labourers, the pounds, the two sons, the vineyard let out to husbandmen, the marriage feast, the ten virgins, the talents, the sheep and goats, are drawn from obvious and common things; and yet how exalted the instruction they convey! To understand parables, the following rules must be attended to. (1.) It is not necessary that the representation of natural things in a parable should be strictly matter of fact, because the design is not to inform concerning these, but concerning some more momentous truth; nor is it necessary that all the actions in a parable be strictly just. 2 Sam. xiv. Luke xvi. 1-8. (2.) We must chiefly attend to the scope of the parable, which is to be gathered from the inspired explication of it, or from the introduction to it, or from the conclusion of it. (3.) Hence it follows, that we are not to expect that every circumstance in the parable should be illustrated in the explication; for several circumstances may be added for the sake of decorum, or mere allusion to that whence the figure of the parable is taken. (4.) Yet a parable may inform us of several truths besides the scope of it.

**PARADISE**, or the **GARDEN OF EDEN**. Its local situation has never been satisfactorily fixed. The opinion of those who place it in Syria, near the head of the Jordan, or rather farther south, and those who place it in Armenia, whence flow the rivers of Euphrates and Hiddekel, which run south, and of Araxes, which runs east, are merely conjectures. The first of these has no marks of the Mosaic paradise at all; no four rivers; no river parted into four heads. Nor indeed is that which fixes it in Armenia better founded; the springs of Euphrates, Tigris, and Araxes are too distant to be said to proceed out of the same garden; and the Phasis, which they call Pison, has its head much more distant in the mountain Caucasus. We suppose that Paradise stood in Eden in Chaldea, at the conflux of the Tigris, or Hiddekel, and the Euphrates, or a little below it. Here we find two of Moses' rivers by name; and lower down the stream is parted into two large divisions, the eastern one of which may have been the Gihon, and the western the Pison. It may be proper to observe, that when some of these rivers are said to compass such lands, the word may be rendered *runs along*, i. e. along the side; and Hiddekel went not to the east of Assyria, but ran from Assyria eastward, or ran before Assyria, that is, between Moses and Assyria. Gen. ii. 11-14. It is probable that the heathen derived their fancy of Fortunate islands, and Elysian fields, and drew their tastes for gardens of perfumes, from the ancient paradise. Heaven is called a *paradise*, because of the complete happiness, mani-

fold delights, and intimate fellowship with God, that are there enjoyed. Luke xxiii. 44. 2 Cor. xii. 4. Rev. ii. 7.

**PARAMOURS**; illicit lovers. The heathen nations, on whom the Jews depended for relief, instead of their God, and whose idolatries they followed, are called their *paramours*. Ezek. xxiii. 20.

**PARAN**, or **ELPARAN**; a track of country in Arabia the Stony, between the south of Canaan and the eastern gulf of the Red Sea; or rather it extended, when taken at large, as far as Sinai. Deut. xxxiii. 2. Hab. iii. 3. It is said that the part of it next mount Sinai abounded with bushes; but on the whole it was, and still is, a frightful desert. It is said that the houses in it were generally holes dug in the earth; but there was a city called Paran in it, whence Haddad took his guides to conduct him to Egypt. 1 Kings xi. 18. Dr. Shaw computes its extent from Kadesh-barnea, on the north, to Sinai, to be about one hundred and ten miles; but it seems to have extended to the north-east of Kadesh, as David lurked in it when he was near Maon and south Carmel, 1 Sam. xxv. 2; and perhaps it was this part of it that Chedorlaomer ravaged, before he attacked the Sodomites. Gen. xiv. 6. In the wilderness of Paran, to the south-west of Beersheba, Ishmael and his mother Hagar took up their residence, Gen. xxi. 21; and from hence the Ishmaelites dispersed themselves into the regions round about. There seems to have been another place called *Paran* on the east of Jordan. Deut. i. 1.

**PARCHED**; exceedingly dried; so *parched ground* is land burnt up with excessive drought. Jer. xvii. 6. *Parched corn* is corn roasted in the fire, that it may be eaten. 2 Sam. xvii. 28. To inhabit *parched places* is to be in a most wretched and destitute condition. Jer. xvii. 6. The gentile world and unregenerate men are likened to *parched ground*. How destitute of the sap of divine truth, and gracious habits and influences! how barren of good works! how scorched with the power of temptation, with corrupt inclinations and customs, and with divine judgments! Jer. xxv. 7.

**PARCHMENT**. See **PAPER**.

**PARDON**. See **FORGIVE**.

**PARENTS**. See **FATHER**.

**PARLOUR**; a cooling chamber. Judg. iii. 20.

**PART**; (1.) A piece. Ruth ii. 3. (2.) A share. Josh. xix. 9. (3.) Duty, business. Ruth iii. 13. 1 Sam. xxxiii. 20. (4.) Side, party. Mark ix. 40. The inward or hidden *part* of the soul and heart. Ps. v. 9, and li. 6. God smote the Philistines in the hinder *parts*, and *put them to a perpetual reproach*, when he plagued them with emeralds. Ps. lxxvii. 66. A third or fourth *part* is often used to signify a great quantity, a multitude. Ezek. v. 2, 12. Zech. xiii. 8, 9. Rev. vi. 8, iii. 7-12, and ix. 18.

**PART**; (1.) To separate, go asunder. 2 Kings ii. 11. (2.) To divide. Gen. ii. 10. (3.) To determine a controversy, giving each his share. Prov. xviii. 1.

**PARTAKE**; to receive a share. The saints are *partakers of Christ*, and of the heavenly calling. By receiving Jesus Christ and his Spirit into their hearts, they possess them, and their blessings and influences, as their own, and are effectually called to the heavenly glory. Heb. iii. 1, 14, and vi. 4. They are *partakers of God's promises and benefits*; they have an interest in all the promises, and shall receive every blessing therein contained. Eph. iii. 6. 1 Tim. vi. 2. They are *partakers of the divine nature*, and of Christ's holiness, when, through union to Christ and fellowship with him in his righteousness and Spirit, their nature is conformed to Christ. 2 Pet. i. 4. They *partake of Christ's sufferings* and of the afflictions of the gospel, when they are persecuted for their adherence to the truth and example of Christ. 1 Pet. iv. 13. 2 Cor. i. 7. 2 Tim. i. 8. They *partake of the grace of Paul*, and other ministers, when they receive spiritual edification from their ministry. Phil. i. 7. Hypocrites are *partakers of the Holy Ghost*. Some of them in the apostolic age enjoyed his distinguished influences and operations; and in every age they receive such convictions, or other influences, as are separable from a state of grace. Heb. vi. 4. Men become *partakers* in other men's sins, by contriving, consenting, inclining to, rejoicing in, assisting to commit, or sharing the profits or pleasures of their sin; or by occasioning them by an evil example, or offensive use of things indifferent; by provoking or tempting to, or not doing all we can to hinder their sin; or by commanding, exciting, or hiring

men to sin; or by defending, extenuating, or commending their sin; by neglecting to reprove, and promote the proper punishment of sin; and by not mourning over and praying against sin. Rev. xviii. 4. Eph. v. 11.

**PARTHIA** had Media on the west, Hyrcania on the north, Aria or Ariana on the east, and the desert of Carmania, now Kerman, on the south. The Parthians appear to have descended from the Gauls which invaded Asia, and part of whom peopled Galatia; but others, perhaps on grounds equally strong, suppose them to be of Persian origin. It is certain, that about A. M. 3754, Arsaces, a noble Parthian, revolted from Antiochus Theos of Syria, and erected a kingdom for himself. This, in process of time, became very powerful, and a terror to the Romans themselves. It sometimes extended from the head of the Euphrates, nay, from the Hellespont, to beyond the river Indus in Asia, together with Egypt and Libya in Africa. About A. D. 232, this monarchy, at least the family of Arsaces, was ruined by Artaxerxes the Persian. About A. D. 640, Parthia was overrun by the Saracens. The ancient Parthia is now the Persian Irak, and is in the heart of the Persian empire. It is about six hundred miles in length, and four hundred and fifty broad. The country is somewhat hilly, but the air is pure and salutary. Isfahan is the capital: it also contains Cashan, Hamdan, and other cities of note. Probably some of those Jews of Parthia who were present at Peter's sermon first carried thither the knowledge of the Christian faith; but for many ages there have been no traces of Christianity, except among the Armenians, who settled here for the purposes of trade. Acts ii. 9.

**PARTIAL**; showing an unjust regard or disregard to some persons or things, on account of some carnal motive. Mal. ii. 9. 1 Tim. v. 21.

**PARTICULARLY**; one by one. Paul could not in an epistle enlarge *particularly* in explaining the signification of every particular utensil of the temple. Heb. ix. 5.

**PARTITION**; a wall or hanging that divides between two apartments. 1 Kings vi. 21.

**PARTRIDGE**; a well-known bird. Their flesh is very good to eat, their flight is low, and of a small compass, but they run about almost as soon as they are hatched. The gray-brown partridges, with a naked scarlet mark behind their eyes, are the most common; but the red legged ones are the largest. In the Alps there are white partridges with hairy feet. 'It is said that female partridges have so strong an inclination to hatch, that if their own eggs be taken away, they will steal some of their neighbours'; and that the young hatched from these eggs forsake their hatcher, and follow the true dam. Partridges are said to be contentious; and by pursuing the fowler's tame partridge, they will run into his net. Bochart, and some others, think the *KORE* is not the partridge, but the woodcock, or snipe. 1 Sam. xxvi. 20. As the partridge sitteth on eggs, and hatcheth them not, they being broken or carried away, so is the covetous folk, who, after he has taken every method to amass wealth, has it taken from him, amid his delight in its possession. Jer. xvii. 11.

**PARVAIM**; either Parbacia in the land of Havilah, or Ophir. Perhaps Taprobane is the same as Tapharvan, the shore of Parvain, Provan, or Parvaim. From Parvaim Solomon had the gold with which he overlaid the inside of the temple. 2 Chron. iii. 6.

**PASHUR**. See **JEREMIAH**.

**PASSAGE**. A *passage of a river* is a ford or bridge. Judg. xii. 16. In a country, a *passage* often signifies a narrow way between mountains, lakes, &c.; such as the *passages* of Micmash and Abarim, that were rendered narrow by the hills or rocks on both sides. 1 Sam. xiii. 23. Jer. xxii. 20.

**PASSION**; (1.) Suffering and death. Acts i. 3. (2.) Affections; infirmities natural or sinful. Acts xiv. 15. Jam. v. 17.

**PASSOVER**. See **FEAST**. In the time of Joshua, Samuel, Hezekiah, and Josiah, and after the return from Babylon, the *passover* was kept with great solemnity. Josh. v. 2 Chron. xxx. 2 Kings xxiii. Ezra vi. 19. Perhaps, after the blood of the passover-lambs was commanded to be sprinkled in the altar, they no more sprinkled it on their doors. It is certain, from the instance of our Saviour, that they did not that night confine themselves to their houses. He no doubt kept it on the very night on which the other Jews observed it; otherwise his adversaries, who so eagerly sought

for matter of accusation, would have fixed on this. Nor was the day of his death the day of preparation for eating the paschal lamb but for the Sabbath, and the feast of unleavened bread, which is also called the *passover*. As the blood of ten lambs, or more, might be in one basin, it is easy to see how the blood of ten or twenty thousand such basins of blood might in one afternoon be sprinkled by so many priests. The Jews still observe a kind of passover, mingling most of the ancient rites with modern inventions.

**PASTORS, or SHEPHERDS;** those who watch over flocks of sheep, &c. directing them to their right pasture, leading them to water, gathering them, when proper, to their fold, and protecting them from hurt. It seems that their flocks often followed them. John x. 1-27. As of old rich men's wealth consisted chiefly in their flocks and herds, the office of feeding them was accounted very honourable. Abel, Abraham, Isaac, Jacob, Moses, David, nay, the female members of their families, as the daughters of Laban and Jethro, employed themselves in this service. Why shepherds were held as an abomination to the Egyptians has been already explained. Christ is called a *Shepherd*; with what tender care did he lead, provide for, protect, and govern the Hebrews in the desert, and in Canaan! With what tender care he gathers, governs, protects, heals, and provides for the welfare of his church and people! Gen. xlix. 21. Ps. lxxx. 1, and xxiii. 1. Isa. xl. 11. Christ is God's *Shepherd*; because his father has given him his flock of chosen men, and appointed him to die for, call, and feed them. Zech. xiii. 7. He is called the *one Shepherd*; because he alone owns the sheep, and can in every respect answer and supply all their wants. Ezek. xxxiv. 23. John x. 16. He is called the *great and chief Shepherd*; he is infinitely great in himself; he is highly exalted as our Mediator; he has the supreme management of the church in his hand; and ministers and magistrates are but instruments subject to him. Heb. xli. 20. 1 Pet. v. 4. He is the *good Shepherd*; in infinite kindness he redeemed his sheep from ruin, by the price of his blood; kindly he sympathizes with them, and gives them his own flesh and blood for their provision; and nothing good will he withhold from them. John x. 14. He is the *Shepherd and Bishop of souls*; it is men's souls he leads, restores, and satisfies; and their spiritual and eternal interests are the great object of his care. 1 Pet. ii. 25. Ps. xxiii. 2, 3. Jer. xxxi. 27. Ministers are *shepherds*; it is their work to gather, lead, watch over, feed with sound doctrine, and every way endeavour to promote the spiritual life, safety, growth, health, and comfort of their people. Jer. xvii. 6. Eph. iv. 11. 1 Pet. v. 1-4. The pastoral or ministerial office and work is described in Scripture as inexpressibly important and solemn. It is at men's infinite hazard if they rush into it without being regenerated in the whole man, after the image of God, the old things having passed away, and all things become new; without having the Spirit of God dwelling in their hearts, to show them the things of Christ, and enable them to know, win, and rejoice in him, and worship God in spirit and in truth, having no confidence in the flesh; to make them experimentally know and believe what they declare to others; and to render them *apt to teach*; capable of unfolding and applying the mysteries of the gospel in a plain and heart-affecting manner. Gal. i. 15, 16. 2 Cor. v. 17. John xiv. 16, 17, 26, xv. 26, 27, xvi. 13-15, and xx. 22. Phil. iii. 3, 7-14. 1 Cor. ii. 10-16. 2 Cor. iv. 14. 1 John i. 3. They must have a real call and mission from Jesus Christ to their work, otherwise they cannot expect to have any true success in it. Jer. xxiii. 21, 22, 32. Isa. vi. 8, 9, and xlix. 1, 2. Jer. i. Ezek. ii. iii. and xxxiii. Matt. x. Luke x. John x. Acts i. and xxvi. 17, 18. Rom. x. 15. Heb. v. 4. Their ends ought to be single and disinterested, not seeking great things to themselves; coveting no man's silver, gold, or apparel, but seeking to bring men to Christ, and salvation through him; not looking to, or aiming at, their own ease, profit, or honour, but at the things of Christ and his people; not seeking glory of men, but the honour of Christ and his Father, in the eternal salvation of souls. Jer. xlv. 5. 1 Sam. xii. 3. Acts xx. 33. 1 Cor. ix. 12, 16. 2 Cor. vii. 2, vi. 9, and xii. 13, 14. Phil. ii. 21. 2 Cor. vi. 4-10. 1 Thess. ii. 4-9. John vii. 18. As *ambassadors* for Christ, *as stewards* of the mysteries and manifold grace of God, it is required of them to be faithful; to serve the Lord with their spirit, and with much humility in the gospel of his Son; to testify repent-

ance towards God, and faith towards our Lord Jesus Christ, keeping back no part of the counsel of God, no profitable instruction, reproof, encouragement, and not moved with any reproach, persecution, hunger, or nakedness, but ready, not only to be bound, but to die for the name of Jesus, in order to finish their course with joy: they must labour with much fear and trembling, determined to know, to glory in, and make known nothing but Jesus Christ, and him crucified; preaching the gospel, not with enticing words of man's wisdom, as men-pleasers, but with great plainness of speech, in demonstration of the Spirit, and with power; speaking the things freely given them by God; not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth, comparing spiritual things with spiritual; as having the mind of Christ; always triumphing in him; and making manifest the savour of his knowledge in every place; that they may be to God a sweet savour of Christ in them that are saved, and in them that perish; as of sincerity, as of God, in the sight of God, speaking in Christ, and through the mercy of God not fainting, but renouncing the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully, but manifesting the truth to every man's conscience in the sight of God; not preaching themselves, but Christ Jesus the Lord, and themselves servants to the church for his sake, always bearing about his dying, that his life may be manifested in them. Knowing the terror of the Lord, and deeply impressed with the account which they and their hearers shall give to him in the day of judgment; awed with his authority, and constrained by his love; they must persuade men, making themselves manifest to God and to their consciences; must change their voice, and turn themselves every way, and become all things to and for all men, in order to bring them to Christ; jealous over them with a godly jealousy, in order to espouse them to him as chaste virgins; travelling in birth, till he be formed in their hearts; they must take heed to their ministry, which they have received in the Lord, that they may fulfil it, giving themselves wholly to reading, exhortation, and doctrine; taking heed to themselves, and to what they preach, that they may save themselves and their hearers; watching for their souls, as expecting to give an account for them; rightly dividing the word of truth, and giving every man his portion in due season; faithfully warning every man, and teaching every man, and labouring to present every man perfect in Christ Jesus; and warring not after the flesh, nor with carnal weapons, but with such as are mighty through God, to the pulling down of strongholds, and casting down imaginations, as subduing every thought and affection to the obedience of Christ. Having him for the end of their conversation, and holding fast the form of sound words, in faith in and love to him; they must go forth without the camp, bearing his reproach, and exposed as spectacles of sufferings to angels and men, feed the flock of God purchased with his blood, over which the Holy Ghost hath made them overseers; preaching sound doctrine in faith and verity; preaching the word in season, and out of season; reproving, rebuking, and exhorting, with all long-suffering and doctrine; taking the oversight of their people, not by constraint, but willingly, not for filthy lucre (worldly gain), but of a ready mind; and not entangling themselves with the affairs of this life, neither as being lords over God's heritage, but as examples to the flock; exercised unto godliness, kindly affectioned, disinterested, holy, just, and unblameable; prudent examples of the believers in conversation, in charity, in faith, in purity; fleeing youthful lusts, and following after righteousness, peace, faith, charity, not striving, but being gentle unto all men; in meekness instructing them that oppose themselves; avoiding foolish and unlearned questions; fleeing from perverse disputings and worldly-mindedness, as most dangerous snares, and following after righteousness, godliness, faith, love, patience, meekness; fighting the good fight of faith, and laying hold on eternal life; keeping their trust of gospel-truth and office; and without partiality, or precipitancy, committing the same to faithful men, who may be able to teach others; and, in fine, to try and confute false teachers; rebuke before all such as sin openly; restore such as have been overtaken in a fault, in the spirit of meekness; and, having compassion on them, to pull them out of the fire, hating the garment spotted by the flesh; never conniving at, or partaking with any in

their sins. Alas! how few of the clerical order are answerable to this Scriptural description of their character and work! Ezek. ii. 7, iii. 9, 17-21, and xxxiii. 7-9. Isa. lviii. 1. Jer. i. 17, 18, and xv. 19, 20. Mic. iii. 8. Mal. ii. 6, 7. Matt. x. 16-39, xix. 28, 29, xx. 25-28, xxiii. 3-12, xxiv. 42-51, and xxviii. 18-20. Acts xviii. xx. 18-35, xxiv. 16, and xxvi. 16-23. 1 Cor. ii-iv. v. ix. xi. xiii. xiv. 2 Cor. ii-vi. x-xiii. Rom. i. 9, 16, ix. 12, x. 1, and xii. xv. Gal. i. 8-16, and iv. 19. Eph. iii. 7-9, and iv. 11-15. Col. iv. 7, 17. 1 Thess. ii. iii. 1 Tim. iii-vi. 2 Tim. ii-iv. Tit. i-iii. Heb. xiii. 7, 17. 1 Pet. iv. 10, 11, and v. 1-4. Rev. ii. iii. xi. 3-7, and xiv. 6-11.

Political rulers in the state and captains in the army are called *pastors*, or *shepherds*; their office requires them to gather, lead, protect, and provide for the welfare of their subjects and armies, which are their flocks; but how often do they act the contrary parts! Isa. xlv. 28, and lxiii. 14. Jer. xii. 10, and xxv. 34. Nah. iii. 18. Jer. xxiii. Ezek. xxxiv. Perhaps the *shepherd and stone of Israel* signifies, not God, the source of all blessings, but Joshua, Gideon, and other rulers of Israel, descended from the tribes of Ephraim, or Manasseh, who, as *shepherds*, ruled, and, as a *stone*, established the Hebrew nation. Gen. xlix. 24. The Chaldean princes and their armies were the *shepherds and flocks* that ruined Judah. Jer. vi. 3, and xii. 10. Calmet thinks the *seven shepherds and eight principal men* raised up to waste the land of Assyria and Nimrod, to be Darius Hystaspes and his fellows, who cut off the magi from the Persian throne; but we rather understand them of the eight inspired writers and other seven apostles of Christ under the New Testament, by whom God wonderfully brought down the kingdom of Satan in the world. Mic. v. 5, 6. God's *cutting off three shepherds in one month* may denote his frequent displacing from their station the Jewish rulers of church and state, for a considerable time before the final destruction of Jerusalem. Zech. xi. 8. The *foolish shepherd or idle shepherd* set over the Jews may denote either the Romans, who heavily oppressed them, or the heads of their various parties at the ruin of their city; or Barcabbah, and other false messiahs, who have occasioned so much evil to their nation. Zech. xi. 15-17.

**PASTURE**; a place for feeding flocks. 1 Chron. iv. 40. Job xxxix. 8. When men are likened to flocks or herds, their country, or what they enjoy in it, is called their *pasture*. Hos. xiii. 6. When saints are likened to flocks, the church, their new-covenant state, the ordinances and word of God, and the blessings conveyed by it are their good, green, fresh, and flourishing *pasture*. Ps. lxxiv. 1, and xxiii. 2. Ezek. xxxiv. 14.

**PATE**; the crown of the head. Ps. vii. 16.

**PATA'RA**; a seaport of Lycia. Here was a famous temple of Apollo, where oracles, equal in repute to those of Delphos, were delivered during six months of the year. Paul touched here in his way from Macedonia to Jerusalem; but we hear nothing of Christianity settled till the fourth century, and it continued till the ninth, when the Saracens wasted the country. Acts xxi. 1.

**PATH**. See WAY.

**PATTHROS**; a city or canton of Egypt. Some imagine it to be the Pathuris of Ptolemy and Pliny. Wells makes it a city in Upper Egypt, on the west of the Nile. Some consider it the same with Thebes in Upper Egypt. It no doubt had its name from Pathurism, the fifteenth son of Mizraim, who built or peopled it. Gen. x. 14. When it is remembered the Jews under Johanan the son of Kareah fled hither from Judea, and that the desolation of Egypt by Nebuchadnezzar and Cambyeses begun with Patros (Jer. xlv. 1, 15. Ezek. xxix. 14, and xxx. 14), it must be concluded to be somewhere to the north-east of Egypt. From Patthros, God will recall the Jews to their own land, and has, or will, gather many to the gospel-church. Isa. xi. 11.

**PATIENCE**, or **LONG-SUFFERING**. God's *patience* is his bearing long with offenders without punishing them. Rom. ii. 4. Matt. xviii. 26, 29. The *patience* of the saints is that grace by which they meekly endure injuries, and with a continued calmness of temper, and submission of spirit to the will of God, bear afflictions, and humbly wait for the accomplishment of his promises. Rom. v. 2, and vii. 25. It is called the *patience* of Jesus Christ, as he exemplifies it, and bestows it: it is exercised in the way of waiting and honouring him, and in a patient waiting for his coming in the power of his Spirit, and to judge the world. 2 Thess. iii. 4. Rev. i. 9. The word of his *patience* is the truth which is

opposed, and which the saints are called to maintain and suffer for. Rev. iii. 10. *Herein is the patience and faith of the saints*; in enduring antichristian persecution, and waiting for their deliverance from God, will their patience and faith be exceedingly exercised and tried. Rev. xiii. 10.

**PATMOS**; an island of the Ægean Sea, not far from Melitus, and about forty miles westward of Ephesus. It is about twenty-five or thirty miles in circumference, and is of a barren soil, and is now called Parno, Patmol, or Palmosa. Hither John the apostle was banished, and here he had his revelations. Rev. i. 9. Here they pretended to show his cell, with a number of other superstitious fooleries. During the Cretan or Candian war, about one hundred and fifty years since, the Venetian fleet wintered in the harbours of this island. At present it is only inhabited by Christians of the Greek church, subject to the Turks. The males are reckoned about three hundred; but the females are much more numerous.

**PATRIARCH**; one of the principal fathers of mankind, particularly of the Jews; so Abraham, Jacob and his sons, and David are called. Heb. vii. 4. Acts vii. 8, 9, and ii. 29.

**PATRIMONY**; the goods or inheritance left by a father to his child. Deut. xviii. 8.

**PATTERN**; (1.) An example or model. Exod. xxv. 9. Tit. ii. 7. (2.) A type. Heb. ix. 23.

**PAVEMENT**; the floor of a court or street laid with polished and precious stones. 2 Kings xvi. 17. 2 Chron. vii. 3. The *pavement* of the court in Ezekiel's visionary temple may denote the gospel-truths which are the foundation of the saints' holy and lovely deportment. Ezek. xl. 17, 18, and xlii. 3. See GABBATHA.

**PAVILION**; a tent, chiefly one for a king, general, or prince. 1 Kings xx. 12. Jer. xliii. 10. God made darkness his *pavilion*; he displayed his peculiar presence in the cloudy pillar that directed the Hebrews; he often accompanied his greatest works by dark and mysterious providences. Ps. xviii. 11. God hides his people in his *pavilion*; in intimate fellowship with them they are most safe, as prisoners are in the conquering general's tent; and by his providence he safely but mysteriously protects them. Ps. xxvii. 5, and xxxi. 20.

**PAUL**, the apostle, was of the tribe of Benjamin, and both his parents were Hebrews. He was born at Tarsus in Cilicia, and so was by birth a free citizen of Rome. He was at first called *Saul*, and never *Paul* till the conversion of Sergius Paulus. Perhaps *Saul* was his Hebrew name, and *Paul* his Roman one, which he used among the gentiles; or perhaps Sergius honoured him with his surname. His parents sent him early to Jerusalem to study the Jewish law under the direction of Gamaliel, the most famed doctor of that age. He made great progress in his studies, and lived a very blameless life. He was of the sect of the Pharisees, and was, beyond many, a strict observer of the law of Moses. He thought it his duty, by every way he could devise, to vilify the name, and oppose the religion and followers of Jesus; he was zealous even to madness against them. When Stephen was murdered by the mob, he was present, and heartily consented, taking care of their clothes who stoned him to death. He was very active in the persecution that followed. He entered the houses of the Christians, and hauled them to prison, men and women. He entered the synagogues where the Christians at any time were; caused them to be beaten with rods; and compelled them to blaspheme the name of Jesus, as the condition of their liberation. Not satisfied with the mischief he could do them at Jerusalem, he obtained credentials from Caiaphas the high-priest, and the elders of the Jews, to the principal persons of Damascus, with power to bring to Jerusalem such believing Jews as had fled thither, that they might be punished. He went off, breathing and threatening nothing less than cruelty and death against them. When he and his attendants had almost finished their journey to Damascus, they were all of a sudden surrounded by a surprising light from heaven. Terrified almost out of their senses, they cast themselves on the ground. Saul alone heard our Saviour's voice, which in a majestic manner said to him, "Saul, Saul, why persecutest thou me?" Saul, trembling, asked him, "Who art thou, Lord?" He replied that he was Jesus, whom he had persecuted; and added, that it was very dangerous to strive against his power. In the utmost

consternation, Saul asked him what he would have him do? Jesus bade him rise and stand on his feet, for he had chosen him to be a noted minister and apostle, to preach his doctrines among the gentiles for their conversion and salvation. "He directed him to go to Damascus, and he should there be further informed of his will. As Saul was struck blind, his companions had to lead him by the way. He had formerly accounted himself one of the best of men, and a certain heir of eternal life; now the law of God, applied to his conscience, convinced him that he was a distinguished transgressor, dead in trespasses and sins, and condemned of God to endless ruin. After he had lodged three days in the house of one Judas, without either sight or food, Ananias, a Christian preacher, was directed of God to go and inquire for him, and, by laying on of hands, recover him to his sight. Saul had no sooner recovered his sight than he made a solemn profession of his faith, was baptized, and afterward filled with the Holy Ghost. Phil. iii. 5-8. Gal. i. 13-16. Acts viii. 1, ix. 1-19, xxii. 1-16, and xxvi. 9-18. Rom. vii. 8-13. After eating and recovering his strength, he, regardless of whatever poverty, reproach, or persecution might await him, began to preach the gospel at Damascus, and many were converted. The Jews were shocked, and knew not what to think or say. To stifle the account of his conversion, and stop his usefulness, they resolved to murder him; obtained the governor's leave to do so, and watched the gates night and day to prevent his escape, and effect their purpose. Informed of their design, his friends let him down in a basket from a window of a house built on the wall of the city. After he had preached some time in Arabia, south of Damascus, he returned to that city. In the third year of his conversion, he went up to Jerusalem to see Peter, who had begun the conversion of the gentiles. It was not till Barnabas related the manner and consequences of his conversion, that the disciples at Jerusalem admitted him into their society: he saw none of the apostles at that time but Peter and James the Less; the rest, it seems, being in the country preaching the gospel; nor did he receive any instructions from them. At Jerusalem he preached the gospel with such power and zeal, as the Jews could not resist, but resolved to kill him. As he was praying in the temple, he fell into a trance, wherein he was caught up into the third heaven, and heard things which could not be understood on earth. The Lord warned him to leave Jerusalem, as the Jews had laid snares for his life, and to go and preach among the gentiles. Attended with some Christian brethren, he went down to Caesarea, and there embarked for Tarsus. Acts ix. 19-31, and xxii. 17-21. 2 Cor. xi. 31-33, and xii. Gal. i. 15-21.

After he had preached about Cilicia near five years, Barnabas brought him south to Antioch in Syria, where the converts to Christianity exceedingly increased. After he had preached here about a year, he and Barnabas carried the collection for the poor saints to Jerusalem. They had not long returned to Antioch, when Simeon, called Niger, Lucius, Manuen, and other preachers, directed of the Holy Ghost, sent them off to preach the gospel in other places, recommending them to the Lord by solemn fasting and prayer. They went to Cyprus, and there preached everywhere in the Jewish synagogues. Sergius Paulus, the Roman governor of the island, and many others, were converted to Christ; and Barjesus, the magician, who withstood them, was struck blind. From Cyprus they came to Perga in Pamphylia, where John-Mark hearing of their intended progress to the northward, left them, and returned to Antioch in Syria. Paul and Barnabas went to Pisidia. Here, as they on the Sabbath were in a Jewish synagogue, the ruler of it desired them to give a word of exhortation after the reading of the law. In a long oration, Paul rehearsed the marvellous providences of God towards the Hebrew nation, and that Jesus is the true Messiah, whom the prophets and John Baptist foretold; and called them to believe on his name. He was heard with great attention, and invited to discourse the next Sabbath on the same subject. When the day came, almost all the people of the city assembled to hear him. Offended at this concourse of the gentiles, many of the Jews outrageously contradicted and blasphemed what was spoken. Paul and Barnabas told them that it was necessary, in respect of the purpose of God, that the gospel should be first preached to them; but since they had rejected it, they would now preach it to the gentiles. The gentiles were extremely glad to hear

this; and multitudes, such as had been elected to everlasting life, believed. But as the Jews stirred up some honourable devotees of the gentile party, and raised a persecution against them, Paul and Barnabas were driven out, and shook off the dust of their feet as a testimony against them. Acts xiii.

They then came to Iconium, and preached in the synagogues. Many miracles were wrought, and multitudes were turned to the Lord; but the Jews stirred up the heathens against them. Being in danger of stoning, they retired to Lystra and Derbe, cities of Lycaonia. Having at Lystra healed a man who had been lame from his birth, the people took them for gods in the likeness of men; Barnabas for Jupiter, and Paul for Mercury. The priest of Jupiter brought oxen adorned with garlands, for a sacrifice to them. Paul and Barnabas rushed in among the mob, and told them they were but men like themselves, and begged them to turn from those vanities to serve the only true God. With difficulty they got the sacrifice stopped. Soon after, some Jews of Antioch in Pisidia and of Iconium came hither, and stirred up the people against the apostles. Paul was stoned and dragged out of the city apparently dead; but as the Christians gathered about him, and no doubt prayed over him, he recovered; and having lodged that night in the city, departed next morning for Derbe. After preaching there for some time, they returned to Iconium and Antioch in Pisidia. In all these places they, with prayer and fasting, and the laying on of hands, ordained such to be presbyters, or elders, as had been chosen to that office by the church. After preaching some time in Perga and Attalia, cities of Pamphylia, they returned to Antioch in Syria, where they rehearsed what God had wrought by their means.

After they had continued here a considerable time, the churches of Syria and Cilicia were exceedingly injured by false teachers, who, pretending a commission from the apostles and elders at Jerusalem, taught that circumcision and the observance of the ceremonial law were necessary to salvation. After much disputing, it was resolved to settle this matter by an appeal to a general meeting of the apostles and elders at Jerusalem. Paul and Barnabas were sent as representatives from Antioch. After the apostles and elders had met together, with the deputies from Syria and Cilicia, Paul and Barnabas rehearsed to them, and to the other Christians present, what things the Lord had done by their means. The cause was then reasoned on, and determined that the gentile converts were under no moral obligation to observe the ceremonial law: but to avoid the offending of the Jewish Christians, they were required to abstain from blood, and from things strangled, and meats offered to idols, as well as from fornication. Paul, Barnabas, Barsabas, and Silas were sent to Antioch and the churches adjacent with the decision of the council. The churches were exceedingly pleased with the decree, as at once it secured to the gentiles their liberty, and bore with the weakness of the Jewish converts. When Paul was at Jerusalem, he both publicly and privately declared what doctrines he had taught. Neither Peter, James, John, nor any other apostle, found the least fault with his conduct, but cordially acknowledged him the apostle of the gentiles, and desired him to make collections for the poor, as he himself proposed to do. Acts xiv. and xv. Gal. ii. 1-10.

When Paul and Barnabas had continued some time at Antioch of Syria, Peter came thither; at the first he cheerfully ate with the believing gentiles; but when some Jewish converts followed him, he abstained eating with the gentiles, and Barnabas was near being drawn by him into the same practice. Paul sharply rebuked Peter for this dissimulation, as being opposed to Christian liberty, and contrary to the late decision of the council at Jerusalem. Paul afterward proposed to Barnabas that they should visit the churches they had planted. Barnabas readily agreed; but as he insisted to have Mark, his cousin, with them, and Paul as warmly urged the contrary, they parted, and Barnabas and Mark went to Cyprus, while Paul and Silas journeyed northwards through Syria and Cilicia. They came to Derbe and Lystra. Here Paul found Timothy; and intending to take him for his companion, he caused him to be circumcised, in order to render him more acceptable to the Jews. They travelled through Lycaonia, Phrygia, and Galatia; but the Holy Ghost prohibiting them from preaching in proconsular Asia, they went to Mysia, and came to Treas. Here an angel, in

the form of a man of Macedonia, appeared in a vision to Paul, and desired him to come and help their country by preaching the gospel there. They took ship at Troas, sailed to the isle of Samothracia, and thence to Neapolis. They soon after travelled thence to Philippi. Here they resorted to the river-side, where was a place of Jewish devotion. Lydia and her family, and many others, were turned to the Lord. As they went from their lodging in the house of Lydia, a maid, possessed with a spirit of divination, followed them several days, crying out that they were the servants of the most high God, who showed to men the way of salvation. Disclaiming this mode of attestation, which tended to render them suspected as diviners, Paul, in the name of Jesus, commanded the evil spirit to leave her. Enraged at this, her masters, who had made much gain by her soothsaying, carried Paul and Silas before the magistrates, as introducers of a new religion. They were beaten with rods and committed to prison. At midnight Paul and Silas sang praises to God; an earthquake shook the prison; all the doors burst open, and the chains of the prisoners fell off them. Awakening with the noise, the jailer, seeing the doors open, supposed the prisoners had fled, and was about to murder himself to prevent what he apprehended would be worse. Paul cried to him to do himself no harm, as all the prisoners were safe. Having got a light he sprang in trembling, and inquired of Paul and Silas concerning the way of salvation. Paul having informed him of the Christian doctrine, and that the only way of salvation was by believing in Jesus Christ as the only Saviour, he and his whole family were baptized. He brought water and washed the wounds of Paul and Silas, and gave them some food. On the morrow, the magistrates, by their sergeants or messengers, ordered him to set Paul and Silas at liberty. Paul returned for answer, that since the magistrates had beaten and imprisoned Roman citizens uncondemned, it was proper they should come and dismiss them themselves. On hearing of their being citizens of Rome, the magistrates were alarmed; they came and begged their pardon, and bringing them out from the prison, desired them to leave the place; which they did, after they had comforted the disciples in the house of Lydia. Acts xvi.

Having passed southward through Amphipolis and Apollonia, cities of Macedonia, they came to Thessalonica, the capital. Here Paul preached three Sabbaths, in a Jewish synagogue, and many believed; but the Jews raising a mob, beset the house of Jason, where Paul lodged; but as neither Paul nor his brethren were found there, they dragged Jason before the magistrates, and accused him as a harbourer of rebels against the emperor, and preachers of one King Jesus. After Jason had found security for his loyalty he was dismissed. That very night, the Christians conducted Paul and Silas out of the place. Notwithstanding the wealth of Thessalonica, Paul was here in considerable straits for his daily bread. He and Silas went next to Berea, where both Jews and gentiles heard the gospel with great readiness of mind, and carefully compared what they heard with the writings of the prophets; and here not a few persons of note believed. It was not long when the malicious Jews of Thessalonica came and raised the mob against them. Paul was obliged to withdraw; but Silas and Timothy abode behind, to instruct the new converts. Paul's guides brought him to Athens, whence he sent back word to his two companions to follow him. The excessive idolatry and vanity of this place, so famed for wisdom, was extremely grievous to Paul. He preached in the Jewish synagogues; and on various occasions he disputed with the Epicurean and Stoic philosophers. After treating his doctrine with contempt, they accused him to the court of Areopagus as an introducer of a new religion. Multitudes of vain persons attended his trial. In his defence he stated, that among their too numerous superstitions, he had observed an altar to the *unknown God*; and that this *unknown God*, whom they ignorantly worshipped, was the Jesus whom he preached to them. He hinted how absurd it was for men that believed themselves the offspring of God to imagine that the Deity resembled silver, gold, or any picture or statues made by men; and that God had appointed a day for judging the world by Jesus Christ, whom he had raised from the dead. He had scarcely mentioned the resurrection, when some mocked him, and others said they would hear him afterward of that matter.

Dionysius, however, one of his judges, and Damaris, perhaps his wife, and some others, believed. Timothy having come up to him, and informed him of the suffering state of the Christians of Thessalonica, he sent him back to comfort them. Acts xvii. 1 Thess. ii.

Leaving Athens, Paul preached at Corinth with considerable success. That he might show his unwillingness to overburden the church with his support, he lodged with Aquila and Priscilla, and wrought at their trade of tent-making, which, it seems, he had learned in his youth. Every day, or at least every Sabbath, he preached in the Jewish synagogues. Numbers were converted, particularly Stephanus and his family, with Crispus and Gaius. He had not been long here, when Silas and Timothy arrived, and informed him of the flourishing state of the Christians at Thessalonica, and the church there. He wrote his first epistle. As some took occasion from it to disturb their minds, as if the day of judgment were at hand, he soon after wrote them the second, to correct their mistakes. Assisted by Silas and Timothy, he went on with his work at Corinth. The Jews opposed him with rage and blasphemy; he shook his lap at them, and told them that their blood was on their own head, and that now he would turn to the gentiles. He removed his lodging to the house of one Justus, a person of some note; and being encouraged by a vision, importing that the Lord would support and mightily succeed him in his work, he continued here about eighteen months. The Jews accused him before Gallio, the deputy, as an enemy to the Roman governor; but the deputy was too wise to give them any encouragement. Nay, Sosthenes, the ruler of their synagogue, was beaten by the mob, before the tribunal. At last, Paul set out for Jerusalem, intending to be there against pentecost, when there would be multitudes assembled; but before he took ship at Cenchrea, a seaport belonging to Corinth, he cut his hair, and having fulfilled his vow, Aquila and Priscilla attended him to Ephesus, from whence he sailed to Cesarea, and then went up to Jerusalem. Acts xviii. 1 Cor. xvi. Returning northward, he visited the churches of Syria, Galatia, Phrygia, and other places of Asia, confirming the disciples. Arriving at Ephesus, he found some who had been initiated into the Christian faith by Apollos, and baptized with the baptism of John only. These, to the number of twelve, he instructed in the truths of the gospel; and by laying on of his hands conferred on them the miraculous influence of the Holy Ghost, the gifts of prophecy, and of speaking with tongues. During three months, Paul preached to the Jews in their synagogues; but finding them obstinate, he separated from them, and taught daily in the school of one Tyrannus, a gentile. Many miracles were wrought; when the linen that had touched his body was applied to the diseased, their maladies were cured, and the evil spirits cast out. Multitudes who had used divination and other black arts believed the gospel, and burnt their magical books. During the three years Paul preached at Ephesus, he was cast to wild beasts in the theatre, or had to contend with men as fierce as wild beasts, when Demetrius the silversmith raised the mob against him. Some time before he left Ephesus, he was informed of the disorders in the church of Corinth, by some members of the family of Chloe, and perhaps more fully by Stephanus, Fortunatus, and Achaicus, who, it seems, brought him some pecuniary supply. He wrote that church his first epistle, and therein sends them the salutation of the Christians in Asia. Calmet thinks that it was from hence that he wrote his epistle to the Galatians. He had sent Timotheus to Greece; but it seems he was returned, and was left at Ephesus to settle the affairs of that church. Paul, meanwhile, went off for Greece. His not meeting with Titus at Troas, whom he expected from Corinth, gave him great uneasiness; but at last he found him in Macedonia, and was by him informed of the good effects of his first epistle on the Corinthians. On this he wrote his second letter to the church, for their comfort, establishment, and further direction; and hinted at the danger he had often been in from Jews, pretended Christians, robbers, and the sea, and what hunger, thirst, nakedness, cold, fasting; and watching he had suffered; that the Jews had five times beaten him, to the utmost rigour of their law; twice the heathen magistrates had caused him to be beaten with rods; thrice he had suffered shipwreck, and, it seems, had once, for a whole night and day.



struggled with the waves in the open sea. About this time it is probable he wrote his first epistle to Timothy. Perhaps he went westward from Macedonia, and preached the gospel in Illyricum. Returning southward, he visited the church at Corinth, and wrote his epistle to the Romans. Having received the collection which those of Macedonia and Achaia had made for the poor Christians of Judea, he took his route for Jerusalem through Macedonia, whence, either from Philippi, or Nicopolis, he seems to have written his epistle to Titus.

Departing from Macedonia, he landed at Troas in five days. There Sopater of Berea, Aristarchus and Secundus of Thessalonica, Timothy, and Gaius of Derbe, with Tychicus and Trophimus, who were probably of Ephesus, waited till he came up. After resting a whole week, he, on the Lord's day, dispensed the Lord's Supper to the Christians there, and preached till midnight. One Eutychus, who sat in a window, in a manner shamefully common in our times, and without the help of his temptation, fell asleep under the sermon, and falling from the third story, was taken up dead; but Paul, by a miracle, restored him to life. He taught the disciples till break of day, and then set off on his journey. Paul's companions took ship; but he travelled on foot to Assos, and embarked with them at Mitylene. Thence he came to Miletus, and sending for the elders of the church of Ephesus, spoke to them of his own sufferings at Jerusalem, and of their danger from false teachers; and having exhorted them to patience and faithfulness, he prayed with them, and to their great grief took his last farewell to them in time. Acts xix. and xx. 1 Cor. xv. 32, and xvi. 8, 9, 19. 2 Cor. vii. 5, 6, and xi. 23-28. Rom. xv. 19-26.

From Miletus Paul sailed to Coos, thence to Rhodes, thence to Patara, and thence to Tyre. After stopping here a week, he and his companions proceeded to Ptolemais, and thence to Cesarea. Here they found Philip the deacon and evangelist. Here too Agabus met them, and binding his hands and feet with Paul's girdle, signified that Paul should be bound by the Jews at Jerusalem, and delivered up to the gentiles. Paul's friends dissuaded him from going up to Jerusalem, but could not prevail, as he told them his life was not dear to him, if he might but finish his course with joy; and that he was ready to suffer imprisonment and death for the honour of Jesus. When he came to Jerusalem, the Christians joyfully welcomed him thither; and the elders of the church, meeting at the house of James the apostle, with great pleasure heard him report his travels and success. James represented to him, that as many of the believers at Jerusalem believed the report that he had taught the Jews among the gentiles to undervalue circumcision and other ceremonies, it would be proper, for the removal of the offence which they had conceived, to inform them of the contrary; and to confirm their belief of his due regard to the ceremonies, it would be fit he should join himself to the four men who were to offer their oblations for their finished Nazarite-ship. Paul, therefore, went up to the temple, and signified to the priests that he and these Nazarites would in seven days be ready with their offerings. He had scarcely appeared in the court of the temple with his offering, when some Jews of Lesser Asia cried for help to apprehend him, as one who had everywhere taught the abolition of the ceremonial law, and had brought Greeks into the temple to pollute it. He was directly seized, and the gates of the sacred courts were shut. He had been beaten to death, had not Lysias the tribune come with his Roman guard to rescue him. The enraged mob followed him to the castle Antonia. As he entered the castle, he begged the captain to hear him a word. Lysias asked him if he could speak Greek, and whether he was the Egyptian who had infested the country with 4000 assassins? Paul replied that he was a Jew, born in the famous city of Tarsus. He was then allowed to speak to the mob. Upon his affectionately addressing them in the Hebrew language, they listened the more quietly. He rehearsed to them his former rage against the Christians, his manner of conversion, and his mission to preach among the gentiles. He had scarcely mentioned this last, when the Jews, in the most outrageous manner, cried out that he ought not to live. To prevent a general insurrection, Lysias ordered Paul into the castle, and groundlessly supposing that he was certainly guilty of some horrible crime, he ordered him to be scourged till he confessed it. As

they bound him to the pillar to be scourged, Paul asked the centurion if it was according to law to scourge a citizen of Rome without hearing his defence? The centurion ran to the tribune, and begged him to take heed, as Paul was a freeman of Rome. Lysias, finding he had been born such, gave orders to loose him. Next day Lysias called a council of the Jewish priests and elders, to have Paul deliberately tried. He had scarcely begun his defence, affirming that he had always studied to live blameless before God and men, when Ananias ordered such as stood next him to smite him on the mouth. Paul, directing his speech to Ananias, said, God would smite him, who hypocritically pretended to judge him according to law, and yet ordered him to be smitten contrary to it. Some present asked him how he durst revile God's high-priest? Paul replied, that he did not know (i. e. did not acknowledge) him to be high-priest. Looking around on the assembly, and observing that it consisted of an almost equal number of Pharisees and Sadducees, he cried out that he was a Pharisee, and was called in question touching the resurrection of the dead. Upon this the Pharisees took his part, and fell into a dissension with the Sadducees. Lysias, fearing that he would be torn to pieces between the two parties, ordered him back to the castle. That very night, God encouraged Paul, and assured him that he should live, and bear witness of his truths also at Rome. Next day, above forty of the Jews bound themselves under a terrible curse, that they would neither eat nor drink till they had killed Paul; and that they might have an opportunity, the Jewish priests and rulers agreed to desire Lysias to bring him back to the council, to be further examined. Informed of this plot by his sister's son, who perhaps was not a Christian, Paul procured him access to relate the matter to Lysias, who, to prevent it, the next night sent Paul to Felix the governor at Cesarea, with an account of his case, attended by a strong guard. Acts xxi-xxiii.

Within five days after, Ananias the high-priest and others of the Jewish rulers, went down to Cesarea to carry on the prosecution against Paul. Tertullus, their orator, after a flattering address to Felix, who was one of the basest of men, accused Paul as a notorious disturber of the public peace, and a profaner of the temple. When Paul had liberty to speak, he refuted the charge, and defied them to prove any thing against him, except that he professed his faith in the resurrection of the dead, and worshipped God in the Christian manner, believing every thing said by the prophets. Felix put off further trial till Lysias should come and give him more full information; and meanwhile made Paul's imprisonment easy, giving him full liberty to receive the visits of his friends. Some days after, Felix and Drusilla his wife sent for Paul. He discoursed to them of righteousness, temperance, and judgment, till Felix, who was extremely guilty on these points, trembled under his faithful preaching, and dismissed him. As Felix expected Paul's friends would ransom him, he often sent for him and talked with him. Having received no bribe for his liberty, Felix, to please the Jews at the last, whom he had so often offended with his oppressive measures, left Paul bound. Scarcely had Festus entered on his government, when the Jewish rulers accused Paul (who had now been a prisoner two years) to him, and intending to have him murdered by the way, requested that he would bring him up to Jerusalem for trial. Festus ordered them to come to Cesarea. They came, but could prove nothing which the Roman law made criminal. To gratify them as far as possible Festus asked Paul if he would go up and be tried at Jerusalem? Convinced of the murderous designs of the Jews, Paul, to prevent them, appealed to Nero the emperor, who had not then commenced his persecuting course. After conferring with his council, Festus told Paul that he admitted his appeal, and would send him to Rome. Not long after, king Agrippa and his sister Bernice came to pay Festus a visit. Festus told them the affair of Paul. Agrippa desired to hear him. Paul, being required to speak for himself, after a fine address to Agrippa, rehearsed his case, his conversion, and call to the ministry. When Festus, quite ignorant of these matters, said learning had rendered him mad, Paul, with the most winning eloquence, told him he was not mad, but spake the words of truth and soberness. When Agrippa said he had almost persuaded him to be a Christian, Paul expressed his earnest wish that

Agrippa and all present were such as himself, except as to his troubles. Agrippa gave his opinion that Paul might have been set at liberty had he not appealed to Cæsar. Acts xxiv-xxvi. Paul and other prisoners were embarked for Rome in a ship of Adramyttium, under the care of Julius, a centurion of the Augustan band of soldiers. Julius was very kind to Paul, and at Sidon allowed him to go on shore and visit his friends. After they had sailed along the coast of Phenicia, a contrary wind obliged them to sail to the eastward of Cyprus. When they came to Myra, a seaport of Lycia, they were put into a ship of Alexandria, bound for Rome. As the Jewish *fast* of expiation was past, and the winter had commenced, the weather began to be stormy; and it was with no small difficulty they arrived at the *Fair Havens* on the east of Crete. Paul advised them to winter there; but others insisted they should go to Phenice, on the west of that island, where they would have a more commodious harbour. For some time they sailed slowly, but safely, along the south side of Crete; but at length a terrible storm from the east drove them on a small island called Claudia. To prevent their being dashed on the rock, the mariners lowered the sails, and committed themselves to the sea. After three days they cast out part of their cargo. For fourteen days they neither saw sun, moon, nor stars. Instructed by God, Paul assured them that none of their lives should be lost, but only the ship. The mariners, finding by their line that the water was not very deep, supposed they drew near to some land, and let down their boat that they might escape in it. Paul, directed by God, desired the centurion to retain them, as the passengers could not otherwise be preserved. The soldiers cut off the boat, and let her drive by the sea. After they had fasted almost fourteen days, Paul begged they would take some meat, as they might assure themselves they should not be lost, but be cast on some island. Observing land, the mariners attempted to thrust the ship into a creek. She struck aground upon a neck of land, and was broken to pieces. The soldiers advised to kill the prisoners, that they might not escape; but Julius, from regard to Paul, refused. All that were in the ship, to the number of two hundred and seventy-six, some by swimming, and others on planks and broken boards, got safe to land on the isle of Malta. The heathens showed them great kindness. A viper, from among a bundle of sticks which they had gathered to warm them with, fastened on Paul's hand; and the barbarians seeing it, concluded that certainly he had been a murderer, and that though he had escaped the sea, yet divine vengeance suffered him not to live; but when they saw Paul shake off the viper into the fire, and receive no harm from it, they changed their mind and thought him a god. Here Paul miraculously healed the father of Publius the governor of his bloody flux, and the other diseased people that were in the island. At the end of three months they re-embarked and arrived, first at Syracuse in the south-east of Sicily, then at Rhegium on the south of Italy. They coasted to the northward till they came to Puteoli, where they landed. After Paul had continued here seven days with his Christian friends, he set out for Rome. The Christians of that city met him at Appi-forum, and the Three Taverns; this mightily encouraged him. Whether the Jews did not prosecute their appeal, or whether it was at the time that nobody assisted the apostle to plead his cause, we know not. It is certain he was permitted to live two years in his own hired house, with a soldier that kept him, and to preach the gospel to them that pleased to hear him. He sent for the principal Jews of the place, and related his case to them, to prevent their being imposed on by their brethren of Judea. They told him they had received no particular information concerning him; only they knew the Christians were everywhere spoken against, and they would be glad to hear an account of their doctrines from himself. From morning to night he explained to them the things concerning Jesus, out of Moses and the prophets. Observing that many of them believed not, he hinted, that according to Isaiah's prediction they had heard the gospel and hardened themselves against it, and that therefore it was sent to the gentiles, who were willing to receive it. Whether after these two years of imprisonment at large he was dismissed and went to Spain or Macedonia, and afterward returned to Rome, or whether he was made a close prisoner, we know not; but it is certain his imprison-

ment turned out to the glory of Christ and the spread of the gospel. Several of Nero's own household were converted. Many of the Christians in Lesser Asia were much alienated from him by means of their false teachers Phygellus, Hermogenes, &c.; yet some, from mere opposition against Paul, became more diligent in preaching the gospel. Providence however raised him up friends. Onesiphorus sought him out, and ministered to him. Onesimus, a slave who had run away from Philemon, was converted, and became very useful to him. The Philippians sent Epaphroditus to comfort him, and with some money to supply his wants. About this time he wrote his epistle to the Colossians and to Philemon; both which, it seems, he sent by Onesimus. Soon after Demas forsook him, and he wrote his epistle to the Philippians, and probably sent it by Epaphroditus; that to the Galatians by Crescens; and that to the Ephesians by Tychicus. About the same time he wrote his second epistle to Timothy, in which he desires him to come to Rome. After Timothy had come to Rome, and had been imprisoned and liberated, he wrote his epistle to the Hebrews. At last, it is said, his preaching converted one of Nero's favourite concubines. Enraged for the loss of his harlot, Nero caused Paul to be beheaded. Acts xxvii. xxviii. Phil. i. 12-19, and iv. 22. 2 Tim. i. 15-18. Phil. 10-14. Col. iv. 14. 2 Tim. iv. 9-21. As before his conversion he was an outrageous enemy of Christ, after it he became one of the most holy and humble men and laborious preachers that ever lived; nor is his magnifying of his office and labour, in opposition to the false teachers, any evidence to the contrary, as he therein confutes them upon their own principles, and continually ascribes all he was and had done in the service of Christ to the grace of God. Gal. i. and ii. 2 Cor. x-xii. and 1 Cor. xv. 8-10.

PAW; the fore-foot of lions, bears, or such wild beasts, by which they catch and hold their prey. 1 Sam. xvii. 37. The horse paweth in the valley when he stamps, and, as it were, tears up the ground with his fore-foot. Job xxxix. 21.

PAY; (1.) To give the price for a thing. Exod. xxii. 7. (2.) To give what a superior requires as his due. 2 Chron. viii. 8. Heb. vii. 9. (3.) To perform fully what one has vowed or promised. Eccl. v. 4. Deut. xxiii. 21, 23. Ps. xxxviii. 21, l. 14, lxi. 9, and lxxvi. 11. (4.) To give full satisfaction for every offence is to pay the utmost farthing. Matt. v. 26.

PEACE sometimes signifies prosperity of every kind. Gen. xli. 16. Num. vi. 26. Particularly, there is, (1.) Peace with God, or that happy privilege whereby he, in Christ, becomes our reconciled Father and Friend, disposed and engaged to promote our real welfare, and do us no hurt, but good, in time and eternity. This is founded on our union to Christ, as the Lord our righteousness; but the comfortable enjoyment of it is obtained in the way of sanctification by his Spirit. Eph. ii. 14. 1 John ii. 19, 20. (2.) Peace of conscience, which is not that sleep and stupor of conscience common with wicked men; but a holy quietude of mind, arising from the belief and sense of our reconciliation with God, and of our being, by his grace, enabled to walk in gospel holiness. Rom. iv. 14, 17. Phil. iv. 7. 2 Cor. i. 12. (3.) Peace, or mutual agreement among men, when they forbear warring against and hurting one another. Ps. xxxiv. 14, xxiii. 6, and vi. 4. 2 Kings xx. 10. Prov. xvi. 7. The state of heavenly blessedness is called peace; there the most perfect rest and felicity abound; there is the most perfect friendship between God, angels, and men, and no enemy has access to disturb or molest. Isa. lvii. 2. God speaks peace when he promises, proclaims, communicates, and accomplishes it for his people. Isa. lvii. 19. Ps. lxxxv. 8. The peace of God which rules in the saints is peace with God, with their consciences, and with one another, which disposes them to live holily and peaceably. Col. iii. 15. The peace that Paul wishes to the churches comprehends the friendship of God discovered to the soul; an inward quietude of conscience, as sprinkled with Jesus' blood, and directed by his law; mutual harmony with one another; and freedom from the molestation of the world; as far as can tend to the glory of God. Rom. i. 7. 1 Cor. i. 3.

PEACE-MAKERS; such as from love to God are active in reconciling men one to another, in every thing good. Matt. v. 9.

PEACOCKS are of various kinds. Their head is ornamented with a crest of feathers. The peacock of

the common kind is perhaps the most showy fowl in nature. His tail, in its various colours, and the forms into which he spreads it, are sufficiently known and admired. He is extremely proud; but has a disagreeable voice, ugly feet, and soft pace. They shed their feathers when the trees cast their leaves; their flesh is hard and unpalatable. Peacocks are numerous in the East Indies. Alexander, when there, prohibited his army to kill them. Our translation of Job mentions *ostriches*, but probably the word ought to be rendered *ostriches*, as the feathers of their wings are more valuable than those of the wings of peacocks; nor do we know whether the *TOUCHIM* which Solomon's fleet brought from Ophir be *peacocks* or *parrots*. Job xxxix. 13. 1 Kings x. 22. There is also a fish with most beautiful fins, called the *peacockfish*.

**PEARL**; a hard, white, shining body, found in some shellfishes. It proceeds from a disease in the animal. The matter proper to enlarge the shell, bursting from the vessels that convey it to the outside, forms into a pearl. Common oysters, the *pinna marina*, and several other fish, form pearls; but the pearl-oysters of the East Indies, and of the Gulf of Mexico, in America, generally produce the best. The chief fisheries for pearl are at Bahrein in the Persian Gulf, and near the isle of Ceylon in the East Indies. The next to these are the five pearl-fisheries in the Gulf of Mexico. The pearls fished on the coast of Japan and Tartary are far less valuable. The finest European pearls are chiefly procured upon the coast of Scotland, or in the rivers of Bavaria, in Germany. In fifty years pearls generally lose their beauty; and in one hundred they are scarcely worth any thing. Cleopatra, queen of Egypt, had a pearl valued at 80,000*l.* sterling. The Persian emperor had one worth 110,000*l.* sterling; and Philip II. of Spain had one as large as a pigeon's egg, valued at 144,000 ducats. Those our ladies wear in their necklaces are generally false pearls, made of fish-scales bruised and enclosed in glass. Whatever is very excellent, as Christ, and the mysteries of the gospel, is likened to *pearls*. How mysterious their production! how precious! how difficult of attainment in a proper manner! how truly ornamental! and how apt are men to form base counterfeits of them! Matt. xiii. 46. Rev. xxi. 21, 22. The *pearls* of Antichrist are the relics of saints, pretended pearls of the cross, and the like. Rev. xviii. 16. To cast *pearls before swine* is to preach the gospel to persecutors; apply the promises and privileges proper to saints to men really wicked; to dispense sacraments to persons naturally profane; or to administer reproofs to obstinate scoffers. Matt. vii. 6.

**PECULIAR**, whatever is separated to a special use. God's people are called *peculiar*; they are separated from the rest of the world, to his honour and service; they share special privileges, and are carefully preserved, and highly regarded by him. Exod. xiv. 5. 1 Pet. ii. 9.

**PEDIGREE**; descent by parentage. Num. i. 18.

**PEELED**; stripped of bark, skin, clothes, or hair. The shoulders of the Chaldean besiegers of Tyre were *peeled*; the clothes, hair, and even the skin were worn off them, by bearing so many burdens. Ezek. xxix. 18. The Ethiopians were a people *peeled*; the scorching heat hindered the hair of their head or body to grow, and the Assyrians stripped them of their wealth. Isa. xvi. 2, 7.

**PEEP**; to speak softly, as a bird when it comes first out of its shell; to speak with a hollow voice, and, as it were, out of the belly, without opening of the lips. Isa. viii. 19.

**PEKAH**, the son of Remaliah, was general of Pekahiah king of Israel's army. In company with Argob and Arich, and fifty Gileadites, he murdered his master in the second year of his reign, and reigned twenty years. Entering into a league with Rezin king of Syria, they intended to dethrone Ahaz and the whole family of David, and set up the son of one Tabeel, to govern Judea as their tributary. Pekah's army cut off 120,000 men of Judah, and took 200,000 prisoners; by which he incurred the anger of God. They restored the prisoners with great humanity. Instigated by Ahaz, Tiglath-pileser king of Assyria invaded the kingdom of Pekah, and murdered or carried away into captivity a great part of the Naphtalites, Eastern Manassites, Reubenites, and Gadites. At last Hoshea murdered Pekah, and reigned in his stead. Isa. vii. 1-7. 2 Kings xv. 25-30. 2 Chron. xxviii. 6-10.

**PE'KOD**. See **MEROTHAIM**.

**PELATIAH**. See **ZEDEKIAH**.

**PE'LEG**, or **PHA'LEG**, the son of Eber, and brother of Joktan. This name was given him because in his days the language of men was confounded, and they were *divided*. As he was born but one hundred years after the flood, some can hardly believe the division of men at Babel could be so early as his birth; but as it is certain men might increase so fast as to afford a sufficient number of hands to build the tower of Babel at the time of his birth, so it is possible his father might give him this name by the spirit of prophecy, because the earth would be divided just before his death, which was 239 years later. Gen. x. 25. Luke iii. 35.

**PELICAN**; a fowl of the goose kind, with a long crooked beak, and the forepart of the head (towards the throat) naked. Cormorants and shags are of the pelican kind; but pelicans, properly so called, are about twice as big as a swan, and have a bag at their throat sufficiently large to hold two human heads. They frequent deserts, and are extremely careful of their young. It is said they sometimes feed them with their own blood, and will flap their wings over their kindled nest, to blow out the fire, till themselves be burnt. Deut. xiv. 17. David in his distress was like a *pelican*, or *bittern*, of the wilderness; in a very lonely and mournful condition. Ps. cii. 6.

**PEN**; an instrument for writing with. Isaiah wrote with a *man's pen*; in characters easy to be read, not like those written by the angel on Belshazzar's wall. Isa. viii. 1. The saints' tongues are like the *pen* of a ready writer when their hearts promptly conceive, and their mouths readily proclaim, the praises of Jesus Christ. Ps. xlv. 1. Men's sins are written with a *pen* of iron, and point of a diamond, when they are so fixed in their heart that they still remember, hold fast, and practise them. Jer. xvii. 1.

**PEN'EL**, or **PENUE'EL**; a place on the east of Jordan, near the brook Jabbok; so called because here Jacob, in his wrestling, saw the *face of God*, or enjoyed familiar intercourse with him. Gen. xxxii. 24-28. Here the Gadites built a city; but as a punishment for the inhabitants' refusal of refreshment to Gideon's troops, many of them were killed, and their tower demolished. Judg. viii. 8, 9, 15, 17. Jeroboam the son of Nebat rebuilt it, and perhaps erected a palace for himself there. 1 Kings xii. 25.

**PENIN'NAH**. See **HANNAH**.

**PEN'TECOST**. See **FESTAST**.

**PENNY**; a Roman coin, equal to sevenpence three-farthings sterling. It was the hire of a labourer for a day's work; and hence the reward of eternal life, for which we prepare in our day of life, is spoken of as a *penny*. Matt. x. 1-15. The *twopence* given by Jesus to his ministers who take care of his people in the church militant, are the two testaments of his word; or the law and gospel, or gifts and graces; or the reward of grace here and glory hereafter. Luke x. 35.

**PEOPLE**; **NATION**, **FOLK**; (1.) The fathers of particular nations, Gen. xxv. 13; and so one is made a *great nation* when his seed are multiplied into one. Exod. xxxii. 10. (2.) The persons that compose a kingdom or nation, whether poor or rich. 1 Sam. xv. 30. (3.) The vulgar or common inhabitants of a city or nation. Matt. xii. 37. Luke xxiii. 14. (4.) The gentiles. Ps. cxvii. 1. Gen. xlix. 10. (5.) Both Jews and gentiles. Luke ii. 10. (6.) A kind of animals. Prov. xxx. 25, 26. Israel and the church are called *God's people*; the Hebrews were separated from other nations, to enter into his covenant, enjoy his favour, and observe his laws. Church-members in general are his by outward profession; and real saints are actually his *people*; chosen from eternity, purchased with his blood, united to his person, enriched with his blessing, and employed in his service. Exod. vi. 7. Matt. i. 21. And they are the *people of his holiness, or holy people, or nation*; separated by God to himself, sanctified by his Spirit, and qualified for his holy service. Isa. lxiii. 18, and lxix. 12. 1 Pet. ii. 9. Those who are not God's people are represented as *no people*. Hos. i. 10, and ii. 23. Rom. x. 19. 1 Pet. ii. 10. The Jews were the *rebellious people* that imagined a vain thing against Christ, and refused the offers of his grace. Ps. ii. 1. Isa. lxv. 2. The *people of Chemosh* are the Moabites, who worshipped that idol. Num. xxi. 25. The Syrians, Moabites, Ammonites, &c. were the *unknown people* that served David. 2 Sam. xxii. 54. The *people of the*

*prince* that destroyed Jerusalem were the Roman army, directed by Titus the emperor's son. Dan. ix. 26. The people inhabiting the wilderness, that had the heads of Pharaoh and his army drowned in the Red Sea for food, are either the wild beasts about the shores, who fed on their carcasses, or the Hebrews, who mightily rejoiced at their overthrow. Ps. lxxix. 13, 14.

PE'OR. See ABARIM; BAAL-PEOR.

PERCEIVE; (1.) To take notice; to have sure knowledge of. Gen. xix. 33. Acts x. 34. (2.) To discover, find out. 2 Sam. xiv. 1. Jer. xxxviii. 27. (3.) Spiritually to consider things, in order to a right improvement thereof. Deut. xxix. 4. *He passeth on, and I perceive him not*; God proceeds on in his course of providence towards men, but I cannot understand the ground, manner, or end of his work. Job ix. 11.

PERDITION; destruction. Judas was a son of perdition, i. e. one that richly deserved it, and was divinely appointed to it. John xvii. 12. Antichrist is a son of perdition; a noted destroyer of others; and popes and other chief agents are divinely destined to endless ruin. 2 Thes. ii. 3.

PERFECT; to finish a work, and render it full and complete. Ps. cxxxviii. 8.

PERFECT; (1.) That which is complete, and wants nothing. Deut. xxv. 15. (2.) That which is fully manifested in its perfection; so Christ's strength is made perfect by occasion of his people's weakness, 2 Cor. xii. 9; and faith is made perfect by works. James ii. 22. God is perfect; possesses every possible excellence in an unbounded degree. Matt. v. 48. His work is perfect; is altogether righteous and holy, and leaves nothing necessary undone. Deut. xxxii. 4. Christ is perfected, or made perfect, when his course of bondage in our room is finished. Luke xiii. 32. Heb. ii. 10, and v. 9. Christ by one offering hath perfected for ever them that are sanctified; hath paid the full price of their salvation, and infallibly secured its perfection and eternal duration. Heb. x. 14. God's law is perfect; enjoins every duty by the highest authority, and enforces with the strongest motives. Ps. xix. 7. Ministers are perfect when they are thoroughly instructed and fitted for their office. 2 Tim. iii. 17. The saints are perfect, (1.) As they stand in Christ, having his righteousness imputed to them. Col. i. 28, and ii. 10. (2.) When fully sanctified, and no remains of sin left in them. Heb. xii. 23. (3.) As even in their imperfect condition they have every particular grace, and aim at the highest degree of each; they want nothing absolutely necessary to a state of salvation; they have more excellent dispositions and behaviour than their neighbours, and are blameless in their holy conversation. Job viii. 20. Gen. vi. 9. 2 Cor. xiii. 11. The love of God is perfected in their loving one another; God's love to them is manifested in drawing their hearts to this, and theirs to God is manifested in loving others for his sake. 1 John ii. 5, and iv. 12. The Jewish teachers were perfect, i. e. blameless, and almost without error or sin, in their own conceit. Isa. xlii. 19. *Though I were perfect, yet would I not know my soul, I would despise my life*; though God should assail me, I would not esteem nor request long life; or suppose I had no sin, I would not plead upon that before God, but undervalue the holiness of my life. Job ix. 21.

PERFECTION is, (1.) The full ripeness of fruit. Luke viii. 14. (2.) The most excellent things on earth, as honour, wealth, pleasure, learning; and to see an end of this is to see how insufficient it, or any thing but God himself, is to satisfy an immortal soul. Ps. cxix. 96. (3.) The more mysterious principles of the Christian faith. Heb. vi. 1. (4.) The full measure and degree of excellence, holiness, or happiness. 2 Cor. xiii. 9. To find out the Almighty to perfection is fully to know and comprehend all his unnumbered and unbounded excellences. Job xi. 7. *If perfection had been by the Levitical priesthood*; if sin had been truly and fully expiated, and the complete and endless holiness and happiness of men secured by the sacrifices and other ceremonies of the Old Testament. Heb. vii. 11. *The perfecting of the saints* is the rendering their graces more strong and active, till they become perfectly holy, without the least remains of sinful imperfection. Eph. iv. 11.

PERFORM; much the same as to FULFIL a promise, request, law, or work. Jer. xxviii. 6. Esth. v. 8. Jer. xxiv. 18. Phil. i. 6. *God performs all things* for his people; whatever tends to their real good, whatever

they ask in faith, he does for and in them, and enables them to every good word and work. Ps. lvii. 2. Job xxiii. 14. *God performs the counsel of his messengers* when he executes the purposes declared by the prophets, in promises and threatenings. Isa. xiv. 26.

PERFUME; whatever emits an agreeable scent. The Hebrews had two sacred perfumes, one of *INCENSE*, and the other of *Oil*. Exod. xxx. 23-28. They perfumed dead bodies, clothes, beds, &c. Gen. xxvii. 27. Sol. Song iii. 6. Prov. vii. 17. Ps. xiv. 8. See *EX-BALMING*; *SPICES*.

PER'GA; an inland city of Pamphylia, on the river Caystrus, near to which, on an eminence, stood a temple of Diana. It was famed for the birth of Apollonius, the renowned geometrician. Here Paul and Barnabas preached oftener than once, Acts xiii. 14, and xiv. 25; and to the end of the eighth century we find a Christian church here, sometimes not a little eminent. It is at present of little or no importance. There was another Perga in Epirus.

PER'GAMOS; a city of proconsular Asia, on the river Caicus, about forty miles north-west of Thyatira, and sixty-four northward of Smyrna, and in a country very fertile of corn. The place was famed for a temple to Esculapius, the god of physic, and more so for the famed library of 200,000 volumes collected by Attalus, one of its kings. For about one hundred and fifty years, from A. M. 3721 to 3870, Pergamos was the capital of a considerable kingdom, which was generally in friendship with the Romans, and was bequeathed by the last king to them; but perhaps the Romans forged this testament, at least they explained it as they pleased. A Christian church was very early planted at Pergamos; but they quickly degenerated from their purity, and tolerated the Nicolaitans, and such as taught to commit fornication, and eat things sacrificed to idols. For these things Jesus sharply reproves them in a letter by John. It is hoped this missive produced their reformation. Rev. ii. 12-17. For seven or eight hundred years, the church here was of considerable note; but at present the Christians are reduced to about fifteen miserable families, and the Turks are but about 2000 or 3000.

PERILOUS; full of danger. 2 Tim. iii. 1.

PERISH; (1.) To lose natural life. John i. 6. (2.) To be rooted out of honour, happiness, or life. 2 Kings ix. 8. Mic. vii. 2. (3.) To be rendered useless. Jer. ix. 12. (4.) To cease to be. James i. 11. (5.) To starve for hunger. Luke xv. 17. (6.) To be tormented in soul, and hurt in practice. 1 Cor. viii. 11. (7.) To be damned, and cast into hell. 2 Pet. ii. 12.

PERJURED; one who swears falsely, or breaks a lawful oath. 1 Tim. i. 10.

PERIZ'ZITES; a tribe of the ancient Canaanites, so called, perhaps, because they dwelt in unwall'd villages. They seem to have been dispersed among the other tribes, as near Bethel, Gen. xiii. 7; and in mount Ephraim. Josh. xvii. 15. Judg. iii. 5. The tribe of Judah expelled such as dwelt within their bounds. Judg. i. 4. Solomon laid the remains of them under tribute. 2 Chron. viii. 7. Some of them remained after the captivity, and intermarried with the Hebrews. Ezra ix. 1.

PERMIT; (1.) To cease from hindering. 1 Cor. vii. 6. (2.) To allow. 1 Cor. xiv. 34.

PERNICIOUS; extremely hurtful and ruinous. 2 Pet. ii. 2.

PERPETUAL; (1.) Continual, uninterrupted. Ezek. xxxv. 5. The incense was perpetual; i. e. offered every evening and morning. Exod. xxx. 8. (2.) What continues for a long time, as to the death of Christ: so the ceremonial laws were perpetual, Exod. xxix. 9; or to the end of the world. Jer. xxv. 9.

PERPLEXED; in such fear or distress as not to know what to do. Esth. iii. 15.

PERSECUTE; to seek after and improve all occasions of doing one hurt, especially on account of his steadfast cleaving to the truths and ways of God. Job xix. 22. Matt. v. 11. Ishmael persecuted Isaac, by mocking and reproaching him. Gal. iv. 29. God persecutes men when he pursues them with his judgments in every place and condition they are in. Lam. iii. 66. Ps. xxxv. 6. Christ is persecuted when his people, who are united with and dear to him, are for his cause reproached, harassed, and murdered. Acts ix. 4. Though persecution for conscience' sake is contrary to the genius of Christianity, yet pretenders to it have very often

for their own carnal ends, persecuted their fellow-professors.

**PERSEVERANCE**; the continuance in a state, or in a course of action, notwithstanding of much opposition. Eph. vi. 18. Whatever partial decays of grace the saints really have; and though, if left to themselves, they would lose their whole stock of grace; and though the use of watchfulness, and of other means of steadfastness, is necessary to their perseverance in their gracious state, nature, and course; yet their total or final fall from the same is evidently inconsistent with a multitude of scriptures; inconsistent with the unchangeable love, the justice, the wisdom, and faithfulness of God; inconsistent with his unchangeable purposes, promises, covenant, and oath; inconsistent with the honour of the Father as their choicer, as the giver of them to Christ for his reward, and as their establisher and keeper; inconsistent with the honour of the Son as their purchaser, advocate, builder, shepherd, husband, life, and one body and spirit with them; inconsistent with the honour of the Holy Ghost, who is in them as a perpetual inhabitant, worker, comforter, fountain springing up to everlasting life, the seal of redemption, and earnest of their glory. Job xvii. 9. Prov. iv. 18, and x. 25. Ps. ii. 8, cxv. 2, and cii. 28. Isa. xli. 10, liv. 8-10, lix. 20, 21, and liii. 10. Jer. xxxii. 39-42. Hos. ii. 19, 20. Matt. xvi. 18, and xxiv. 24. Luke xxii. 32. John iv. 14, vi. 27, 35, 39, 40, 54-58, x. 10, 28, 29, xiii. 1, xiv. 16, 17, 19, and xvii. 6, 12, 15, 20, 24. Acts xiii. 48. Rom. v. 21, viii. 28-39, ix. 23, and xi. 23. 1 Cor. i. 8, 9, vi. 15-19, x. 13. 2 Cor. i. 21, 22, and iii. 3. Gal. ii. 20. Eph. i. 13, 14, iv. 30, and v. 25-30. Phil. i. 6, and ii. 13. Col. iii. 3. 1 Thess. v. 8, 9, 23, 34. 2 Thess. iii. 3. 2 Tim. ii. 19. Tit. ii. 14. Heb. iii. 3, vi. 17-19. 1 Pet. i. 3, and ii. 9. 1 John ii. 19, and iii. 9.

**PER'SIA**, or **E'LAM**; an ancient kingdom in Middle Asia, on the south side of Media, and south-east of Assyria and Chaldea. The Persians were anciently called Elamites, and sprang from Elam, the eldest son of Shem, and their original residence was called Elymais. Chedorlaomer, one of their first kings, was a noted conqueror. Gen. xiv. About the time of Jehoshaphat, one Memnon the son of Aurora seems to have been their king. The oriental histories tempt me to suppose that their kingdom still continued, with perhaps some small interruptions. The Assyrians extended their conquests over the Persians; but under Achmenides they revolted about the same time with the Medes. The government continued in his family till the Chaldeans ravaged their country. Jer. xxv. 25, 27, and xli. 35-39. After this the country was in a wretched condition till Cyrus appeared on the stage. He connected it with the kingdom of Media, and subdued the kingdoms of Assyria, Egypt, and Libya; and by his great wisdom settled the empire on so very solid a foundation that notwithstanding the folly of many of his successors, it continued about two hundred and eight years. His son Cambyzes, during the seven years of his reign, was famous almost for nothing, besides mad murders and the furious ravage of Egypt. Darius Hystaspes soon killed the pretended Smerdis, and reigned thirty-six years. He took and demolished part of the walls of Babylon, but supplied the inhabitants who survived his cruelties with 50,000 women, instead of their wives, which themselves had murdered during the siege. To revenge the Scythian invasion of Upper Asia about a hundred and twenty years before, he invaded Scythia. He conquered Thrace, in Europe, and part of East India; reduced the rebellious Ionians in Asia, but his expedition into Greece cost him the ruin of a great part of his army. Xerxes his son, having fallen heir to the kingdom and excessive wealth of his covetous father, reduced the rebellious Egyptians; stirred up the Carthaginians to attack the Greeks in Sicily, while himself with an army of about 5,283,000 persons, but not half of them warriors, invaded Greece. These were mostly cut off by the Greeks at Thermopylae, Platea, Salamis, and Mycale. After twelve years, he was succeeded by Artaxerxes Longimanus his son, who sent Ezra and Nehemiah to promote the welfare of the Jews. He reduced the Egyptians to a still more grievous servitude. After a reign of forty-one years, he was succeeded by Xerxes his son. He, after one year, was murdered by Sogdianus his bastard brother; and he, in other seven months, by Darius Nothus, or Ochus, another bastard brother. After a reign of eighteen years, he was succeeded by his son Artaxerxes

Mnemon. His defeating of his brother Cyrus, his victory over the Lacedaemonians, his difficult reduction of Cyprus, and his struggles with the Egyptians, are the most noted events of his long reign of about forty-five years. Artaxerxes Ochus his son, after murdering his two elder brethren, succeeded him. After a cruel reign of twenty-three years, in which he ravaged Egypt, Phenicia, and part of Judea, he, and soon after Arses his son, were murdered by Bigaeas a eunuch; and Darius Codomanus, a very distant relation, was placed on the throne, in whose time the Persian empire was quite overturned by Alexander and the Greeks. Isa. xli. 11, xli. 2, 3, 25, xlv. 1-5, 13, and xlv. 28. Dan. ii. 32, vii. 4, 5, 12, x. 13, 20, viii. 2-7, 20, 21, and xi. 2, 3. Num. xxiv. 24.

From A. M. 3675 to 3754 Persia was wholly under the dominion of the Greeks; and Elymais, and other of the western parts, were so long afterward; but the Parthians gradually rendered themselves masters of the whole of it. About A. M. 4236, or A. D. 232, Artaxerxes, a noble prince of the Persians, seized the kingdom. Twenty-eight kings of his family reigned in succession above four hundred years. Some of them were cruel persecutors of the Christians. Many of them had violent struggles of war with the Roman emperors.

Hitherto a kind of Deism had been the established religion of Persia. They had neither temples, nor statues, nor altars, nor did they believe there was need for any, as God was everywhere. They sacrificed to the elements and heavenly luminaries, as symbols of them. They learned much of their idolatry from the Assyrians and Chaldeans; but Zoroaster or Zerdush, a subtle fellow, perhaps an apostate disciple of the prophet Ezekiel, about the time of Darius Hystaspes, mightily reformed their religious system. His scheme continued as long as their kingdom: nay, those who call themselves Parsees, and pretend to be the true Persians, still retain it. They hold one eternal God, and a good and evil principle under him: they regard light as the symbol of the good, and darkness of the bad one. They maintain that the world was created in six days, and one man and one woman created to be the common parents of mankind; and that the good principle of light withdrawing himself, the child of darkness will, at the last day, produce a dissolution of nature. About A. D. 634, the Saracens spread themselves into Persia, and established their Mahometan delusion; but for the most part, the Persians have been of the sect of Ali, the son-in-law of Mahomet; and are heartily despised by the Turks, and others of the sect of Omar. After the Saracen caliphs had governed Persia by their sultans about four hundred and twenty years, the Turks, who for some ages before had poured themselves into it while it was under the government of the Buides, seized the sovereignty, A. D. 1055. Tangrolipix and his Seljukian successors ruled it till about A. D. 1260, when Halon, the son of Jenghiz-kan the famed Tartar, wrested it from them. After he and eight of his descendants had swayed the sceptre, Tamerlane, another Tartarian prince, seized it about A. D. 1400, and left it to Mirza his son. Contention raged in his family till they were all driven from the throne, and Usumcassan the Turkman king of Armenia seized on it, A. D. 1472. His male line quickly failed; but Ishmael, his grandson by his daughter, whom he had married to Sheik Eider the famed preacher, after his father had been murdered, struggled into the throne, A. D. 1499. The sovereignty continued in his family for eleven generations. Some of his successors were absolute infernals in cruelty and murder. Hussein, the last, and one of the best of them, was wickedly dethroned in 1723, and afterward murdered by the wretch Myr-weis. Not long after his death, the famous Kuli-kan mounted the throne, subdued the Moguls, chastised the Turks, and attempted to change the religion of his country into a conformity with that of other Mahometans; but he was murdered. With terrible struggling, Kerim-kan, we hear, got himself enthroned about 1763, after the country had almost forty years been a shocking scene of treachery and murder. Millions had perished in ways the most wretched. At present, the Persian empire is very large, bounded with the Turkish on the west, with the Russian on the north, and with that of the Mogul on the south, and with Tartary on the east. I know of few Christians in it, except the Armenians, who have fifteen or sixteen churches at Zulpha, the famed suburb of Isfahan the capital; and some others on the south and west of the Caspian Sea, who scarcely deserve the name.

**PERSON**; (1.) A particular man. Gen. xiv. 21. Job xxii. 29. (2.) When joined with *accept*, *person*, or *face*, denotes external qualities, conditions, country, friends, wealth, poverty, or the like. Luke xx. 21. Acts x. 34. The word *person* when applied to the Godhead denotes the Godhead itself, as subsisting with some distinct and natural relation to another person possessed of the same nature: thus the first person stands related as a father to the second, and the second stands related as a son to him, Heb. i. 3.

By the *person of Christ* is ordinarily meant the Son of God as our Mediator, clothed with our nature; and to forgive a thing in the *person of Christ* is to absolve from censure in his name and authority; as he who acts in the stead or authority of another sustains their person in a law sense. 2 Cor. ii. 10.

**PERSUADE**; (1.) To convince, to make to believe. Luke xvi. 31. (2.) Effectually to advise or excite to the performance of something. 2 Chron. xxii. 11. 1 Kings xxxii. 20. Prov. xxii. 15. Acts xiv. 19. God *persuades* Japheth when he makes multitudes of his offspring believe the gospel, and become members of his church. Gen. ix. 27. Men are *persuaded* when they are truly and satisfactorily assured of a thing. Heb. vi. 9, and xi. 13. Rom. vii. 38, and xiv. 5. Do I *persuade* men or God? Do I preach the things of men, or of God? Is it for the sake of men, or of God, that I excite men to believe and obey the gospel? Gal. i. 10.

**PERVERSENESS**; **PROWARDNESS**; a contentious disposition, ready to oppose what is reasonable and good. Prov. xi. 33. Men go on *frowardly* when, contrary to the commands, invitations, threatenings, promises, corrections of God, and their own interest and consciences, they persevere in evil courses. Isa. lvii. 17. With the *froward* God shows himself *froward*; with such as rebel against his word and providence he shows himself their hearty opposer, and almighty resister and punisher. 2 Sam. xxii. 27.

**PERVERT**; to put out of order; turn things upside down. To *pervert* persons is to seduce them into sinful courses. Isa. xlvii. 10. Luke xviii. 2. To *pervert one's way* is frowardly to do wickedness. Jer. iii. 21. Prov. xix. 3. To *pervert the right way of the Lord* is falsely to reproach and misrepresent the truths and ordinances of Jesus Christ, and his people's compliance with them. Acts xiii. 10. To *pervert the gospel*, or the words of the living God, is to mix them with error or improve them to support wickedness. Gal. i. 7. Jer. xxiii. 36. To *pervert judgment* is to dispense it unjustly for the sake of gain, favour, or like carnal motives. Deut. xxvii. 19.

**PESTILENCE**. See **PLAGUE**.

**PETER**, the son of Jonas, and brother of Andrew. He was a native of Bethsaida; his original name was *Simon*; but Jesus called him *Cephas*, or *Peter*, i. e. a stone or rock, to mark his need of steadiness in his faith and practice. He married a woman of Capernaum; and his mother-in-law was cured of a fever by our Saviour. Mark i. 29. Invited by Andrew his brother, he went and saw Jesus, and staid with him a night. About a year after, Jesus found them washing their nets, as they ceased from fishing on the sea of Galilee. He requested the use of their boat to sit in and teach the people. After he had done so, to reward their kindness, and manifest his own power, he ordered them to cast their net into the sea for a draught. They had fished the whole night before, and caught nothing; but, in obedience to our Saviour, they now caught such a multitude of fishes as loaded their own boat, and also that of James and John. Astonished at the draught, Peter begged our Saviour to depart, as he was too holy and great to stay in the company of one so sinful. Instead of complying with his request, Jesus called Peter and Andrew, James and John, to be his disciples. John i. 40, 41, 43. Luke v. 1-11. Matt. iv. Peter and Andrew were the two who were first sent forth of the apostles, being it is probable the eldest. Luke vi. 14. Matt. x. 2. Peter, being extremely forward in his temper, when he saw our Saviour coming, walking on the sea, requested permission to meet him on the water. He had scarcely entered the water when, doubting of his safety, he cried for help. Jesus preserved him, and rebuked him for the weakness of his faith. Matt. xiv. 28-31. When, some time after, Jesus asked his disciples if they would leave him, as many others had lately done, Peter replied they could go with safety nowhere

else, as he alone had the words of, and the power to bestow, eternal life. John vi. 66-68. When at Cesarea Philippi, Jesus asked his disciples whom they believed him to be. Peter replied, that they were firmly persuaded he was *Christ the Son of the living God*. Jesus blessed him, and hinted that such knowledge and faith had been given him by the Spirit of God; and assured him, that as certainly as he was Peter, he would so build his church by his means, upon that person and truth he had confessed, that all the gates (or powers) of hell should not overthrow it. He added, that to him and his fellow-apostles, and their successors in the ministry, he would give the power of founding, instructing, and governing his church; and that whatever condemnation or absolution they should, according to this word, give, either in doctrine or discipline, should be ratified in heaven. When Jesus, almost immediately after, foretold his sufferings, Peter rebuked him; and bade him spare himself. Jesus sharply reproved him, and told him Satan had tempted him to say so; and that his speech savoured not of God, but of carnal indulgence. It was scarcely eight days after, when Peter was admitted to witness our Saviour's transfiguration. He, on the sight of Moses and Elias, foolishly asked leave to build three tabernacles, one for his Master, and one for each of those prophets. Matt. xvi. 13-23, and xvii. 1-4. As Peter and his Master some time after entered into Capernaum, where it seems they were enrolled as residents, the collectors of the Roman tribute asked him if his Master paid tribute. Jesus, knowing it, ordered Peter to cast a line into the sea and open the mouth of the fish that came first up, and he should find a shekel of silver to give as tribute for them both. Matt. xxvii. 24-27. When Jesus afterward discoursed of forgiveness of injuries, Peter asked him if it was proper to forgive any oftener than seven times. Jesus told him he must forgive as often as was necessary, though it were even to seventy times seven. Matt. xviii. 21, 22. When our Saviour discoursed of the danger of riches, Peter asked him what reward he and his fellow-disciples should have, who had left their boats, nets, and all they had in the world, to follow him. Jesus replied, that such as in the commencement of his gospel church truly followed him from an inward principle of grace, should have distinguished honour in the church, and at the last day; and that every one who truly followed him amid his persecutions should enjoy fellowship with him a hundred times more excellent than all they could have in this world. Matt. xix. 27-30. On the Tuesday before our Saviour's passion, Peter observed to him how quickly the fig-tree he had cursed was withered; and was advised to improve the event, as an excitement to faith and fervent prayer. Matt. xxi. 19, 20, 22. Mark x. 11-12. Either on that, or the Thursday evening, Peter refused to allow Jesus to wash his feet; but being told that unless he washed him he could have no part in him, begged to have, not only his feet, but also his hands and his head washed. Jesus told him that such as had once been washed in his blood needed no repeated justification, but only to have their daily blots of infirmity purged off. John xiii. 1-17. At the one or other of these times, Peter instigated John to ask that Jesus would point out which of them was to be the traitor. John xiii. 24-26. He, together with Andrew, James, and John, asked Jesus when the temple should be destroyed, and he would return to judge the world. Matt. xxiv. 1-3. On Thursday, he and John, by their Master's order, found an upper room, and there prepared every thing necessary for the passover feast. Luke xxii. 8-12.

When, after the sacred supper, Jesus warned his apostles of their being offended because of him that night, Peter, with his ordinary rashness, declared that though every other should forsake his Master, he never would; but would follow and die with him, rather than in the least deny him. Jesus assured him that before the cock crew twice he would deny him thrice; and that Satan had desired to have permission to sift and tempt him and his fellow-disciples, but he had prayed for him, that his faith might not quite fail; and he admonished him to comfort and encourage his brethren as soon as he himself was recovered. John xiii. 36-31. Matt. xxvi. 31-35. Luke xxii. 13-34.

When Peter, James, and John were taken by our Lord into the garden to witness his bloody agony, they quickly fell asleep. Jesus, after his three different prayers, awaked them. He asked them if they could

not watch with him one hour. He kindly hinted that their spirit was willing, but their flesh was weak. When he awakened them, as Judas approached, he ironically bade them sleep on. When Judas came with his band, Peter, being one of the two disciples that had swords, drew his, and cut off the ear of Malchus, the high-priest's servant. Jesus rebuked him, and ordered him to put up his sword, otherwise it might occasion his death. Peter at a distance followed our Saviour to the palace of Caiaphas; and by means of another disciple got access into the hall, and waited among the high-priest's servants to see the issue. A maid looked at him, and said she had certainly seen him with Jesus of Nazareth. He denied that he so much as knew him. Peter went out to the porch, and the cock crew for the first time. Soon after, another maid said to those that stood by, that certainly he was one of the followers of Jesus. He denied it with an oath. About an hour after, one of the company affirmed he was a disciple of Jesus; and others insisted that he certainly was, and that his very speech proved him to be a Galilean; and finally, a kinsman of Malchus said, Did not I see thee in the garden with him? To give them what he thought full assurance he was no follower of Jesus, he began to curse and to swear that he did not so much as know him. At that very instant the cock crew for the second time, and Jesus gave Peter a look. He remembered his Master's prediction of his treachery, and went out and wept bitterly, and it is probable continued his mourning till he heard our Saviour was risen from the dead. Matt xxvi. 40-47, 69-75. John xvii. 10, 11, 15-27.

On the morning of the resurrection, Peter and John, hearing that their Master's body was removed from the grave, ran to see if it was so. Peter went down into the sepulchre, and saw the grave-clothes laid in order, but the body was gone. Filled with perplexity, they returned to the rest of the disciples. When Jesus appeared to the women, he ordered them in a particular manner to inform disconsolate Peter that he was risen from the dead. It was not long after when Peter had the pleasure to see his Master repeatedly at Jerusalem, along with the other apostles. When, some time after, Peter and some other of the apostles were fishing on the sea of Tiberias, Jesus appeared on the shore. No sooner had Peter heard that it was their Lord, than, impelled by strong affection, he threw himself into the sea, and swam to the shore. After they had dined, Jesus thrice asked him if he loved him above every thing else. Peter as often, and at the third time with some vehemence and grief, appealed to him that he knew he did: Jesus thrice charged him to feed his people, sheep, or lambs. Much about the same time, Jesus told him that he must endure bonds and imprisonment for his sake, in his old age. He asked Jesus what then should become of John, the beloved disciple? Jesus directed him to follow his own example, and cleave to his cause, and leave the fate of John to him. Mark xvi. 6, 7. John xx. 1-8, and xxi.

Very soon after our Saviour's ascension, Peter proposed to the Christians at Jerusalem to elect another, to fill the place of Judas; and Matthias was chosen. On the tenth day, when the Hebrews from every part were gathered to the feast of pentecost, Peter and his fellow-apostles, endowed with the Holy Ghost, spoke in a diversity of languages to the assembly. The Jews from Parthia, Media, Persia, Mesopotamia, Judea, Cappadocia, Pontus, Proconsular Asia, Phrygia, Pamphylia, Egypt, Libya, Rome, Crete, and Arabia, heard them in the respective languages of their countries. The people were astonished, but some profane scoffers said they were drunken. Peter, standing up with the other eleven, declared that not wine, but the Holy Ghost, which, according to the ancient promises, had descended on them, enabled them thus to speak with tongues, and that it afforded demonstrative proof that Jesus was risen from the dead, and gone to his Father's right-hand; and was constituted the Sovereign and sole Saviour of men. Multitudes were deeply convinced of sin, and besought the apostle to inform them how they might be saved. Peter, as the mouth of the rest, directed them to believe the new-covenant promises made to them and their seed, and to repent and be baptized, for the remission of their sins, through Jesus' blood. That very day 3000 believed, and were added to the Christian church. Acts i. and ii.

When, some days after, Peter and John went up to

the temple about nine o'clock in the morning, which was the hour of prayer, a man who had been a cripple from his birth, sitting at the Beautiful Gate of the temple, asked alms of them. Peter told him he had neither silver nor gold to give him; but in the name of Jesus charged him to rise and walk. The man was immediately cured, and went along with them through the court of the temple, leaping and praising God. He held Peter and John, and declared to the assembling multitude how they had healed him. Peter told the admiring crowd, that they had not made this man to walk by their own power, but by the influence of Jesus Christ, whom they had lately murdered, and who had risen from the dead, and ascended to glory. He showed them that Jesus was the promised Messiah, which whosoever rejected should certainly perish; and that God, having raised him from the dead, had sent him to them first, in the offer of the gospel, and power of his Spirit, to bless them turning them from their iniquities. This sermon was blessed for the conversion of 5000. About even tide, the priests and Sadducees apprehended Peter and John, and put them in prison. Next day they were brought before the council, and interrogated how they had cured the lame man. They replied, it was done by the authority and power of Christ, whom the council had lately crucified, but God had raised from the dead. As the council knew that Peter and John were men of no education, they were surprised at their answer. They charged them to preach no more concerning Jesus, or as authorized by him. Peter and John bade them to judge whether it was best to disobey God or the council. After further threatenings, they went to their brethren the apostles and believers, and related what had happened. They all praised God, and solemnly prayed for further strength for his work. The house shook, and the Holy Ghost fell upon them in a further degree. Acts iii. and iv.

As the believers expected the approaching ruin of their country, according to their Master's prediction, or the loss of their estates by persecution, many of them sold them, and gave the apostles the money, to be laid out for pious uses. ANANIAS and Sapphira his wife sold theirs; but deceitfully kept part of the price to themselves. Peter detected their fraud. Both of them were judicially cut off by sudden death. This tended to increase the awe felt for the character of the apostles. Multitudes believed the gospel, and vast numbers of diseased persons were miraculously healed. Peter and the other apostles were imprisoned; but an angel released them, and they returned directly to preach in the courts of the temple. Their escape surprised the council; but they apprehended them again, and reminded them of their former charge. Peter replied that they determined to obey God rather than men; and told them, that God had highly exalted Jesus, whom they had murdered, to be a Prince and Saviour; and had testified this by the gifts and miracles of the Holy Ghost, so notorious among his followers. Provoked by this, the council were for murdering them directly, had not Gamaliel in a sensible speech prevailed on them to abandon their purpose. Acts v.

After the deacons were chosen, Stephen, one of them, was murdered, and a persecution scattered the Christian preachers; the Samaritans received the gospel by Philip the deacon; Peter and John went thither to confer the Holy Ghost by laying on of their hands. Simon the sorcerer, who had lately been baptized, offered them a sum of money for a share of their miraculous powers. Peter bade him and his money perish together, as he had supposed the gifts of God could be purchased with money; and told him that he had no title to the ministerial work, but was evidently in the gall of bitterness and bonds of iniquity, under the reigning power of his corrupt lusts; and directed him to pray to God, if perhaps the wickedness of his heart might be forgiven him. After preaching through most of Samaria, Peter and John returned to Jerusalem.

The conversion of Paul having stopped, or at least abated, the Jewish persecution, Peter went to visit the believers in Judea, Samaria, and Galilee. At Lydda he recovered Eneas, who had been ill of a palsy eight years. At Joppa he restored Tabitha to life. Acts viii. 1-25, and ix. 32-43. While he lodged at Joppa with one Simon a tanner, CORNELIUS a gentile centurion, directed of God, sent messengers for him to instruct him and his friends in the way of the Lord. Meanwhile, God prepared Peter by a vision for this mission. About



midday, as he was alone on the top of the house, the roof being flat, and was very hungry, he fell into a trance, wherein he saw, as it were, a great sheet full of animals, clean and unclean, let down from heaven; and heard a voice calling him to rise, kill, and eat. He replied that he never had eaten of any unclean animals; the voice replied that it was improper he should think that unclean which God hath cleansed. All this was thrice repeated; and then the sheet was apparently carried up into heaven. He had scarcely awakened out of his trance, when the messengers of Cornelius arrived, to invite him to preach to these gentiles. After hearing what had led their master to call him, and considering the import of his vision, he went along with them, and instructed and baptized Cornelius and his family. The Jewish converts at Jerusalem were at first offended with his going to the gentiles; but when they heard how Cornelius was divinely directed to call him; how he was by his vision directed to undervalue none whom God had regarded; and how the miraculous influences of the Holy Ghost fell upon Cornelius and his friends, as he preached to them, they were satisfied, and blessed God for granting unto the gentiles repentance unto life. Acts x. and xi. 1-18.

While he continued at Jerusalem, Paul lodged with him two weeks. Gal. i. 18. To gratify the Jews, Herod Agrippa imprisoned him, intending to kill him, as he had done James the brother of John. The very night before his intended execution, and while his Christian friends were met in the house of one Mary, to pray for his deliverance, an angel came to him in the prison, as he slept between two soldiers, awakened him, took off his chains, opened the prison, and conducted him to the street. He went directly to the house of Mary and knocked at the door. Rhoda, a damsel who came to open the door, hearing his voice, ran back in a transport of joy, and told the Christians that it was Peter. They believed her not, but imagining every good man had his attendant angel, they said it must be Peter's angel that had knocked. Peter continued to knock, was at last admitted, and to their great joy he informed them of what had befallen him. Whether, after this, he went to Pontus, Galatia, Cappadocia, Proconsular Asia, and Bithynia, to the scattered Jews of which places he writes his epistles, we know not. It is certain, that about eight years after, he was at Jerusalem at the council, and there related how God by him had first granted the gospel to the gentiles; and suggested, that since God had made no difference between Jews and gentiles in his saving or extraordinary gifts, they ought to impose on them no yoke of ceremonial rites. About this time he and James and John gave Paul the right hand of fellowship, and agreed that he should chiefly preach to the gentiles. When Peter was travelling northward, perhaps to the places above mentioned, he came to Antioch. At first he joined with the utmost familiarity with the gentile converts; but when some who were attached to the ceremonies of Judaism came down from Jerusalem, he forbore it, and had nearly seduced Barnabas into the same course. Knowing that it encouraged the imposition of the ceremonies upon the new converts, Paul sharply expostulated with Peter for his dissimulation and practical contradiction of the very speech he had before delivered in the council. Peter received this rebuke with great humility. In his old age, it is supposed, Peter travelled from the south coast of the Black Sea into Mesopotamia and Chaldaea; for he writes his first epistle from the province of Babylon, where there were multitudes of Jews. After great sufferings for his Master, he was martyred; but whether by crucifixion, with his head downward or not, cannot be determined. It is said, he never could hear a cock crow but it revived his grief for the denial of his Lord. Acts xii. and xv. Gal. ii. 1 Pet. i. 1, and v. 13.

Of the two inspired epistles which he wrote to the dispersed Jews, the first is designed to comfort and confirm them in the truth, amid the fiery trials and temptations to which they were exposed; to direct them in the hearing of God's word, and in their diversified stations, civil or religious; and to warn them to take no part in the insurrections then formed by their countrymen against the Roman government. In the second, which was written a little before his death (perhaps about A. D. 66 or 68), he inculcates upon them abounding in Christian virtues, and watching against false teachers; warns them against apostatizing from

the truth; but to live in the holiest manner, as in the immediate view of the ruin of their nation, and of the last judgment. A noble majesty and rapidity of style, with a becoming freedom, is visible in his epistles. A devout and judicious person can scarcely read them without solemn attention and deep concern. The conflagration of the earth, and the future judgment, are so described, that we almost see the flames ascending, feel the elements melting with fervent heat, hear the groans of an expiring world, and the crashes of nature, falling into universal ruin. Grotius asserts that the second epistle was written by one Simon bishop of Jerusalem; but he must have strangely overlooked that this was the second epistle to the Jews, by one who had been with Christ in the holy mount of transfiguration, 2 Pet. i. 18, and iii. 1; nor is the style so different from that of the first as is pretended, except where the subject requires it.

A number of spurious tracts, as a Gospel, Acts, Revelation, with a Treatise on preaching, and another on the last judgment, have been falsely ascribed to Peter. The papists pretend he was about twenty-four or twenty-five years bishop of Rome, from whence he wrote his epistles, and was there crucified upon Nero; and they pretend that he was possessed of a supremacy over all the other apostles, which from him is conveyed to all their popes down to the present time. But it is certain, that three years after Paul's conversion he was at Jerusalem, and also when Herod died; and was there at the council; and was at Antioch in Syria some time after, about A. D. 52. No intimation is given that he was at Rome when Paul wrote his epistle to the church there, and sends his salutation to many of her members. Not a word of his being at Rome when Paul came there; for, at his first answer *no man stood by him*. Nor is any mention made of him in all the epistles which Paul wrote from Rome, though persons of a far inferior character are often mentioned. How could he then be bishop of Rome, unless he exercised his power under ground where nobody perceived him? Or suppose he had been at Rome, that no more establishes the supremacy there than at Jerusalem, Joppa, and Antioch, where we are sure he was for a time. Or suppose he had lived 1000 years at Rome, how does that prove that he left his office to their popes, many of whom were atheists, adulterers, sodomites, murderers, blasphemers? And, in fine, what proof have we that he had a supremacy over the other apostles? None at all, except that he was perhaps the oldest, most forward in his temper, and more characterized by infirmities than any of them, Judas excepted.

PETHOR, or PETHORA; the native place of Balsam, situated in Mesopotamia, about the east bank of the Euphrates, and not far from Thapsacus. Num. xxii. 6.

PHARAOH was long a common name of the kings of Egypt, and is often added to other names. Josephus says, that in the old Egyptian language it signified *king*. It is certain, that in the Arabic language it signifies one that excels all the rest; and in the Hebrew signifies one that is *free*, or is a *revenger*. It is said the Egyptians had sixty kings of this name, from Mizraim or Menes to the ruin of their kingdom by Cambyases, or Alexander. In Scripture we have mentioned, (1.) That Pharaoh who had his family smitten with plagues, for taking Sarah the wife of ABRAHAM into it. Gen. xii. (2.) Pharaoh who had the dream relating to the noted plenty and famine of Egypt; who exalted JOSEPH, and kindly settled JACOB's family in Goshen. Gen. xli-xlvii. (3.) Pharaoh who began to oppress the Hebrews with hard labour; and finding that ineffectual to stop their increase, ordered the midwives to kill their male children in the birth; and finding that they disobeyed him, ordered all his subjects to destroy the Hebrew male infants wherever they could find them. His daughter saved and educated MOSES the Hebrew deliverer. Whether it was this Pharaoh or his son who sought to slay Moses after he had killed the Egyptian, we know not. Exod. i. and ii. (4.) Pharaoh from whom Moses demanded for the Hebrews their liberty to go and serve their God; and who, after ten plagues on his kingdom, and frequent changes in his resolution, was obliged to let them go, and afterward, in endeavouring to overtake them, was drowned with his host in the Red Sea. Exod. v-xiv. (5.) Pharaoh who protected and gave his sister in marriage to Haddad the fugitive Edomite. Whether he was the father-in-law of Solomon, who took Gezer from the Canaanites



and gave it as a portion with his daughter, cannot be proved. 1 Kings xi. iii. 1, and ix. 16. (6.) Pharaoh-necho, the son of Psammiticus, who fitted out great fleets in the Mediterranean Sea, marched a prodigious army to the Euphrates, took Carchemish, defeated Josiah in his way thither, made Jehoahaz his prisoner, and set up Jehoiahiakim as king of Judea, in his return home. In about four years after, his army at Carchemish was entirely routed, the city taken, the garrison put to the sword, and the fugitives pursued to the border of Egypt by the Chaldeans. 2 Kings xxiii. and xxiv. 2 Chron. xxxv. Jer. xvi. (7.) Pharaoh-hophra, the grandson of the former, reigned twenty-five years, and was for a while reckoned one of the happiest of princes. He invaded Cyprus, and made himself master of all Phenicia. Depending on his assistance, Zedekiah rebelled against the king of Babylon. Pharaoh sent an army to assist him against the Chaldeans, who were besieging his capital; but when the Chaldeans marched to attack them, the Egyptians retreated home with precipitation. About sixteen years after, the Chaldeans furiously invaded his country, murdered the inhabitants, and carried off their wealth. Just before, Pharaoh had invaded Cyrene, by sea and land, and had lost the bulk of his army in that attempt. His subjects, enraged by his ill success, took up arms against him, alleging he had ruined his army, in order that he might rule in a tyrannical manner. He sent Amasis, one of his generals, to crush this rebellion; but when Amasis began to expostulate with the rebels, they placed a helmet for a crown upon his head, and proclaimed him their king. Amasis then headed the rebels, and after various battles took king Pharaoh prisoner. He would have treated him with kindness, but the people forced him out of his hands, and strangled him. Jer. xliiii. 9-13, and xliiv. 30.

**PHARISEES.** See SECT.

**PHENICE;** a harbour on the south-west of the isle of Crete. It lay chiefly to the south-west, but had a winding to the north-west, and was a very safe harbour. Acts xxvii. 12.

**PHENICIA;** a country on the shore of the Mediterranean Sea, on the north-west of Canaan, and south-west of Syria, whose principal cities were Tripoli, Botrys, Byblus, Beryptus, Ecdippa, Ptolemais, Dora, Tyre, and Zidon. This country was anciently peopled with inhabitants descended from Canaan. The Zidonians, Arvadites, Arkites, and perhaps the Tamarites and Sinites, dwell here. No doubt, in the time of Joshua and Barak, others of their Canaanitish brethren poured in upon them. The increase of their population made them apply to navigation and trade. They, especially the Tyrians and Zidonians, had almost all the trade of the then known world. There was scarcely a shore or isle of the Mediterranean Sea where they did not plant colonies; the most noted of which was that of the Carthaginians, who long contended with Rome. It is thought the Phenicians pushed their trade as far as Britain. It appears that they had settlements on the Red Sea and Persian gulf. Sir Isaac Newton thinks vast numbers of Edomites fled thither in the days of David, and carried their arts along with them.

The ancient Phenicians were famed for learning, and are said to have been the inventors of letters. Sanchoniathon, the most ancient historian, except the inspired, was a Phenician; but his work is a mixture of absurdity and fable. The Phenicians were noted for their idolatries, worship of Baal, Ashtaroth, Hercules, Apollo, Tammuz, &c. Herodotus extends the boundaries of Phenicia along the seacoast, from the border of Egypt to almost the north of Syria. Some Greek writers call the whole of Canaan Phenicia; and some ecclesiastical historians include in it a great part of the south of Syria.

The chief cities of Phenicia were Sidon and Tyre. Sidon, or Zidon, was built on the east shore of the Mediterranean Sea, perhaps not long after the flood, by Zidon the eldest son of Canaan; and the inhabitants thereof, some ages after, built old Tyre, on a high hill on the same shore, about twenty-five miles to the south. The circumference of this old city was about three miles: but in process of time they built another on the adjacent island, and joining the two by an isthmus, or neck of land, the whole city in its chief splendour is said to have been about nineteen miles in circumference, which I suppose included the suburbs. Both Tyre and Sidon pertained to the tribe of Asher, but were never

taken from the Canaanites. The Zidonians very oppressed the Israelites. Judg. x. 1, 2. Sometimes Tyre and Sidon had distinct kings, and sometimes they had but one over both. Many of them make but little figure in history. About the time of David, Calix and Cadmus, the sons of Agenor king of Zidon, alarmed by David's repeated victories, left their country, and sought out new seats of empire for themselves. Hiram king of Tyre, who appears to have had the Sidonians under him, assisted Solomon in building the temple and other structures; and, it seems, there had been a covenant of amity established between the two nations. Ethbaal the father of Jazebel, was one of his successors; but he probably lived at Zidon. Perhaps Phalis, who reigned at the time of the Trojan war, was his son. During the reign of Pygmalion, the great-grandson of Ethbaal, Dido, or Eliza his sister, with a multitude of others, fled from his oppression, and built Carthage, on the north of Africa, to the south-west of Sicily. The Tyrians, and perhaps other Phenicians, were in the league against the Israelites in the time of Jehoshaphat. Ps. lxxxiii. 7.

About the time of Jotham, the Phenicians seem to have been masters of at least a part of the country of the Philistines; and, it seems, in the days of Ahaz they carried off numbers of the Jews, and sold them to the Greeks for slaves. Joel iii. 4. Soon after, Eulaeus their king attempting to reduce the revolting inhabitants of Gath, these supplicated the protection of Shalmaneser king of Assyria. He turned his army against the Phenicians. The Zidonians quickly revolted from Tyre, proclaimed him their king, and assisted him against the Tyrians. Five years he besieged Tyre; but twelve of their ships defeating sixty of his, and death cutting him off, the siege was raised. The glory of Tyre quickly increased and the most of Phenicia became subject to them. They traded with the Egyptians, Elians, Cilicians, Spaniards, Greeks, Cappadocians, Arabians, Syrians, Hebrews, Mesopotamians, Medes, Persians, Lydians, Africans, and islanders of the Mediterranean Sea. Provoked with the Phenicians, for entering into a league with Zedekiah king of Judah, and assisting him in his rebellion, Nebuchadnezzar invaded the country. Zidon quickly surrendered. Tyre was besieged for thirteen years, during which time Ethbaal, their proud and polite prince, was slain. In A. M. 3432 Tyre was taken; but during the siege the inhabitants had transported themselves and their effects to the neighbouring island, about seventy paces from the shore. Missing their expected booty, the Chaldeans vented their rage on the few they found, burnt the city, and cast the rubbish into the sea. The Tyrians, now pretty safe in their island, afterward sent their submission to the Chaldeans, under whom and their Persian successors the cities of Tyre and Zidon had still kings of their own. Tetramnestes, or Zidon, assisted Xerxes of Persia with three hundred galleys in his expedition against Greece. Wearied with the tyranny of Darius Ochus of Persia, they entered into a league against him with Nectanebus of Egypt. Ochus laid siege to their city; Tennes their king, and Mentor a Greek general, betrayed it into his hands. Enraged at this, and their ships being burnt that none might leave the place, they in desperation burnt the city on themselves, and perished to the number of 40,000. Ochus got a considerable sum for the rubbish, as there was much gold and silver among it. The rest of the country readily submitted to him. About this time, it is said, the slaves of Tyre, in one night, murdered all their masters, except one Strato, who was made king. About the same time, one Strato was king of Zidon, which was now rebuilt. Alexander the Great deposed him, to make way for one Ballonymus a very poor man, but of the ancient blood-royal. When Alexander approached towards Tyre, the governor sent him presents; but trusting to their wall of one hundred and fifty feet thick, built completely round the island, they refused to admit him into their city, to sacrifice to Hercules. After a costly and terrible siege of seven months, he took the city by force, put 8000 of the inhabitants to the sword, crucified 2000, and sold 30,000 for slaves to the Jews and others. The city he repopled from the continent, and made Azelmic the king, who had been abroad during the siege, governor. Previous to the capture of the island, the Tyrians had sent off their wives and children to Carthage; and about 15,000 others were secretly carried off in the Zidonian ships.

About nineteen years after, Antigonos again took it, after a siege of fifteen months. After Alexander, Phenicia never recovered its ancient glory, a great part of their trade being carried off to Alexandria, and themselves so often changing their Syro-grecian and Egypto-grecian masters. Having fallen into the hands of the Romans, Augustus, to punish their frequent revolts, and their siding with Cassius, deprived Tyre and Zidon of their charters. About A. D. 194, Niger, the usurping emperor, burnt Tyre, and slew most of the inhabitants. In A. D. 636 the Saracens took Tyre and Zidon. After they and the Seljukian Turks had possessed it 494 years, the Christian crusaders seized the country; but in A. D. 1289, Alphis sultan of Egypt retook it, and utterly destroyed Tyre and Zidon, and other strong places adjacent, that they might never more afford any shelter to the Christians. In 1516 Phenicia was taken by the Ottoman Turks; but the Druses of Lebanon claimed a share of it; and the famed Faccardin blocked up the harbour of Zidon, that the Turkish galleys might not visit his coast. The Phenicians in part became proselytes to the Jewish religion: many from that quarter attended our Saviour's instructions, and received his cures. A Syro-phenician woman he extolled for her faith. Mark iii. 8, and vii. 24-31. The gospel was early preached here. Acts. xi. 19. Paul tarried awhile with the Christians at Tyre and Zidon. Acts xxii. 4, and xxvii. 3. For many ages, there were noted churches in these places; but for a long time past Tyre has been a mere heap of ruins, inhabited by a few wretched fishermen. Zidon is still of some note, having about 16,000 inhabitants, Christians and others, not absolutely wretched. Gen. ix. 25-27. Amos i. 9, 10. Joel iii. 4-8. Isa. xxiii. Ezek. xxvi-xxviii. Jer. xxv. 11, 22, and xxvii. 3-7. Zech. ix. 1-5. Ps. xlv. 12, lxxii. 10, and lxxiv. 4.

**PHILADELPHIA**, a city of Mysia, or Lydia, at the north foot of mount Timolus, was so called, either from Attalus Philadelphus, who at least mightily adorned, if he did not build it; or, because there the Asiatic Greeks held their kind and brotherly feast. It stood about twenty-four miles east of Sardis, and seventy-two from Smyrna. Here a Christian church was very early planted, to which John was directed to write a consolatory and instructive epistle. Rev. iii. 7-13. This was the last city in these quarters that submitted to the Turks, after a terrible siege of six years. We can trace the history of Christianity in this country for about eight hundred years: and at present there are in it about 2000 Christians.

**PHILEMON**; a citizen of Colosse. He and his wife were very early converted to the Christian faith, by Paul or Epaphras, and the Christians held their meetings in his house. His slave Onesimus having eloped from him, and come to Rome, was converted by Paul's ministry, and was very useful to him in his imprisonment. Paul sent him back with a recommendatory letter, requesting Philemon to forgive him, and charge what he might have wronged him to Paul's own account.

**PHILIP**, an apostle, and brother of Andrew, was a native of Bethsaida. Having been introduced by his brother to Jesus, and invited by Jesus to his lodging, he afterward brought Nathaniel to him. John i. 43-51. To try him, Jesus asked him how they could procure bread for the 5000 men, besides women and children? Philip replied, that two hundred pennyworth of bread would not furnish each with a scanty morsel. John vi. 5-7. He and his brother introduced the Greeks to Jesus. John xii. 21, 22. He, at our Saviour's last supper, asked for a sight of the Father's glory, as what would suffice them. Jesus told him, that as he and his Father were one, he that by faith had seen him had seen the Father also. John xiv. 8-10. It is said that Philip preached the gospel in Upper Asia, south of the Hellespont and Euxine Sea, and died a martyr at Hierapolis.

**PHILIP**, the second of the seven deacons. Acts v. 5. He seems to have resided at Cesarea, on the west of Canaan. Endowed with the Holy Ghost for preaching the gospel, he, after the death of Stephen, went and preached in the country of Samaria, where he wrought miracles, and baptized many. Directed by an angel, he repaired to the south-west of Canaan, near Gaza. Here he met with a eunuch, treasurer to Candace the queen of Ethiopia, who, being a Jewish proselyte, had been to attend at some of the sacred feasts. Directed of God, he went close to the eunuch's chariot. He was reading in the 53d of Isaiah, a passage relative to our

Saviour's suffering, and his meek submission under them. Philip asked him if he understood what he read? The eunuch replied, that he could not without a teacher. At his desire, Philip entered his chariot, and rode along with him, and from that passage instructed him concerning Jesus and the Christian faith. The eunuch received his instructions with great readiness and affection; and seeing water by the wayside, asked if he might not be baptized? Philip told him he might if he believed with all his heart. He replied, that he believed Jesus Christ to be the Son of God. Philip and he went out of the chariot to the water. Immediately after the baptism the Lord carried Philip to Azotus, where he preached the gospel. He had four daughters, who prophesied. Acts viii. and xxi. 8, 9. Whether Philip afterward repaired to Tralleis, in Lesser Asia, and there founded a church, as some assert, is doubtful.

**PHILIP**. See **HEROD**.

**PHILIPPI**; a city of Macedonia, anciently called Damos; but being repaired by Philip the father of Alexander the Great, it received its name from him. It stood to the north-west of Neapolis, and about seventy miles north-east of Thessalonica, and is about one hundred and ninety west of Constantinople. It was rendered famous by the defeat of Brutus and Cassius, two noble Roman contenders for liberty, in the neighbourhood. Here there was a Roman colony. Here Paul preached about A. D. 52, and Lydia and many others were converted. A persecution soon obliged Paul to leave the place; but a famous church was founded. None so readily supplied the apostle with necessities, even after he was gone from them. At Thessalonica they more than once supplied his necessities. They sent him a supply when prisoner at Rome, by Epaphroditus, one of their preachers. Acts xvi. Phil. iv. 15-18. He returned them a most affectionate epistle, in which he declares his tender love of them, his care to prevent their stumbling at his sufferings, and his readiness to glorify God either by life or death. He exhorts them to a strict holiness of life, to constancy in well-doing, to imitation of Christ in humility, to activity and seriousness in their Christian course, and to adorn their profession with suitable and mutual Christian graces. He recommends to them Timothy and Epaphroditus; warns them against false teachers, and having fellowship with wicked persons; and proposes his own example as their pattern.

**PHILISTIA**, or **PAL'ESTINE**, is, with some writers, a name for the whole of Canaan; but in Scripture it means only a narrow strip of land along the seacoast, in the south-west of Canaan, about forty miles long, and except at the south part, scarce ever above fifteen miles broad. Its cities were Gerar, Gaza, Majma, Askalon, Ekron, Ashdod, and Gath. The Philistines and the Caphtorim descended from Casulhim, the son of Mizraim, who peopled Egypt; and their country is perhaps called the isle or country of Caphtor. Jer. xlvii. 4. When they returned from Egypt and settled in Canaan has not been ascertained. It is certain their kingdom of Gerar was erected and governed by the **ABIMELECHS** in the days of **ABRAHAM** and **ISAAC**. Their territory was divided to the Hebrews; but they neglecting to take possession of it, the Philistines were made a severe lasting scourge to them. Josh. xiii. 2, 3, and xv. 45, 46, 47. Judg. iii. 1-3. In the days of Shamgar they ravaged the adjacent territories; but he defeated them, and killed six hundred of them at once with an ox-goad. Judg. iii. 25. In the days of Jephthah they also ravaged the Hebrew territories; but perhaps the terror of his arms made them desist. Judg. x. 6. In the days of Samson and Eli they, under their five lords, or kings, forty years terribly tyrannized over the Hebrews. Samson made great havoc of them; but by fraud they at length made him their prisoner; but they suffered grievously at his death. At the time of Eli's death, by defeating the Hebrews in sundry battles, and taking captive the ark, they had reduced them to the very brink of ruin. The maiming of their idol Dagon, and a plague of emerods, if not also of mice, attended the captive ark, and obliged them to send it back, with a present of the images of the emerods and the mice in gold. Some time after, Samuel defeated them at Ebenezer, the Lord assisting the Hebrews with thunder. 1 Sam. iv-vii. Not long after the coronation of Saul, the Philistines, with a terrible host of perhaps 300,000 footmen, 6000 horsemen, and 30,000 chariots for war or baggage,

invaded the country of Israel. Newton thinks this host was rendered thus numerous, especially in carriages, by the return of the Phœnician shepherds from Egypt at that time. This huge army quite terrified the Hebrews, and at the same time they had carried off all the smiths from the land of Israel, that no arms might be forged; but by Jonathan and his armour-bearer only was the rout of this mighty host begun, and the Hebrews pursued them to the very borders of their country. Not long after, the Philistines, with Goliath, invaded the Hebrew territories; but he being slain by David, the rest fled home with the utmost precipitation. 1 Sam. xiii. xiv. and xvii. As they continued the enemies of Saul, and made inroads into his kingdom, David, after giving them several checks, for some time sheltered himself among them. 1 Sam. xviii. xxiii. xxvii. and xxix. About the end of Saul's reign, they invaded the Hebrew territories to the very heart of the country, killed Saul and his sons, and spread such terror among the Hebrews on the west of Jordan, that many of them left their dwellings and took up their residence in Gilead. 1 Sam. xxix. and xxxi. David, having taught his subjects the use of the bow, attacked the Philistines, and in several battles slew their giants, and rendered them his tributaries. 2 Sam. v. viii. 1, 12, xxi. and xxiii. 10, 12, 16. For about one hundred and fifty years they continued subject to the Jews. Nadab the son of Jeroboam, and some of his successors, carried on a war with the Philistines for the city of Gibeon. 1 Kings xv. and xvi. They formed a party in the combination against Jehoshaphat. Ps. lxxxiii. 7. In the reign of Jehoram they formally revolted; nor, though harassed by the Syrians under Hazael, were they reduced by the Jews till the reign of Uzziah. 2 Kings xii. 17. 2 Chron. viii. and xxvi. In the days of Ahaz they again revolted, invaded the low or west country of Judah, took Bethshemesh, Ajalon, Gederath, Shochob, and Gimzo, and sold the Jews to the Tyrians for slaves. 2 Chron. xxviii. 18. Isa. ix. 12. Joel iii. 6. Hezekiah reduced them to the lowest ebb, and took all their country to Gaza; and by sword and famine vast numbers of them were ruined. 2 Kings xviii. 8. Isa. xiv. 29, 30. Their country was seized by the Assyrians, and was on that account invaded by Psammiticus king of Egypt. Isa. xx. It was afterward seized by the Chaldeans, the Persians, and Greeks in their turn. Tryphon, the Greek usurper of Syria, gave it to Jonathan the Maccabee. Alexander Jannæus reduced it entirely, and obliged the inhabitants to submit to the Jewish religion; and about one hundred and forty years after, many of them became Christians. Amos i. 6-8. Isa. xiv. 27-31. Jer. xxv. 20, 27, and xlvii. Ezek. xxv. 15, 16, 17. Zeph. ii. 1-7. Zech. ix. 5-7. Obad. 19. Isa. xl. 14. Ps. lxxxvii. 4.

**PHILOSOPHY**; the knowledge of things founded on reason and experience. At present, philosophy might be divided into *logic*, or the science of perception, judgment, reasoning, and method; *ontology*, or the knowledge of the general properties and relations of beings; *natural philosophy*, or the knowledge of material substances, earth, sea, air, fire, celestial luminaries, &c.; to which mathematics, optics, hydrostatics, medicine, astronomy, &c. may be reduced; *pneumatics*, or the knowledge of spirits; *moral philosophy*, which directs men to act to a right end, and in a right manner, as rational beings subject to God; but from the beginning, philosophy was not so formal and distinct. Solomon was indeed the greatest philosopher that ever existed; but his works of that kind are long ago lost. The most ancient philosophers of the Greeks called their science *sophia*, wisdom. Pythagoras was more modest, and would have his only called *philosophia*, desire of wisdom. The Greek philosophers, partly through ignorance, and partly through vanity, soon divided into a vast number of sects, of which the Epicureans, Stoics, and Academics were the most noted, and to which the Jewish sects of Sadducees, Pharisees, and Essenes were somewhat similar. Till within these two hundred years past, that men have more attended to experience and common sense, most of the philosophy that was for many ages in vogue was but unmeaning jargon and nonsense. Then it was imagined almost every thing was understood: now, repeated discoveries manifest the wonderful and unsearchable nature of God's works; and how much more of himself! That the works of creation and providence really manifest the being and part of the perfections of God,

and of our duty to him, or to one another, or that the human mind, abstractly considered, is capable of apprehending these matters, cannot justly be denied. But it is no less evident, that through the prevalence of men's lusts over their reason, there is little actual knowledge in the earth but what owes its origin one way or other to revelation. Clemens Alexandrinus, Justin Martyr, Augustine, and most of the Christian fathers, believed the heathens derived their proper sentiments from the oracles of God; and Celsus, the heathen philosopher, acknowledges the similarity of Plato to Moses and the prophets. Gale, in his *Court of the Gentiles*, has with great labour shown the derivation of the sensible notions of the heathen from the oracles of God. Nothing is more plain than that the nations which have had no access to revelation are akin to brutes in ignorance and barbarity. Let the south of Africa, the east of Tartary, and various parts of America bear witness. It is easy to trace an access to revelation wherever any sensible philosophy, especially respecting morals and worship, has been found. Might not much traditional knowledge be derived from Noah? Who knows how little real wisdom the Egyptians possessed, except what they owed to Joseph, Moses, Solomon, or other Hebrews they were conversant with, and highly regarded? What hindered the Chaldeans from learning not a little from Abraham their countrymen, or from Jewish captives carried thither by the Assyrians or Nebuchadnezzar, or from their countrymen the most ancient Samaritans? Perhaps every thing sensible in the ancient Persian religion is owing to Zoroaster, who had access to learn it from the Jews, if he was not, as some think, a renegade one himself? It is certain that neither the ancient Chinese philosophy of Confucius, nor their modern, had half the correctness that some pretend; but if it had, how easy for them to have derived it from revelation! If Noah went thither and settled their forms of government, they must have been originally good. Probably thousands of Jews removed eastward when Oguz-kan the Tartar made his irruption into western Asia, and about the same time founded a kingdom on the north-west of China; and from their notions of the incarnation of God and other things, we cannot but think that some such thing happened. I find no evidence of any consistent philosophy in the East Indies till after the time in which it is said Nebuchadnezzar transported thither a colony of the Jews; nay, nor till after they had access to converse with Jews in the empire of Darius (the husband of Esther), to whom Mordecai a Jew was for a while chief minister of state; and till after almost all the East sounded with the wisdom of Daniel the Jew. To turn our eyes towards Europe, where was the learning of Greece before Cadmus, a fugitive from the country of Israel, carried letters thither? How probable that Orpheus the reformer of their religion, or his father, was a Phœnician, and his mother Calliope, perhaps a Jewish minstrel, carried northward by the conquering Shishak king of Egypt? The Colchians on the east of the Euxine Sea, with whom the Greeks had the earliest intercourse, and who used circumcision, and had a language not a little similar to the Hebrew, were perhaps a colony of the Jews and Egyptians left there by Shishak as he hastened home to check his rebellious brother? Who has not heard of the early intercourse between Egypt and Greece? Who knows not that the Phœnicians, who in a manner lived among the Hebrews, or at their side, by their extensive sea trade, and their numerous colonies, might propagate hints borrowed from revelation, far and wide, even to the Celts of Britain? Who may not observe in the Tuscan luniconies of Italy not a little resemblance to the early order of the Hebrew tribes? Were not Pherecydes the Syrian, and Thales the Milesian, the most ancient philosophers of the Greeks? and were they not born, especially the first, at no great distance from Israel? Did not Pythagoras, Solon, Plato, and other renowned philosophers, travel into Egypt and Chaldea to collect wisdom? and could they do so without visiting the Jewish land, which lay in their way from the one to the other? Did not the Romans derive their philosophy from the Greeks; and had they not access to the oracles of God in the Grecian language? Since it is so extremely probable that almost every thing sensible in the pagan learning derives its origin from revelation, how superlatively base and unmanly must it be for our modern infidels to boast of their own or the heathen science, in opposition

to the gospel of Christ. Let us have a sensible system of natural religion from the Cafres, Hottentots, or Solidians, in the south of Africa; or from the Kamtschatkans in the east corner of Tartary, or Patagonians in the south of America; or from the islanders in the most southern or northern parts of the ocean, whom we allow to owe very little of their knowledge to revelation; and then we shall esteem the religion and light of nature more than at present we can; though, after all, the case of ancient Greece and Rome, and of modern Europe, would effectually prove that philosophy is incapable to reform the world. The apostle decries, not true, but *vain philosophy*, i. e. the vain fancies which the heathens blended with truth. Col. ii. 8. Scripture mysteries transcend true philosophy, but never oppose it. Nay, philosophy, when used as a handmaid, is of great use to promote the knowledge of the Scripture; and indeed in the books of Job, Proverbs, and Ecclesiastes there is more true philosophy than in all the writings of the heathen.

**PHINEHAS**, the son of Eleazar, and third high-priest of the Jews. His zeal for the honour of God was very remarkable. When the Midianitish women came into the Hebrew camp to seduce them to uncleanness and idolatry, Phinehas, seeing one Zimri, a prince of the Simeonites, lead Cozbi the daughter of Sur, a prince of Midian, into his tent, followed them into the tent, and with a javelin thrust them both through the belly in the very act of adultery. To reward his zeal, God immediately stopped the plague which then raged among the Israelites, assigned the high-priesthood to him and his family for many generations, and appointed him to attend the 12,000 Israelites who punished the Midianites. Num. xxv. xxxi. and Ps. cvi. 30, 31. He and other princes were sent to expostulate with the Reubenites and their brethren of Gilead, concerning their erection of the altar of Eo, and on hearing their reasons were entirely satisfied. Josh. xxii. He attended the army that defeated the Benjamites in the affair of Gibeah. Judg. xx. 28. He died about A. M. 2590, and was succeeded by Abishua, or Abiezer, his son. See **PRIESTS**.

Did he not prefigure our blessed Redeemer? How zeal for the honour of his Father, and the salvation of his people, ate him up! how he slaughtered sin, Satan, and a wicked world! how acceptable to God his service! how highly rewarded, and counted for an everlasting righteousness! how it prevents a universal spread of divine wrath! establishes the new covenant of peace, and founds a perpetual priesthood to him and his seed! and in what honourable but terrible manner he punishes such as wander from him, or wallow in their lusts!

**PHINEHAS** See **ELI**.

**PHYRGIA**, a country of Lesser Asia, having the Mediterranean Sea and Hellespont on the north-west, Galatia on the east, and Lydia on the south. It was divided into two parts, the Lesser Phrygia on the west, and the Greater on the east. The principal cities of the Western were Troas, Cyzicus, Lampasacus, Abydos, Antandros, &c. Those of the Greater were Hieropolis, Colosse, Gordium, Lysias. Some Greek authors imagine the Phrygians sprung from the Bryges, a tribe of Macedonians; but it is more probable they were the descendants of Gomer, by his son Askenaz, or Togormah. The Phrygians had anciently sovereigns of their own. Those of Troy are not a little famous in the ancient fables. For about 2500 years past, they have been subject to the Lydians, Persians, Greeks, Romans, and Turks, in their turn. The gospel was very early preached in Phrygia, and a church settled, which for many ages made a considerable appearance, Acts xvi. 6. and xviii. 28; nor is Christianity yet quite abolished.

**PHUT**, the third son of Ham. Calmet supposes his posterity settled in the canton of Ptemphis in Lower Egypt, or in Phthenotis whose capital was Buthus; but if they did so, we are persuaded they in after-times removed westward to Mauritania, where we find the region Phute; and probably the Pythian Apollo is no other than PHUT, deified by his posterity. We suppose Shishak conquered all Mauritania, as far as the Straits of Gibraltar, and gave to his brother Atlas the government of it. It is certain the Phuteans were in league with or subject to the Egyptians, about the time of Ezekiah. Gen. x. 6. Nab. iii. 6.

**PHYGELLUS** and **HERMOGENES** were pro-

fessed Christians of Asia. It is said they were originally magicians; but it is more probable they forsok Paul in the time of his distress and imprisonment. 2 Tim. i. 15.

**PHYLACTERIES**. See **FRONTLETS**.

**PHYSICIAN**; (1.) One who practises the art of medicine. Mark v. 26. (2.) An embalmer of dead bodies. Gen. i. 2. (3.) Such as comfort and relieve from distress by their advice or counsel. Job xiii. 24. Jesus Christ is called a *Physician*; by the application of his word, his blood, and his Spirit he removes the guilt, the ignorance, hardness, and other spiritual diseases of men's souls. Matt. ix. 12. Prophets, teachers, and deliverers of nations, are *physicians*; by their instructions and examples, or by their wisdom and activity, they are useful in removing the corruptions of persons or churches, and redressing the grievances of states. Jer. viii. 22.

As anciently diseases were often supposed to be the immediate strokes of divine vengeance, scarcely any use was made of medicine, except in outward sores, fractures, wounds, or the like: but when Asa was diseased in his feet, he depended too much on the skill of the physicians. 2 Chron. xvi. 12. Among the Assyrians, Chaldeans, Egyptians, Libyans, and Greeks, we have hints of skilful physicians; but till Hippocrates the Coan, about A. M. 3540, digested medicine into a kind of system, it was very little considered. Aretanus the Cappadocian long afterward further improved it. Galen, who lived in the second century of the Christian era, put the art into a still clearer order; but by pretending to found every thing on the four elements, and the humours, and by his cardinal qualities, and the like, he embarrassed it with unintelligible jargon. Between the sixth and ninth centuries of Christianity, the art of medicine was in a manner lost; but from that to the thirteenth, the Arabs cultivated it with a great deal of pomp. It was not, however, until within these two centuries past, that it was handled in a proper manner; nor is it so even now except among the Europeans of the Christian name. Perhaps it never was carried to higher perfection than it is at present in Edinburgh.

**PICTURE**. The Hebrews were required to destroy every picture or image of the Canaanites' false gods. Num. xxxiii. 52. Deut. vii. 5. What Christianity there is then in adorning our orchards or house, or even our Bibles, with pictures of heathenish or popish idols, is easy to judge. The day of the Lord is on all *pleasant pictures*, when he brings to ruin heathenish or Romish idolaters, their idols and images, and destroys their sumptuous and gaudy furniture. Isa. ii. 16.

**PIECE** of money, a **SHEKEL** of gold or silver. 2 Kings v. 5, and vi. 25. For a *piece of bread*, i. e. a very small advantage, *that man will transgress*. Prov. xxviii. 21. To be reduced to a *piece of bread* is to be in extreme poverty, glad to eat any thing. Prov. vi. 26. 1 Sam. ii. 36.

**PIERCE**; (1.) To bore through. Judg. v. 26. (2.) To pain exceedingly. Job xxx. 17. 1 Tim. vi. 10. Christ's hands and feet were *pierced* when, by nails driven through them, he was fixed to the cross; and he is *pierced* when he is grieved and offended by our unbelief. Ps. xxii. 16. Zech. xii. 10. Rev. i. 7. One speaks like the *piercings of a sword* when by passionate and reproachful speeches, or by false accusations, he wounds the character, hurts the outward estate, and endangers the life of his neighbour. Prov. xii. 18.

**PIETY**, or **GODLINESS**.

**PI HAHIROTH**; the pass through which the Hebrews marched to the west bank of the Red Sea. Whether the rocks on either hand were called Hiroth, and so the name signifies the *gullet* or *pass of Hiroth*, or whether the name signifies the *mouth* or *gullet of liberty*, because here the Hebrews were delivered by the opening of the sea before them, we cannot determine. Probably the city Heroum, or Hieropolis, stood near this place. Exod. xiv. 2.

**PILATE** (**PONTIUS**) was probably an Italian, and was the successor of Gratus in the government of Judea, A. D. 26 or 27. He was a most obstinate, passionate, covetous, cruel, and bloody wretch, tormenting even the innocent, and putting people to death without so much as a form of trial. Taking offence at some Galileans, he murdered them in the court of the temple, as they offered their sacrifices. This, as our Saviour hinted, was a prelude of the Jews being shut up in their city, and murdered, when they assembled to eat

the passover. Luke xlii. 1, 2. Wicked as he was, his conviction of our Saviour's innocence caused him to try several methods to preserve his life. His wife also sent him word to have nothing to do in condemning him, as she had had a terrible dream about him. He was the more intent to preserve him. When the Jews accused our Saviour of calling himself the Son of God, Pilate was the more afraid, as he suspected he might be so. They then cried out, he would be a traitor to Cesar if he dismissed Jesus. Fearing a charge of this nature, he washed his hands, and protested that he was innocent of the death of Jesus, and then condemned him to be crucified. Guided by Providence, he, instead of an abstract of the causes of condemnation, caused to be written on our Saviour's cross, *This is Jesus of Nazareth King of the Jews*, which at once declared his innocence, royalty, and messiahship; nor could all the entreaties of the Jews cause him in the least to alter the inscription. He readily allowed Joseph the dead body, to give it a decent interment; and permitted the Jews to seal and guard the sacred tomb; and so our Saviour's resurrection became the more notorious. About three years afterward, Pilate, for his cruelty and oppression, was deposed by Vitellius, governor of Syria, and sent to Rome to give an account of his conduct. Caligula, the emperor, soon afterward banished him to Vienne in Gaul, where extreme poverty and distress influenced him to put a wretched end to his own life. Justin Martyr, Tertullian, and Eusebius, and after them many others, inform us, that it was the custom of the Roman governors in the different provinces to send copies of all their judicial acts to the emperor; and that Pilate wrote such an account of our Saviour's miracles and death to the emperor Tiberius, that he inclined to have him worshipped as a God, but the senate being against it, the matter was dropped. We can scarcely believe these authors would have published this in the midst of the heathens, if it had not been true; and yet we know of no author that pretends to have seen the real acts of Pilate. See CHRIST.

**PILE**; a heap of wood for burning dead bodies in. In allusion to this, God is said to make *the pile for the fire great* in Jerusalem, when multitudes were there cast as fuel into the fire of his wrath, and a powerful army of Chaldeans executed his indignation. Ezek. xxiv. 9. See TORNET.

**PILGRIM**; one that travels from one country or place to another; and **PILGRIMAGE** is a wandering and travelling from one place to another. Gen. xlvii. 9. See TRAVEL.

**PILLAR**; (1.) A prop to support a house or building. Judg. xvi. 25, 26, 29. (2.) A monument raised to commemorate a person or deed. Gen. xxxv. 20. 2 Sam. xvii. 18. *The pillars of the earth* are the foundations or rocks which support and strengthen it. Job ix. 6. *The pillars of heaven* are the mountains, on whose tops the skies seem to rest. Job xxvi. 11. Might not the pillars or boards of the tabernacle, and the two pillars of the porch of Solomon's temple, adorned with net-work, and two hundred pomegranates, represent Jesus in the stability of his person and office; and his supporting his church, and being the glorious means of our access to God? Exod. xxvi. 15-30. 1 Kings vii. 18, 42. Christ's legs are like *pillars of marble*, and his feet like *pillars of fire*; how sufficient and firm to support his whole charge is his power! and how terrible in chastising his people, and punishing his enemies, is his providential conduct! Sol. Song v. 15. Rev. x. 1. The church is called *the pillar and ground of truth*: in and by her are exhibited and maintained the truths of God, as the edicts of civil rulers were formerly held up to public view on the pillars to which they were affixed; or *the pillar and ground of truth* may be the mystery of godliness, mentioned in verse 16. 1 Tim. iii. 15. Saints and ministers, especially the more distinguished ones, are like *pillars*; they are fixed on the foundations of divine truth; they have their affections bent heavenwards; and they greatly tend to support the churches and nations in which they live. Sol. Song iii. 10. Gal. ii. 9. Saints are like *the pillars of smoke*, which towered from the brazen or golden altar: amid numerous storms, they ascend towards God, in affections and exercises, prayer, praise, and thanksgiving. Sol. Song iii. 6. They are as *pillars in the temple of God*: to the honour of his grace, they are fixed in his church and new covenant state, and are at last unalterably

fixed in their celestial happiness. Rev. iii. 12. *Magistrates* and fundamental rules of government are *pillars* which connect and support the structure of a state; and which when removed, the ruin of the kingdom or nation quickly ensues. Pa. lxxv. 3. *The silver pillars* of Christ's chariot may denote the excellent graces of his manhood, the precious promises of his covenant, the truths of his gospel, and the ministers of his church. Sol. Song iii. 10. *The seven pillars* hewn out by Christ for his house is whatever tends to the complete support of his church in heaven or earth, as the grace and power of God, the office and righteousness of Christ, the fundamental truths of the gospel, and a sufficiency of well-furnished ministers for every period of time. Prov. ix. 1.

**PILLOW**; a cushion for one's head to rest on in sleep. The peace and prosperity which false prophets promise their hearers, to sooth their spirits into carnal security, is likened to *pillows sewed to their arm-holes*, that they may be ever at hand. Ezek. xiii. 18, 20.

**PILOT**; one that directs a ship; he that steers the helm. Ezek. xxvii. 8.

**PINNACLE**. That of the temple can hardly be supposed to have been a spire on the top of it, as the top was set thick with golden pikes, that no birds might light on and defile it; but rather some battlement that surrounded part, if not the whole of the roof, especially that towards the east, the height of which was dreadful. Matt. iv. 5.

**PINE**; to waste gradually, as in a consumption. Lam. iv. 9. A people *pine away in their iniquity* when, for the punishment of it, their number, wealth, power, and honour gradually decrease. Lev. xvi. 39. Ezek. xxiv. 3.

**PINE-TREE** is somewhat like to the fir. It yields a rosin and pitch, and the heart of it, when fully lighted, will burn as a torch. It thrives best in mountains and sandy places; and if its under branches are cut it grows the higher. It is the better if it be often watered while young. It bears its fruit in the winter. Unless the bark be pulled off, its abundant moisture makes worms lurk between the bark and the wood. Sometimes its excess of fatness stifles its growth. If laid under water, or kept perfectly dry, the wood of it will last a long time. The Hebrews used branches of it to form their booths at the feast of tabernacles. Saints are likened to *pine-trees*; they, when planted in the soil of a moderate outward emotion, and watered by the Holy Ghost, bring forth fruit even in winters of affliction; and how full of the grace of God, that makes them shine as lights in the world. Isa. xli. 19, and ix. 15.

**PIPE**; (1.) A wind instrument of the musical kind. 1 Sam. x. 5. (2.) An instrument somewhat of the same form for the conveyance of liquids. The *golden pipes* which convey oil to the seven lamps are the precious and divinely-instituted ordinances of the gospel, by which influences are conveyed from Jesus to his ministers and people for their spiritual illumination. Zech. iv. 2, 12. The Jews were like children in the streets, that would not dance when their fellows *pipied*, nor lament when they mourned. Christ and his faithful prophets and apostles could neither by soft nor severe methods gain their attention to eternal things; neither John with his mournful, nor Jesus with his winning, airs and speeches could have any effect upon them. Matt. ix. 17.

**PISGAH**; the highest top of that chain of mountains called ABARIM, and a part of mount Nebo; and so Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah. Deut. iii. 27, and xxxiv. There were fine *springs* of water at its bottom, called Ashdodh-pisgah. Deut. iv. 49.

**PISIDIA**; a province of Lesser Asia, at the west end of mount Taurus, and on the south-west of Lycania, north of Pamphylia, and east of Caria and Ionia. It was anciently a populous country. Ptolemy mentions eighteen cities in it, viz. Antioch, Seleucia, Telmessus, &c. Here Paul and Barnabas, amid no small persecution, planted a Christian church, which, we are told, increased till they had ninety episcopal sees. This continued for five or eight centuries. Now the country is in a most wretched condition; and any remains of Christians, so called, are oppressed by their Turkish masters. Acts xiii. 14-49, and xiv. 24.

**PISON**; the name of the first branch of the river of Eden. This Calmet and Reland will have to be the Phasis, which, they say, runs northward through Col-

this (with them *Havilah*), from near the head of the Euphrates, till at last it falls into the Euxine Sea: but these great men are egregiously mistaken; for Phasis, instead of taking its rise near the head of the Euphrates, and running north-west, has its spring-head about three or four hundred miles north of the head of the Euphrates, and runs south-west into the Euxine Sea. We, with Bochart and many others, take Pison to be the western branch of the divided stream of the Tigris and Euphrates, which runs along the side of Havilah in Arabia, and in the best maps may be seen to compass a considerable territory. Gen. ii. 12, 13.

**PISSE**: the phrase, *every one that pisseth against the wall*, might uniformly be read, *every male*. 1 Sam. xxv. 22, 34. 1 Kings xiv. 10, and xvi. 11, and xxii. 21. 2 Kings ix. 8.

**PIT**: (1.) A natural or artificial hole in the ground, of some considerable extent. One is ready to fall into them; it is hard to get out of them; and miserable to be in them. The Asiatic nations used to shut up their captives in pits all night, and the Africans serve their slaves so still. Isa. xxiv. 22. (2.) The grave, which is digged like a pit. Ps. xxx. 3. (3.) Hell, where the damned for ever sink into despair, perplexity, and ruin. Rev. xx. 1. (4.) Great distress and misery, spiritual, temporal; or eternal, Isa. xxxviii. 17. Matt. xv. 14; and so Christ's sufferings are called a *horrible pit*; how dark, dismal, and uneasy to escape! Ps. xl. 2. (5.) Whatever ensnares men, and tends to render them miserable, and from which it is hard to escape; so a harlot and her enticing language are called a *deep and narrow pit*. Prov. xxii. 14, and xxiii. 27.

**PITCH**: a kind of rosin for plastering ships, and securing them against drawing of water. That which Noah overlaid his ark with was perhaps the same as *pitch*, and has the same Hebrew name as *propitiation*, and might represent Jesus' atonement as the great means of securing the church and the consciences of men against the floods of divine wrath. Gen. vi. 14.

**PITCHER**: a vessel, commonly of earth, for carrying liquids. Gen. xxiv. 14. To mark the contempt and weakness of the Jews and their priests, these sons of Zion, they are likened to *earthen pitchers*. Lam. iv. 2. The blood-vessels, which convey the vital juice to the several parts of the body, and keep it in a perpetual circulation from the right ventricle of the heart to the left, are called a *pitcher*, and is *broken* at the fountain when death renders it quite unserviceable for conveying the blood. Eccl. xii. 6.

**PITHOM** and **RAMESSES** were the two cities for the building of which the Hebrews made brick. Whether they were erected for treasure-cities, or for frontier cities, for securing against the departure of the Hebrews, and against the inroads of the Amalekites and Philistines, is not agreed. Nor is it agreed where these cities stood. Some imagine Pithom to be Pelusium; but it is more probable it was Pithumos, which stood almost straight west of the north end of the Red Sea. Dr. Shaw thinks Rameses stood where Cairo is now built. Gen. xlvii. 11. Exod. i. 11.

**PLACE**: (1.) A space or room where one is. Gen. xl. 3. (2.) A city or dwelling. Gen. xviii. 26, 33. (3.) A state or condition. Eccl. x. 4. (4.) An employment. Gen. xl. 13. (5.) A text of Scripture. Acts viii. 32. To *have place* is to receive welcome, room, or proper entertainment. John viii. 37. To *give place* is to make way or room for one. Luke xiv. 9. We *give place to the devil* when we encourage or listen to his temptations. Eph. iv. 27. We *give place to wrath* when we overlook the passionate injuries done us, and render good for evil. Rom. xii. 19. The Romans *took away the Jews' place* when they destroyed their cities and country. John xi. 48. To be *in the place* of another is to be his deputy, acting for and accounting to him. Joseph was *in the place of God*; as his deputy he showed kindness to his brethren. Gen. i. 19. The *place of the holy*, and the *place where God's honour dwelleth*, is the temple and ordinances of his grace, where he is represented to and found by his people. Eccl. viii. 10. Ps. xxvi. 8. God *returns to his place* when he hides himself, as if shut up in heaven, Hos. v. 15; or when he, as it were, steps into his judgment seat, and, according to equity, delivers his friends, and punishes his foes. Ps. vii. 7. He comes *out of his place* when he manifests his perfections in the just display of his wrath. Isa. xxvi. 21. High places denote (1.) Tops of mountains, or any thing high and elevated.

Amos iv. 1. (2.) Places where the true God, or idols, were worshipped: 1 Kings iii. 2, and xii. 31. The *high places* that God sets his people on are a high station in church or state, a prosperous and comfortable condition. 2 Sam. xxii. 34. Hab. iii. 19. The *high places* where spiritual wickednesses are stationed is the air where evil spirits roam, the powers of the soul where inward corruptions prevail, and the outward supports of heathenish idolatry and wickedness. Eph. vi. 12.

**PLAGUE**: any great distress or calamity. Ps. xci. 10. But the *plague of the heart* is the inward corruptions of it. 1 Kings viii. 38. The *seven last plagues* are those that shall come on the antichristians for their ruin. Rev. xxi. 9. Christ is the *plague of death and destruction of the grave*; as by his death and interment he removed the curse and sting of death and the grave from his people, and rendered them noted blessings to them. Hos. xiii. 14. But the *plague* is often taken for the pestilence. Num. xiv. 37. What is the cause of this terrible distemper is not universally agreed. Some will have a kind of vermin carried through the air to occasion it. Boyle and others attribute it to the poisonous exhalations from minerals, as orpiment, sandaric, white, arsenic, &c., which, in some places, lying near the surface, yield their exhalations every summer, as in Egypt, where they are also suddenly checked by the rise of the Nile; and in other places lie deeper in the earth, and so cannot emit their effluvia, except when the earth is shaken by an earthquake. The poisoning of the air with the stench of unburied carcasses at the siege of cities, if in warm weather, tends to promote pestilence. There have been plagues which preyed only on young men, or on young women, or attacked only such persons as were of a particular nation. According to Sydenham, the plague usually begins with a chilliness and shivering; then follow a vehement inclination to vomit, intense pain about the heart, and a burning fever, which preys on the person until he dies, or the putrid matter discharges itself by some bursting biles. Sometimes too, it begins without any fever, and is marked by swellings in the flesh. When purple spots suddenly appear it is a sign of death being at hand. Juice of lemons, camphire, viperine salt, and smoking of tobacco are said to be excellent medicines in the plague. It would be endless to narrate the plagues of particular nations. In A. D. 443 one rose in Egypt, and spread over the world; in 558 it revived, and continued fifty years; another in Asia and Europe, of three years, in 1008. In 589, 1010, 1062, 1125, 1239, 1315, and 1348, there happened most terrible plagues, which spread far and wide. The plague of Italy in 1359, which, in some places, scarce ten of 1000 survived, and innumerable others were terrible. But the most dreadful pestilence that I read to have happened, was that which began A. D. 250, and continued fifteen years, spreading through the whole Roman empire, from Ethiopia on the south, where it began, to Britain on the north. Rev. vi. 8.

Pestilences were, and still are, very common in Asia and Africa. By a kind of pestilence were the first-born of Egypt cut off. Ps. lxxviii. 50. By it were the Hebrew lusters for flesh, the murmurers at Korah and his party's destruction, and the joiners to Baal-peor punished. Num. xi. and xvi. and xxv. By it were multitudes of the Canaanites cut off, to prepare the country for Israel. Hab. iii. 5. 'By a kind of it were 70,000 of David's subjects destroyed in perhaps a few hours, and 185,000 of the Assyrians cut off in one night. 2 Sam. xiv. 15. Isa. xxxvii. 36.

**PESTILENT**: a pestilent fellow is one sufficient to corrupt and ruin a multitude. Acts xxiv. 5.

**PLAIN**. A plain or plain place is what is smooth and even, without hills. Gen. xi. 2. Plain words or speeches are such as are easily understood. Mark vii. 35. A *plain path* or way is one without hindrances, temptations, stumbling, or inconsistency. Ps. xxvii. 11. Prov. xv. 19. A *plain man* is one candid, kind, and much disposed to civil society. Gen. xxv. 27.

**PLANETS**. See STAR.

**PLANT**: an herb or tree, chiefly when young. Gen. ii. 5. 1 Chron. iv. 23. Jesus Christ, in his humiliation, was a *tender plant*; his condition was low; he was compassed with infirmity, and exposed to extreme suffering. Isa. liii. 2. He is a *plant of renown*; great are his excellence and fame as our Mediator and elder brother. Ezek. xxxiv. 29. To mark their pleasant

growth and promising usefulness, children, and the inhabitants of a country, are called *plants*. Ps. cxlv. 12. Jer. xlviii. 32. The Jews were God's *pleasant plants*; he placed them in the vineyard of his church, that they might increase and bring forth fruits of holy obedience. Isa. v. 7. They became *degenerate plants of a strange vine* when they apostatized from God and his way, and became fruitful in idolatry and wickedness. Jer. ii. 21. They planted *strange slips and plants*; introduced foreign trees and herbs, and false and foreign doctrines and customs, idolatry, superstition, profaneness. Isa. xvii. 10, 11. *Saints are plants; as an orchard of pomegranates, camphire, spikenard, saffron, calamus, cinnamon, trees of frankincense, myrrh, aloes, and all the chief spices*; fixed by God in their new-covenant state, joined to Jesus as their root, and watered with the influences of his blood and Spirit, and warmed with his love, how delightful their appearance, and how diversified, useful, and precious their various graces! Sol. Song iv. 13, 14. But the *plants not of God's planting*, that shall be plucked up, are heretical and wicked professors, and their errors and evil courses. Matt. xv. 13.

**PLANT**; (1.) To fix trees or herbs in the ground, that they may grow. Gen. xxi. 33. (2.) To bring a people from one place to settle them in another, that they may increase in number, honour, or wealth. Ps. xlv. 2, and lxxx. 8. (3.) To grant to a people increase of number, peace, and prosperity. Jer. xxxi. 28, and xviii. 9. (4.) To foretell the settlement and prosperity of a nation. Jer. i. 10. (5.) To found churches, preach the gospel to such as never before heard it, and be useful in converting men to Christ. 1 Cor. iii. 6. (6.) To unite men to Jesus Christ, and fix them in a state of fellowship with him, that they may be useful members of his church. Ps. cxii. 13.

**PLATTER**; a large vessel for the boiling of meat, or for bringing it to the table. Matt. xxlii. 5.

**PLAY**; (1.) To sport, dance, shout, sing: thus the Hebrews played around the golden calf. Exod. xxxii. 6. (2.) To fight for the diversion of lookers-on: thus Abner and Joab caused twenty-four men to *play*, until they were all unnaturally murdered. 2 Sam. ii. 14. (3.) To make melody on a musical instrument. Ps. xxxiii. 3. *To play the man, the fool, the whore*, is to act the part of such a one. 2 Sam. x. 13. Ezek. xvi. 28. 1 Sam. xvi. 15.

**PLEA**; dispute; what is said for or against a cause. Deut. xvii. 18.

**PLEAD**; to debate a contested point. Job xvi. 21. God *pleads* with men when, by his word, spirit, and providence, he convinces them of, and reproves them for, their sin, or when he chastises or punishes them by his judgments. Isa. xliii. and iii. 13. He *pleads* the cause of his people when he manifests their righteousness, redresses their grievances, and punishes their enemies. Ps. xxvi. and xliii. 1. Lam. iii. 38. Professors *plead with their mother*, when they lay out themselves by all humble and gaining methods to reform their church or nation.

**PLEASE**; to do what is agreeable to one. *If pleased* God to bruise Christ; he did it of his own will, and with a delight in the tendency thereof to promote our salvation. Isa. liii. 10. *He is well pleased with Christ, and for his righteousness' sake*; he delights in him as his own Son, and as our Mediator: he accepts his obedience and suffering in our stead, and thereby is reconciled to, and ready to bless, such as believe. Matt. iii. 17. John viii. 29. Isa. xlii. 21. He is *pleased* with men, and their works, when he accepts their persons, approves their conduct as good, and rewards it for Christ's sake. Heb. xi. 5, and xlii. 16. Christ and his people *please not themselves* when they forego their own ease or honour in order to do good to others, and bear with their infirmities. Rom. xv. 1, 2. *The pleasing of men is either lawful*, when we comply with their humour in things indifferent, or in doing what tends to promote the real advantage of their souls, 1 Cor. x. 33; thus Paul became all things to all men, in order to gain them to Christ, 1 Cor. ix. 19-23: or it is *sinful*, when we flatter them, suit our conduct or doctrine to their carnal inclinations, and study to please without profiting them. Gal. i. 10. Eph. vi. 6.

**PLEASURE**; (1.) Delight, joy. Ps. cii. 14. (2.) What tends to give or occasion delight and joy. Eccl. ii. 1. Acts xxv. 9. (3.) Purpose, resolution. Ezra v. 17. 21. (4.) The command of a superior. Ps. ciii. (5.)

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Sensual delights, or the pleasures of sin. Isa. xlviii. 8. Luke viii. 14. 1 Tim. v. 6. Heb. xi. 25.

**PLEDGE**; a pawn which a lender takes from a borrower, to secure the payment of his money. No mill stone was ever to be taken in pledge; the widow's ox, or person's clothing for body or bed, was not at all to be taken, or at least to be restored that very night. No Hebrew was to take a *pledge* from a poor man of his own nation, nor to go into the borrower's house to take a pledge for himself; but the borrower was to bring out to him what could be best spared. Exod. xxii. 26. Deut. xxiv. 10-17. Ezek. xviii. 7-12, 16: but, in direct contradiction to these laws, we find the Hebrews, in the time of Amos, lying beside their altars on pledged clothes, in order to obtain lucky dreams. Amos ii. 8. *To take a pledge* for a strange woman imports that nobody is safe to depend on the honesty of a harlot. Prov. xx. 16.

**PLEIADES**; that cluster of stars which we call the *seven stars*, and which are in the neck of the constellation Taurus. They appear about the end of March. Canst thou bind the *sweet influences of Pleiades* or *Chimæ*? Canst thou hinder their rise in their season? or canst thou restrain the fresh wind and warmth which attend their rise, and render the earth open, fruitful, and fragrant? Job xxxviii. 31.

**PLENTEOUS**; **PLENTIFUL**; very large and fruitful. Gen. xli. 34. God is *plenteous in mercy*, able and ready to exercise it, in saving men from great misery, and to great happiness, notwithstanding great and long provocations. Ps. lxxxvi. 5, 15. His redemption is *plenteous*; contains sufficiency of pardons, deliverance, and happiness, for multitudes of the greatest transgressors. Ps. cxxx. 7. The harvest for preachers is *plenteous* when multitudes are ready and found to hear the gospel. Matt. ix. 37. The rain of gospel-doctrines and influences is *plentiful* when frequently bestowed on many persons, and in different places. Ps. lxxviii. 9.

**PLOT**; to form devices, especially to hurt others. Ps. xxxvii. 12.

**PLOUGH**; a well-known instrument for tilling ground. *To put one's hand to the plough, and look back*, signifies to engage in Christ's service, particularly that of the ministry, and afterward turn away to a worldly or wicked course. Luke ix. 26. The *ploughshare* is that part of it which cuts and turns up the tilled ground. Isa. ii. 4. *To plough*; (1.) To till the ground. (2.) To labour in a calling or work. 1 Cor. ix. 10. Prov. xx. 4. *Judah shall plough, and Jacob shall break his clods*; the Hebrews were obliged to hard and servile, though useful, labour in their Assyrian or Chaldean captivity, or shall be made active in the performance of good works. Hos. x. 11. Samson's companions *ploughed with his heifer* when they dealt with his wife, to get the meaning of his riddle. Judg. xiv. 18. *To plough wickedness, and reap it*, is to devise and practise it, and at last suffer the punishment of it. Job iv. 6. Hos. x. 13. *To plough on the back* is to scourge severely, till the lashes make, as it were, furrows in the flesh; to persecute and torment grievously. Ps. cxxix. 3. *Zion was ploughed as a field* when the temple was destroyed; and it is said Turnus Rufus the Roman caused the foundations of it to be ploughed up. Jer. xxvi. 18. Mic. iii. 12.

**PLUCK**; to tear or draw away with force. Lev. i. 16. Mic. iii. 2. *To pluck up, or pluck down*, is to demolish or destroy. Ezek. xvii. 9. Prov. xiv. 1; or to foretell and threaten the destruction of. Jer. i. 10.

**PLUMB-LINE**; that on which the plummet of masons and carpenters hangs, for discovering the exactness of their work. The Lord *sets a plumb-line* in the midst of his people, and lays judgment to the line, and *righteousness to the plummet*, when he manifests how opposite their conduct is to the rule of his word, and executes just judgments upon them. Amos vii. 7, 8. Isa. xxviii. 17. The Jews *saw the plummet in the hands of Zerubbabel*, when they beheld the second temple founded and built by his direction. Zech. iv. 10. But the *plumbet of the house of Ahab* signifies terrible and almost universal ruin, like that of the family of Ahab. 2 Kings xxi. 13.

**POETS**; such as compose songs or verses in metre. Acts xiv. 28. The art of composing verses has been esteemed in all civilized nations; we know of Homer, Pindar, Anaëron, Æschylus, Aristophanes, and Sappho, excellent herein among the Greeks; Virgil, Juvenal, Ovid, and Horace, among the Latins; Tasso,

among the Italians; Corneille, Moliere, Voltaire, and Bouleau, among the French; Milton, Cowley, Dryden, Addison, Watts, Pope, Thomson, &c. among the English; and Ossian, among the Gaels, or ancient Scots. It is said the Arabs have more poems in their language than all the world besides. The songs of Moses, Deborah, and Hannah, the prayer of Hezekiah and Habakkuk, if not also of Mary and Zecharias, Exod. xv. Judg. v. 1 Sam. ii. Isa. xxxviii. Hab. iii. Luke i. and the Psalms, most of Job, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations, appear to be of the poetic kind. But after all the pains of the learned, we cannot understand the rules of their metre; nor can we say whether they attended to any fixed rules: and the truth is, no rules in the world will render a man a true poet who has not a proper stock of imagery and fire in his own mind. Besides the unequalled fire and bold strokes of imagery in Scripture poems, their principal excellence is their being calculated to promote the honour of God and the everlasting happiness of mankind; whereas many other poems serve only to dress up folly and vice, and render monsters of lust, or other wickedness, apparently amiable.

**POINT;** (1.) The sharp top of any thing, Jer. xvii. 1; and so when any thing is near to another, it is said to be at the point of it. John iv. 47. (2.) A particular point or article, however small. James ii. 10.

**POISON, or VENOM.** That there is a variety of vegetable and mineral poisons, as, hemlock, arsenic, &c. is sufficiently known; but what the Scripture calls poison is that liquor which asps, serpents, dragons, vipers, &c. convey by their sting or bite, for the killing of other animals. What is poisonous and destructive to some animals is harmless and medicinal to others. Wickedness in false doctrine, wicked language, or evil courses are likened to *poison or venom*: how hurtful and deadly to men's souls and bodies! how sinners delight in it, and are fond of infecting others with it! how they have it *in or under* their lips or tongue, in their heart, and ever ready to be vented! Deut. xxxii. 33. Ps. lviii. 4. Rom. iii. 13. James iii. 8. The destructive judgments of God are likened to *poison*; how often they come insensibly on men! how they spread, torment, and destroy them! Job vi. 4, and xx. 16.

**POLL;** a HEAD. Num. i. 2. Ezekiel's visionary priests *polling* or cutting short the hair of their heads, but not *shaving* them, imports their avoiding every mark of effeminacy, on the one hand, and every heathenish and monkish custom of superstition on the other. Ezek. xlv. 20.

**POLLUTE;** to defile. See PROFANE.

**POMEGRANATE-TREE;** a tree of the apple kind. Its breadth is greater than its height. Its wood is hard and knotty; its bark is reddish; its leaves are greenish, inclining to red, and somewhat like those of myrrh. Its blossoms are large, comely, and reddish, and the cup formed by them is of the shape of a bell. When the flowers are double, no fruit follows. Wild pomegranate-trees are more prickly than the cultivated kind. The pomegranate apple is extremely beautiful, reddish both within and without. Its juice is like wine, mixed with little kernels: nay, wine is frequently made of it. Sol. Song viii. 2. The rind or shell is large and hard; and, it seems, in Peru is sometimes used for a barrel. The high-priest's long robe was hung round the lower hem with bells and pomegranates alternately, Exod. xxviii. 33, 34; and on the net-work which covered the two pillars of the temple, Jachin and Boaz, there were two hundred figures of pomegranates, ninety-six of which were seen on a side. 1 Kings xvii. 18, 42. 2 Kings xxv. 17.

Did these mark the glorious and fructifying nature and influence of Jesus' righteousness, office, intercession, and gospel? The saints and their graces, particularly their humility, are likened to *pomegranates*: how comely, various, delightful, and all deeply affected with Jesus' blood! Sol. Song iv. 13, and vi. 11, and vii. 12, and ix. 3.

**POMMEL;** a kind of bowl or roundish knob. 2 Chron. iv. 12.

**POMP;** a noise or gaudy appearance. Isa. v. 14. Acts xxv. 23.

**PONDER;** (1.) To consider a thing. Luke ii. 19. (2.) To observe exactly. Prov.-v. 21, and iv. 26.

**POND, or POOL.** The Egyptians had many of them, partly for detaining the fish when the Nile decreased, and partly for keeping them fresh. Exod. vii. 19. When

they are called *ponds of soul*, either *soul* is put for *fish*, or it imports the ponds were for pleasure and diversion. Isa. xix. 10. The fish-pools of Heshbon were very celebrated. Sol. Song vii. 4. The upper pool of Jerusalem was that of Gihon on the west of the city, and the lower was perhaps that of Siloam or Bethesda. Isa. vii. 3. 2 Kings xviii. 17. Isa. xxii. 9. Nineveh was of old like a *pool of water*; her bustling inhabitants swarmed in her like multitudes of fish, nor, for a long time, was she troubled with distress and commotions. Nah. ii. 8. God *dried up the herbs and pools, and made the rivers islands*, when Cyrus diverted the stream of the Euphrates, and marching his army along the channel, entered Babylon: or when he cut off the common people and their supporters; or when he removed every hindrance of the return of the Jews to their own country. Isa. xlii. 15. Jer. i. 38. Babylon was made like a *pool of water* when the very place where the city stood was partly turned into a fen or marsh. Isa. xiv. 23. He makes the parched ground, or wilderness, *pools of water*, when the gentle world, so long barren of goodness, are abundantly blessed with the doctrines and influences of the gospel. Isa. xxxv. 7, and xli. 18.

**POOR.** Men are poor, either, (1.) In outward condition, having scarcely any means of subsistence. As these are ready to be overlooked, despised, and injured by men, God claims the peculiar inspection of them. Prov. xiv. 31. Under the Jewish dispensation, he accommodated almost every kind of offering to the case of the poor; charged to take special notice of them, appointed the gleanings of fields and vineyards, and the increase of the seventh year and part of the third tithe, to be theirs. Lev. xxv. 25-47, and xix. 10. Christians are also charged to provide for them, and a blessing is promised on such as wisely consider their case and help them. Gal. ii. 10. Ps. xli. 1-3. Prov. xix. 7. Judges are charged to do them justice, but not unjustly to favour them for their poverty. Ps. lxxxii. 4. Exod. xxiii. 3. Lev. xxi. 15. (2.) Poor in spiritual estate, when, however full they may be of self-conceit, and abounding in outward wealth and honour, they are destitute of Jesus' righteousness and grace, have no saving interest in the favour of God, but are condemned by him, and exposed to everlasting misery and want. Rev. iii. 17. (3.) Poor in spirit, who, though possessed of an interest in the new covenant, and all its fulness, are sensible of their own sinfulness and emptiness, and humbly supplicate every gracious supply from our all-liberal Redeemer. Matt. v. 3. A Jew was *poorer* than the priest's estimation, when he could not pay the price at which the priest valued his redemption. Lev. xxvii. 8. The *poor and rich*, and the *poor and deceitful* creditor meet together; God is equally their former, preserver, and judge, they will quickly be in the grave and in the eternal state, where their poverty or wealth will be of no consequence. Prov. xxii. 2, and xxix. 13.

**POPLAR-TREE;** a tree somewhat like the willow; it takes root in the same easy manner, and will grow twelve or fourteen feet in a year, and in four or five become a large tree. There are four kinds of poplar; two whitish kinds, the black kind, and the aspen with trembling leaves. Sometimes the Hebrews made groves of it, where they burned incense to the idols. Hos. iv. 13.

**POPULOUS;** full of people. Deut. xxvi. 5.

**PORCH;** an entrance to a lodging. Judg. iii. 23.

**PORTERS;** such as keep the gates of a city or house, and shut or open the same when it is proper. David appointed four thousand of the Levites to be porters in the temple, each in his respective place. 1 Chron. xxiii. 5, and xxvi. They resided at Jerusalem and its environs, and were a kind of military guard to the temple. Neh. vii. 73. It seems the Jews had sometimes porters to watch the doors of their sheep-fold; but the *porter* that opened to Jesus, as our Shepherd, is his Father, who admitted him to his office; the Holy Ghost, who, by the preaching of the gospel, introduces him into countries, and the hearts of his people; or the prophets and John the Baptist, who foretold his coming into the world. John x. 3.

**PORTION;** the share which belongs to one. Gen. xiv. 24. God is the *portion* of his people; he freely gives himself to them to supply all their need; and enriches them with every thing great and useful. Ps. lxxxiii. 26. Jer. x. 16. The Jewish nation, the church, and her true members are God's *portion*; he claimed, or claims, a special right to them, and did or does show



a peculiar regard to them. Deut. xxxii. 9. Ps. cxxxv. 4. Christ has a *portion* with the great, and divides the spoil with the strong, when, notwithstanding all opposition from sin, Satan, and the world, he obtains a glorious church, and great honour among men. Isa. liii. 12. The *portion* of adulterers, and other sinners, from God, is fearful plagues here, and endless destruction hereafter. Job xxxi. 2, and xx. 29. Ps. xi. 6. The *portion* of goods given to prodigal sinners is their natural abilities and worldly enjoyments, which they consume in the service of sin. Luke xv. 12. Men give a *portion* to seven, and also to eight, when they abound more and more in relieving the necessities of the poor. Eccl. xi. 2. They have their *portion* among smooth stones, when they are wholly taken with idols formed out of stones, or metal, or the like, and the worshipping of them. Isa. lvii. 6. God's *portion* of the *laugiver* was an inheritance assigned to that tribe by Moses. Deut. xxxiii. 21.

**PORTRAY**; to paint; draw a picture of. Ezek. iv. 1.

**POSSESS**; to hold, or enjoy, as one's own property. Lev. xx. 24. One *possesseth his soul in patience* when, to the advantage of his soul, he exercises it in a calm and constant patience. Luke xxi. 26. To *possess one's vessel* in sanctification and honour is to exercise our body, or whole man, in what is holy and pure. 1 Thess. iv. 4. Saints *possess all things*; they have an interest in all the fulness of God, they have whatever is for their real advantage; all things work together for their good; and they are, or ought to be, content with such things as they have. 2 Cor. vi. 10. The Jews *possessed* the Chaldeans, Edomites, Moabites, and Ammonites; perhaps many Chaldeans came to Judea with them as their servants; the Maccabees subdued the last three of these nations; and under the gospel they were joined to the true church. Isa. xiv. 2. Obad. 17-20. Zeph. ii. 9.

**POSSESSION** is either, (1.) The actual enjoyment of things, 1 Kings xxi. 19; or, (2.) The thing enjoyed, whether lands, houses, goods, or servants. Eccl. ii. 7. Matt. xix. 11. God is the *possession* of Ezekiel's priests; saints have a right to, and derive their help and comfort from, God; and on what is devoted to him ministers ought to live. Ezek. xiv. 23. The church, or heaven, is a *purchased possession*; the saints are redeemed by the blood of Christ, and God is united to and delights in them; and the heavenly glory which the saints for ever enjoy is the reward of Christ's obedience and suffering. Eph. i. 14.

**POSSESSORS**; those who slew the Jews and held themselves not guilty, were their rulers, scribes, and Pharisees, who ruined the common people by their erroneous doctrines, wicked laws, and bad examples. Zech. xi. 5.

**POSSIBLE**; (1.) What may be expected. Rom. xii. 18. (2.) That which is profitable and necessary. Gal. iv. 15. (3.) What is agreeable to the will of God, and consistent with his purpose. Matt. xxv. 39. Acts xx. 16.

**POST**; (1.) A pillar, such as those which support the upper lintels of doors or gates. Exod. xii. 7. Judg. xvi. 3. The Jews set up their *posts* by God's *posts* when they valued and observed their idolatries and traditions, on a level with his statutes and worship. Ezek. xliii. 8. (2.) A courier or swift messenger, for riding or running with letters or other intelligence. To convey intelligence quickly, the Persian kings had sentinels placed at proper distances, who, by crying one to another, gave notice of public occurrences. This method, however, being improper for secrets, Cyrus settled posts that rode night and day, in the manner of ours. Esth. iii. 13. The Asiatics and others had also pigeons who carried letters, especially from besieged cities. They had *posts* in Babylon that ran from one part of the city to another. Jer. li. 31. Man's life is swifter than a *post*; it continually hurries on to an end. Job ix. 25.

**POSTERITY**. See OFFSPRING.

**POT**. To lie among the *pots* is to be exceedingly defiled, enslaved, and distressed. Ps. lxxviii. 13. The Hebrews were freed from *pots* and *burdens* when delivered from their slavish making of bricks in Egypt. Ps. lxxxi. 6. Jerusalem is likened to a *boiling pot*, the fire of which *faced the north*; by means of the Chaldeans, who marched from the north, Jerusalem was besieged and burnt, and the inhabitants tormented to death, as in boiling water, or as in a dry but red-hot

pot. Jer. i. 13. Ezek. xxiv. 3-14. It, or the Jewish state, was like a *pot marred in the hand of the potter*; by God, the framer thereof, they were ruined and broken to pieces by means of the Chaldeans. Jer. xviii. 6. The *golden pot* wherein the manna was laid up may denote the precious ordinances of the everlasting gospel, wherein the fulness of Christ is laid up, before and under the special inspection of God. Exod. xvi. 33. As the *fining pot* for silver, and the furnace for gold, i. e. for the trial and discovery of these metals, so is a *man to his praise*; by the character of the persons who commend him, and by his behaviour under commendations, it will appear what sort of a person he is. Prov. xxvii. 21.

**POTSHERD**; a piece of a broken earthen vessel. Job ii. 8. Christ's strength was *dried like a potsherd*; the blood and moisture of his body were extracted by the sweat, the scourging, the nailing to, and hanging on the cross; the consolation of his soul was withheld, and he, tormented in his Father's wrath, was like a potsherd dried in a furnace. Ps. xxii. 15. To mark men's frailty and exposure to trouble, they are likened to *potsherds*, or *broken pots*. Isa. xlv. 9.

**POTTER**; one that makes pots or earthenware. Jer. xviii. 3. God is called the *Potter*; he forms our bodies of clay, and forms and disposes of us as he pleases. Rom. ix. 21. Isa. lxiv. 8.

**POTENTATE**; a powerful ruler. God is the *only Potentate*, King of kings, and Lord of lords; he is the sole supreme Ruler of all persons and things. 1 Tim. vi. 15.

**POTIPHAR**; an officer of Pharaoh, the second in our list. Some will have him to be his general, or captain of his guard; others will have him to be the chief of his cooks or butchers. He bought Joseph from the Midianites, and finding every thing prosper in his hand, he conceived an affection for him, and committed to his care the whole management of his household affairs; but he too easily credited his whorish wife, and cast Joseph into prison. Either this or another captain of the guard afterward favoured Joseph. Gen. xxxvii. 36, and xxxix. and xl.

Whether **POTIPHERAH**, priest or prince of On, and father-in-law of Joseph, was the same as the above Potiphar, is controverted. We think him a different person. On was about forty-five miles distant from Zoan, where Pharaoh and Potiphar dwelt. Potipherah appears to have been one of the greatest men of Egypt, which Potiphar does not. Nor can we believe Joseph would have been fond of a whore's daughter for his wife. Gen. xli. 45.

**POUND**, the same as the MANEH. See TALENT.

**POUR**, SHED. When this word relates to things not material, it signifies to bestow them plentifully, and with care; so God sheds forth the Holy Ghost, pours out his Spirit, his wrath, &c. Prov. i. 23. Ezek. vii. 8; and we *pour out our heart* when we plentifully utter the lamentations and requests thereof. Lam. ii. 19. Ps. lxii. 8. God's love is *shed abroad* in our hearts when plentifully applied and believed. Rom. v. 5. *Shedding of blood* denotes a violent death. Gen. ix. 6. Heb. ix. 22.

**POWDER**; (1.) Small and dry dust. Exod. xxxii. 20. The rain of a land is *powder* and *dust* when in excessive drought the wind tosses about the dust, instead of the fall of refreshing dews or rain. Deut. xxvii. 24. Isa. v. 24. (2.) Precious perfumes beaten very small; and to this the intercession of Christ, and the various graces which the saints receive from him, and their holy exercises of prayer, praise, and good works, are likened. Sol. Song iii. 6.

**POWER**; (1.) Ability or strength. Hos. ii. 3. (2.) Authority and right to govern kingdoms, cities, or classes of men. Matt. iv. 6, and xix. 6. (3.) Privilege. John i. 12. (4.) Freedom, liberty. 1 Cor. ix. 4, 6. (5.) Force, violence. Ezra iv. 25. God is called *power*, because of his unbounded strength and authority. Matt. xxvi. 64. Jesus Christ crucified is called the *power of God*: in the constitution of his person, God-man, and in his office, and the execution of it, in ransoming, forgiving, and converting sinners, are God's strength and authority marvellously displayed. 1 Cor. i. 24. The Holy Ghost is called the *power of the Highest*, to denote the infinite authority and might by which he acted in the incarnation of Christ, and does act in the salvation of men. Luke i. 35. Angels, good or bad, are called *powers*; they, when authorized or permitted of God are able to do great and marvellous exploits. Col. i. 16.

Eph. vi. 12. Magistrates are *powers*; vested with authority, they rule over others, and are able to do much: Rom. xiii. 1. Christ has *all power and authority* given him in heaven, and in earth he has an ever-prevalent intercession; he has power to send the Holy Ghost to the church, and to make angels and every creature act in subservency to the calling, conversation, and sanctification of his people. Matt. xxviii. 18. He puts down *all power and authority* when he causes the office of magistracy and ministry to cease at the end of the world. 1 Cor. xv. 24. Jacob had *power with the angel and prevailed*; by the fervent prayer of faith he obtained the blessing he desired, and got the better of Laban and Esau. Gen. xxxii. 28. The *powers of the world* to come are the mighty influences and miraculous operations of the Holy Ghost. Heb. vi. 5. The *powers of heaven* shaken before Christ's coming may denote the fearful tokens in the sky, and the overturning of the governors of the Jewish church and state, and the celestial luminaries of heaven shaken and darkened before the last judgment. Matt. xxiv. 29. Satan has the *power of death*; he introduced sin, the cause of death; he terrifies men with the fear of death; and he torments them in the second death. Heb. ii. 14. Death and life are in the *power of the tongue*. By their words, teachers, witnesses, judges, and others, have no small hand in occasioning death or life. Prov. xviii. 21. A woman's *veil or head-covering* is called *power*, as it marks her subjection to the power of her husband. 1 Cor. xi. 10. At the resurrection the saints shall be raised in *power*; their body shall be quite active, and able to attend their soul in all her operations; for ever freed from every infirmity and danger, and able to bear their exceeding and eternal weight of glory. 1 Cor. xv. 43.

**PRAISE**; (1.) A confession of the wonderful excellences of God. Ps. cxxxviii. 1. Rev. xix. 5. (2.) A declaring of the good qualifications of men, Ps. xxvii. 2; and the fancied excellences of idols. Dan. v. 14. (3.) The person or good deeds commended. Deut. x. 20. Ps. cviii. 14, and cvi. 2. So God is the *praise of his people*, i. e. the object whom they praise. Jer. xvii. 14. Magistrates are for the *praise*, commendation, and encouragement of them that do well. Rom. xiii. 3.

**PRANCE**; to tread the ground as a galloping horse. Judg. v. 22. Nah. iii. 2.

**PRATE**; to babble forth a great deal of words. Prov. x. 8.

**PRAY**; to ASK. Our prayer to God lies in offering our sincere requests to him, either with or without words, with confession of our sins, and thankful acknowledgment of his mercies. It is either private or public, and either relates to the bestowing of good things or the preventing of evil things. Dan. ix. It is to be made for all sorts of men living, but not for the dead, whose state cannot be changed. 1 Tim. ii. 1, 2. It is to be for things agreeable to the will of God revealed in his precept or promise, 1 John v. 14; and it is to be performed in Christ's name, with knowledge, faith, repentance, sincerity, fervency, and perseverance. 1 John xv. 18. James v. 15, 16. Ps. lxxvi. 16, and xvii. 1. Col. iv. 12. Nor, if persons have the knowledge of God and themselves, are forms necessary; nor is there any evidence of confinement to forms of words in prayer to be found in the Scripture. Our Saviour's pattern is not expressed in the same words in both places where it is found; and where it is most full, he only requires us to pray *after that manner*; nor have we the least evidence of the apostles ever using it as a form; but the contrary, in a variety of instances of their prayers mentioned in the Acts, or in their epistles. To represent the nature of prayer, it is called an asking, John xv. 16; a seeking and knocking, Matt. vii. 7; a lifting up of the soul, pouring out of the heart, Ps. xxv. 1, and lxii. 8; a looking up to, and talking with God, Ps. x. 3. Job xv. 4; a wrestling with God, Rom. xv. 30; a taking hold of God, Isa. lxvii. 7; meditation, Ps. v. 1; inquiring, Gen. xxv. 22; crying, 1 Sam. vii. 8; sighing, mourning, groaning, weeping, Ps. xii. 5, and lv. 2, and vi. 6. Joel ii. 17; breathing, Lam. iii. 16; supplication, entreaty. Zech. xii. 10. Exod. viii. 8. Sometimes prayer is expressed by the postures used in it, as standing, falling down, Deut. ix. 18; howing the knee, Eph. iii. 14; spreading, stretching forth, or lifting up the hands. Exod. ix. 29, and xvii. 11. Job xi. 13.

If we consider the express law of God; if we consider him as our stay, the fountain of all our blessings,

or as the gracious all-seeing and almighty hearer of prayer, and the forgiver of our sins, and bestower of favours; if we consider Jesus as the way to God, as the intercessor with him, as the purchaser of all necessary blessings, as our instructing Prophet and lofty King; if we consider the Holy Ghost as a Spirit of adoption and prayer; if we consider the saints as friends, servants, children, and priests unto God; if we consider our own necessities, and the duties incumbent on us; if we consider our relations to one another; if we consider the various directions which God has given us for the right performance of prayer; it is evident that we cannot, without great sin against the divine persons, and without great hurt to ourselves, neglect this important duty. *We pray in faith* when we offer our requests to God, believing that, in correspondence to his relations and promises, he will, for the righteousness and intercession of his Son, grant them. James i. 6. *We pray in the Spirit, or Holy Ghost*, when we perform it as directed and influenced by him. Jude 20.

The pious Jews used to pray at three stated times in the day: at noon, and at the time of the morning and evening sacrifices. Dan. vi. 10. Ps. lv. 17. Acts ii. 1, 15, and iii. 1, and x. 3, 9. Those about Jerusalem often performed their prayers in the court of the temple; others had recourse to the synagogues: such as had opportunity of neither had *proseuche*, or places for prayer, which were open above, except when covered with the shadow of trees, in the form of groves. The modern Jews have nineteen forms of prayer, one of which is a kind of curse against the Christians. Nor have we proper certainty that any of these forms were compiled before our Saviour's time, though the Jewish rabbins say otherwise. Nor are these nineteen considered as proper forms, but as the groundwork of their prayers, to which additional requests are added as the occasion calls for. They often pray with their face towards Jerusalem. Their other rites of prayer are scarce worthy of a place here.

**PREACH**. See GOSPEL. *To preach* is loudly to proclaim the will of God, as his appointed heralds. Eph. iii. 1. The gospel is *preached to the dead, &c.*, to mortal men, that they, through the power of God attending it, may have their sinful lusts destroyed, while carnal men condemn and persecute them, and may, by the quickening influence of the Holy Ghost, live conformed to the image and will of God, in fellowship with him, and to his glory. 1 Pet. iv. 6. To preach in a proper manner requires no small attention, in order that no fault in the pronunciation, the gesture, the LANGUAGE, the order, or matter, tend to bring the truths of the gospel into contempt; or by feeding the carnal fancy of dry fops, divert them from the important subject. To speak with an overstrained voice, or with one so low as scarcely to be heard, or with a thick and clattering voice, or in a hasty or a heavy droning manner, or to have the voice rising or falling by starts, or to have a dull, uniform pronunciation, without emphasis or cadence, or to have an awkward, canting tone, or to hem, hawk, and cough between periods, can hardly fail to mar the attention, and hence the edification, of hearers. These ought therefore to be carefully laid aside; and a natural, easy, and graceful variation of the voice, suited to the ideas and passions represented in the discourse, to be studied. Vitiating habits must be corrected by a proper method of reading: and to obtain this, the utmost regard ought to be had to the *points, the emphasis, and cadence of the discourse*. The rough, violent, soft, or tender air of expressing the emphatic words ought to correspond with and, as it were, exhibit the ideas spoken of. So love ought to be expressed by a soft and languishing air; anger, by one strong and vehement; joy, by one quick, clear, and sweet; sorrow, by one flexible, interrupted, and low; fear, by one dejected, tremulous, and hesitating; courage, by one full, bold, and loud; perplexity, by one grave, steady, and earnest. Or, should I add, in the introduction, the voice should be low; in narration, distinct; reasoning, slow; in persuasion, strong. An attention to emphasis ought also to point out the figures of the LANGUAGE.

As disagreeable appearances of the face, and violent or awkward motions of the hands or head, as well as a motionless stillness, tempt an audience to inattention. They ought to be carefully shunned; and instead thereof, an easy and graceful action, correspondent to

the ideas represented in the words, to be studied; particularly in the countenance, boldness, terror, joy, grief, love, delight, and other passions suited to the subject, ought to appear.

When one has got rid of vitiated habits in pronunciation and action, he will almost of course fall into a right method, if he but carefully avoid mimicking of others, and study to copy nature, attending to his own natural disposition, and to the characters of his hearers, and what tends most to arrest their attention; and if he maintain a full composure of mind, being master of his subject, and conscious that he delivers nothing unworthy of immortal souls, or to be taught in the name of God; and especially if he have a thorough experience and deep impression on his own soul of the important truths of the gospel, and of the worth and danger of the immortal souls he addresses, and of the solemn account he must quickly give unto God of his management. Nay, a firm persuasion and heart-captivating impression of these delightful, dreadful, and eternal realities, will make one even of ordinary talent pronounce with a natural energy and vehemence more beautiful and more effectual to arrest the attention of an audience, than all the strains of art. After all, as affectation of novelty or of antiquity in language and pronunciation, shows a preacher foppish or whimsical, so an exclusive attention to elocution or language, as if these were the principal things, and in order to gain himself honour, proves him to be a profane sporter with matters of infinite consequence, and a resolute destroyer of souls; starving them to death with sound and gesture, instead of bringing forth that which is meat indeed and drink indeed. It is not every well-delivered discourse that is worthy of a pulpit. If a preacher descant on duties, of privileges, of evidences of grace, and the like, without ever explaining their nature; if, in an abstract manner, he merely explain, without endeavouring to apply them to his hearers' consciences; if he run on with strings of particulars without supporting them from the oracles of God; or quote his authorities in so profuse and indistinct a manner, as to leave it doubtful whether they bear upon the point; if he preach smooth things, wholly dwelling upon God's mercy and goodness, or Christ's dying for men; if he explain the divine law, as chiefly relating to external vices and virtues, and mark out wicked men solely by the characters of theft, murder, adultery, malice, blasphemy, drunkenness, and perhaps not by all these; or if he is much given to handle dry controversies, especially where his humour or honour may be displayed; or if he deck his discourse with wild airy notions, or bombastic phrases, or with impertinent illustrations, and strong blustering assertions, consisting of words, and almost nothing else; what does such arguing prove? How can the word of God herein, like a sharp two-edged sword, pierce to the dividing asunder of the joints and marrow, and be a discerner of the thoughts and intents of the heart? How can the preacher be cleared of prophesying deceits, and preaching himself, and not Christ Jesus the Lord? Is he not a sounding brass and tinkling cymbal? If the time is chiefly spent in prefaces, premises, and introductions, or in proving what was scarcely ever denied, and which none of the audience have apparent temptations to doubt of; if, in abstruse manner, he crowd together his matter, that only the learned can trace his method; if, in a confused way he jumble together a multiplicity of propositions in an improper order; if, in a blundering manner, he deliver a doctrine from a text that has none, or at least a very remote connexion with it, or offer reasons and arguments quite foreign to the point, drag texts into his service which in their primary sense have no relation to the subject; or if he skip from one head or particular to another, without any decent transitions; or if he retail his impertinent similes or dry criticisms on the original, perhaps not understood by himself; if, through sloth, he insist chiefly on subjects of particulars easiest to himself, not consulting the edification of his hearers, and perhaps at every turn repeat his old sermons; if his subjects correspond not with the circumstances in which they are preached, a rude ignorant people being entertained with abstruse mysteries, wicked men have the privileges and duties of saints continually sounded in their ears; or if subjects quite foreign to the exercise are insisted on, at fasts, thanksgivings, and sacramental occasions; or if, amid great temptations, manifold outbreaks, terrible judg-

ments, or noted deliverances, nothing relative to such providences is touched; how can the man appear to be an active, prudent, and faithful minister of Christ, who knows how to speak a word in season?

A preacher not inspired ought to have his understanding stored with an extensive knowledge of philosophy and history; but, above all, he ought to be mighty in the Scriptures, acquainted with their original languages, and having them, not only in his memory, but deeply impressed on his heart, that believing he may therefore speak. Though the leading truths of the gospel ought to be his grand theme, yet after earnestly asking direction from God, and in the exercise of dependence upon him, he ought to choose his particular subjects according to the spiritual state of his hearers, according to their capacity, and the sins to which they are exposed, temptations apparent, or duties necessary among them; and according to the providential effects of affliction or deliverance, of striving or withdrawals of the divine Spirit, and the occasions of fasting, thanksgiving, communicating, &c. The subject being chosen, the method of handling it ought to be natural, distinct, easily taken up and remembered, and having all its parts so placed as they may best concur for illustrating one another, and the common point in which they all meet. In lecturing, the preacher should point out, and still keep in view the principal scope of the book or passages; his division of the paragraph or verse ought to be distinct in parts, and those not too numerous to load the memory or confound the mind: the explication ought to be just, clear, and brief, and may at the end be summed up in a short paraphrase. The practical observations ought to be important and edifying, and to contain such hints as were neither plainly expressed in the text or the explication, nor are so remote as to have their foundation scarcely visible in the passage. Whether the galloping over a whole chapter in one lecture, be it as full of matter as it may, or the descanting on a text, as if one was making a sermon, be the most improper method of lecturing, I know not. In sermons, after a short introduction, giving a view of the context, or suggesting some striking hint to quicken the attention of the audience, the sense of the text ought to be exhibited in a few words, and, if convenient, by a natural and easy division; but by no means is it to be cruelly hacked into as many pieces as a luxuriant fancy can devise. No doctrinal observation ought to be deduced, but what is plain and simple, and clearly founded in the text: and often the text itself is more plain or emphatic than any observation which can be deduced. In explaining the point, neither the general heads nor the particulars ought to be too numerous; and all subdivision, if possible, ought to be shunned, that the mind and memory be not confounded therewith. In placing the heads and particulars in the most natural order, and where they may best stand for casting true light on the subject, and making the sermon one true whole, the utmost attention and judgment is necessary to be exercised, and the assistance of God diligently sought. No doubt a sermon ought to be everywhere practical, and its language scriptural; and it is nothing the worse if it be enlivened with frequent addresses to the consciences of the hearers; but a close and well-studied application is, after all, proper to finish it. Every inference ought to be natural and important; every mark of trial plain, and clearly founded on God's word. Reproofs ought to be plain, pointed, and convincing; addresses very warm, awakening, and engaging; directions clear, proper, seasonable, weighty, and well enforced. In fine, the excellence of a sermon lies in its having the word of God so introduced into it, as to enlighten the mind, impress the conscience, and engage the affections and heart. A preacher's life, too, must correspond with his instructions, otherwise he becomes guilty of attempting to make his hearers believe that all he says is but a cunningly-devised fable: nor can he deserve the name of a preacher who does not, by frequent and effectual fervent prayer, apply for the blessings of God on his labours; for Paul may plant, and Apollos water, but it is God alone that giveth the increase.

PRECEPT. See LAW.

PRECIOUS; (1.) Much esteemed on account of its rarity. 1 Sam. iii. 1. Isa. xiii. 12. (2.) Of a great price. Matt. xxvi. 7.

PREDESTINATE; to appoint beforehand to some particular end; thus God's elect are from eternity set

aside from the rest of mankind to receive eternal life for the obedience and death of Christ, and in the way of receiving and walking in him: thus they are predestined to be his children by adoption, and to be conformed to his image in grace and glory. Eph. i. 5, 11. Rom. viii. 29, 30. The Calvinists maintain God's fixed predestination of some men to everlasting life; while the Jesuits, Molinists, Pelagians, Arminians, and most of the Lutherans, represent this doctrine as pregnant with horror. See *DECREES*.

**PRE-EMINENCE**; higher power and honour. In all things, in nature, in person, in office, work, power, and honour, Christ *has the pre-eminence* above angels and men, or any other creature. Col. i. 18. A man has no *pre-eminence* above a beast as to his body; he is liable to the same diseases and death. Eccl. iii. 19.

**PREFER**; to honour or esteem one person or thing above another. Dan. vi. 3. Rom. xii. 10.

**PREMEDITATE**; to think of and consider a matter beforehand. Mark xiii. 11.

**PREPARE**; (1.) To make ready. Josh. i. 11. (2.) To fit and qualify. Rom. ix. 23. (3.) To appoint. Matt. xx. 23. (4.) To direct, establish. 1 Chron. xxix. 18. God *prepares mercy and truth* for men when he graciously fulfils his promises and blesses them. Ps. lxi. 7. To *prepare the way of the Lord Jesus* is to consider the predictions concerning him, lay aside every prejudice against him, and readily receive him as the promised Messiah and Saviour of the world. Isa. xl. 3. To *prepare the heart* is to mortify its various lusts, and put it into a frame of holy submission to, and earnest longing for, a God in Christ. 1 Sam. vii. 3. 1 Chron. xxix. 18. The *preparation of the heart and the answer of the tongue are both from the Lord*: the arranging and fixing of the thoughts and inclinations of the heart about civil, and much more about spiritual things, and the giving ability to speak readily, distinctly, and to edification, are from the Lord, as his free gift and effectual work. Prov. xvi. 1. The *belly of the wicked prepares deceit*; his soul contrives how to execute it. Job xv. 35. The Chaldeans *prepared the table* when they kept a sumptuous feast, as the Medes and Persians besieged their capital. Isa. xxi. 5. The Hebrews *prepared a table for that troop and number*; they erected altars, and offered sacrifices to their vast number of idols, the heavenly luminaries, and others. Isa. lxxv. 11. The *preparation day* on which Christ suffered was not the preparation of the passover, for that was the day before, but of the Sabbath of the week. Matt. xxvii. 62. John xix. 14.

**PRESBYTERY**; a court of ecclesiastical elders for ordaining officers and governing the church. 1 Tim. iv. 14.

**PRESENT**; (1.) At hand, and within view, as to place. 1 Sam. xiii. 15. (2.) Just now, as to time. 1 Cor. iv. 11. God is represented as *present* when he utters his mind, displays his glory, favour, or wrath, or some symbol of his presence: so he is represented as *present* in heaven, Ps. xvi. 11; in Canaan, John i. 3; in the courts of the temple, Ps. c. 2; in the church, Gen. iv. 16; in his noted providences, Isa. xix. 1, and lxiv. 1; and in his ordinances and fellowship with him, Luke xiii. 26. Ps. li. 11. God in Christ is *present* with the saints in the ordinances of the gospel, in the influences of grace, and continued care of his outward providence. Ps. xlii. 1. Matt. xviii. 20. To be *present with the Lord* is to be in heaven, enjoying the immediate view of his glory and fruition of his love. 2 Cor. v. 8. To be *present in spirit* is to be near in respect of direction, will, and inclination. 1 Cor. v. 3. This *present world* is one abounding with fleshly delights, and with troubles, temptations, and corruptions. Tit. ii. 12. The *present truth* is the truth greatly opposed, and which is so difficult, and yet much for the honour of Christ, to be cleaved to in principle and practice. 2 Pet. i. 12.

**PRESENT**; (1.) To show; and to arraign in the presence or view. 1 Sam. xvii. 16. Acts xxi. 33. (2.) To offer, Matt. ii. 11; and so a *present* is a gift, rendered to testify regard or subjection, or to procure or confirm friendship. 1 Kings iv. 21. 2 Kings xvii. 3. Kings offer *presents* to Christ when they give their hearts to him, believing in and obeying him, and give up their people and wealth to his service. Ps. lxxii. 10. Ministers *present* their hearers as chaste virgins before Christ, when, by their means, they come to appear at his judgment-seat, sound in principle, lively in faith,

single in affection to Christ, and holy in their lives and conversation. 2 Cor. xi. 2. Col. i. 22, 28.

**PRESERVE**; (1.) To cause to continue. Ps. xxxvi. 6. Gen. xix. 32. (2.) To keep safe. Ps. xvi. 1. God is the *preserver*, Saviour, or *observer* of men; he upholds and protects them; he exactly marks and judges every inclination, thought, word, and deed. How then can they profit him? how oppose him? how appease his anger? or how can they clear themselves before him? Job vii. 20. The eyes of the Lord *preserve knowledge*, his watchful providence keeps up the light of nature, of revelation, and of grace among men. Prov. xxii. 12. Integrity and uprightness *preserve* the saints, are means of their preservation from much sin and trouble. Ps. xxv. 21.

**PRESIDENTS**; chief rulers under a king, who govern and direct subordinate rulers. Dan. vi. 2.

**PRESS**; (1.) To tread or squeeze close together. Gen. xi. 11. And so the instrument for squeezing grapes for wine, or large trough in which the grapes were trodden, and the vessel into which the wine runs from the former, are called a *press*; the last was ordinarily a subterraneous cistern, where the wine was received, and kept till it was put into other vessels. Isa. xvi. 10, and lxiii. 2. Lam. i. 15. Joel iii. 4, 13. Judg. vi. 11. Neh. xiii. 15. Matt. xxi. 33. Hag. ii. 16. Prov. iii. 10. (2.) To throng or crowd thick together. Luke viii. 45, and xix. 3. (3.) To urge earnestly. Gen. xix. 3. (4.) Earnestly seek to get forward: and so to *press* into the kingdom of heaven, or towards the mark, is with great diligence and resolution to seek after and take hold of God's salvation purchased by his Son, and offered in his word. Luke xvi. 16. Phil. iii. 14. (5.) To burden, afflict. Ps. xxxvii. 2. God is *pressed* under men as a laden cart is under sheaves, when he is greatly dishonoured and provoked by their sins. Amos ii. 13.

**PRESUME**; to be bold and daring. Deut. xviii. 20. *Presumptuous persons* are such as boldly commit wickedness as they have opportunity. 2 Pet. ii. 10. *Presumptuous sins* are such as are committed against knowledge, warning, conviction, reproof, chastisement. Ps. xix. 13. No sacrifice was to be offered for sins evidently presumptuous. Num. xv. 30. Deut. xvii. 12.

**PREVAIL**; (1.) To have the advantage of, or power over. Judg. xvi. 5. (2.) To rise higher. Gen. vii. 18, 20. Jesus *prevailed* to open the sealed book of his Father's purposes: he had sufficient knowledge and authority for that work. Rev. v. 5. The word of God *prevails* when, by the Holy Ghost, it gains the attention of multitudes, converts them to Christ, and disposes them to lay aside their sinful practices. Acts xii. 20. Jacob's blessings, particularly of Joseph, *prevailed above the blessings of his progenitors* in the extent of the plainness, and the nearness of their accomplishment. None of his seed were excluded from the blessing, as in the case of Abraham and Isaac. In his blessing, Canaan was particularly divided; and by the increase of his posterity, there was a nearer prospect of their inheriting it. Gen. xlix. 26. The dragon and his angels *prevailed not*: the heathen emperors and their supporters, instead of gaining the victory over Constantine, were defeated and reduced to the most deplorable condition. Rev. xii. 8. Wicked men *prevail* when permitted to act as they please in dishonouring God and afflicting his people. Ps. ix. 19. Iniquities *prevail* against a saint when the apprehensions of his guilt greatly affright and distress him, or his powerful corruptions lead him, contrary to his inclination and the convictions of his judgment, to commit sin. Ps. xlv. 3.

**PREVENT**; (1.) To come before one is expected or sought. Job xxx. 27. (2.) To go before, or be sooner. Ps. cxix. 147. One is happily *prevented* when distress is hindered, and favours come unasked, Job iii. 12. Ps. xviii. 18; or unhappily, when snares and afflictions come unexpected. 2 Sam. xxii. 6.

**PREY**. See *BOOTH*.

**PRICE**; (1.) The rate of any thing bought or sold. 2 Chron. i. 16. (2.) Worth or value. Prov. xxxi. 10. The *price* of our redemption is the righteousness of Jesus Christ. 1 Cor. vi. 20. The *price in the hands of fools* is the valuable offers of salvation, which through pride and sloth they contemn and neglect. Prov. xvi. 16.

**PRICK**; to be pricked in the heart and reins is to

be inwardly convinced of and distressed for sin. Acts ii. 37. Ps. lxxiii. 21.

**PRIDE.** (1.) The disposition of a mind filled with self-conceit, contempt of God, and disdain of men. 1 Sam. xvii. 28. (2.) What one is proud of, as power, wealth, church ordinances, and relation to God, &c. Isa. xxiii. 9. Jer. xiii. 9. Zeph. iii. 11. (3.) Persons who are very proud and haughty, as if much more excellent than their neighbours. Ps. xxxvi. 11. (4.) The haughty looks and words, or wicked deeds, whereby they discover the pride of their hearts. Hos. v. 5. The *pride of Jordan is spoiled*; the trees on the banks of it are cut down to be employed in the siege, the cities near it are ruined, and the glory and wealth of Judea destroyed by the Romans. Zech. xi. 3.

**PRIEST.** The word *COHEN* signifies one who intercedes or deals familiarly with a sovereign. When it relates to civil affairs, it denotes such as are chief and powerful rulers under a king. 1 Chron. xvii. 18. When it relates to religion, *COHEN* signifies a priest, or one who, by virtue of a divine appointment, offers sacrifices and intercedes for guilty men. Before the consecration of Aaron, fathers, elder brothers, princes, or every man for himself, offered his sacrifice, as is evident from the conduct of Abel, Cain, Noah, Abraham, Isaac, Jacob, Job. When God at Sinai ratified his covenant with the Hebrews, young men, perhaps the eldest sons of their princes, officiated as priests. Exod. xiv. 5, 6. The whole Hebrew nation are called *priests*, because they were devoted to God, and much employed in his service. Exod. xix. 6. In the consecration of Aaron and of the tabernacle Moses acted as priest. Exod. xl. Lev. viii. After which the priesthood, in ordinary cases, pertained solely to the family of Aaron; and KORAH, UZZA, and KING AZARIAH were severely punished for interfering with their work; but some extraordinary persons, as Gideon, Samuel, and Elijah, in extraordinary cases, offered sacrifices. Judg. vi. 1 Sam. vii. ix. and xvi. 1 Kings xviii.

None of the Aaraonic family were admitted priests, except their genealogy was well attested, and their bodies sound; being neither blind nor lame, flat-nosed, superfluous in any thing, broken-footed, broken-handed, crook-backed, dwarfish, blemished in the eye, scurvy, scabbed, &c.; to prevent their being a dishonour to their office, they were to drink no wine or strong drink when they intended to officiate. They were never to leave the holy place to mourn; nor were they to defile themselves for any deceased persons but very near relations, such as parents, brothers, or virgin sisters; nor were they to shave off their hair or cut their flesh even for these. They were to marry no infamous or divorced woman, but either a Hebrew virgin, or the widow of another priest. If any of their daughters played the harlot in her father's house, she was burnt with fire. Their sacred robes were a linen bonnet, coat, girdle, and breeches, without which it was death for them to officiate at the altar of God. At least their first consecration was solemn; their bodies were washed in water; their sacred robes were put on; a bullock was offered for a sin-offering, a ram for a burnt-offering, another ram for a consecration or kind of peace-offering, with their respective meat-offerings and drink-offerings; part of the blood of the ram of consecration was sprinkled about the altar; another part of it was put on the extremities of their bodies, the right toe, thumb, and ear, to signify that atonement was made for the sins of the whole man, and to consecrate them to the service of God; another part of the blood, mingled with anointing oil, was sprinkled on the above-mentioned extremities of their body, and on their garments. After these ceremonies, perhaps all of them, had been repeated seven days, during which the priests remained at the tabernacle, a sin-offering to expiate former guilt, and a burnt-offering to procure acceptance, were offered for them. Being thus consecrated, their business was to take the oversight of the tabernacle or temple, and all the furniture; they slew, burnt, and poured out the blood of the sacrifices; they put the shew-bread on the golden table; they offered the incense on the golden altar; they blew the silver trumpets; they supplied with oil and lighted and snuffed the sacred lamps; they took down and set up the tabernacle, as was proper; they blessed the people, encouraged them in their wars; judged of the leprosy, and in other doubtful cases, and purified the unclean; they themselves were always to be washed in holy water before they

offered any oblations. They were maintained by the sacred revenues; they had the tenth part of the tithes from the Levites; the skin of all the burnt-offerings of the herds or flocks; the skin and flesh of all sin and trespass-offerings for rulers and private persons; the shew-bread after it was removed from the golden table; the people's meat-offerings, except the handful that was burnt on the altar; also the right shoulder, breast, cheeks, and maw of the peace-offering; and all the poll-money, except what was spent in the purchase of the daily burnt-offerings, shew-bread, and oil for the lamps; they had likewise a share of the first-fruits, and had all restitutions where the true owner was not found. Besides, they received the price of devoted persons and unclean beasts, and a great many presents at the sacred feasts; and had thirteen cities for residences allowed them out of the tribes of Judah, Simeon, and Benjamin. All the unblemished males of Aaron's family might eat of the sin-offerings and simple meat-offerings. None but priests in actual service might eat of the shew-bread or pentecostal peace-offering, and that in the holy place; their wives, children, and bought servants partook in any place of the peace-offerings. Heb. v. 1. Ezra ii. 62, 63. Lev. xxi. 1-13, xxiv. 5-9, i-x. xiii. and xiv. Exod. xviii. 40-43, and xxix. Num. x. 1-10, ii. 3, iv. 5-16, vi. 23-26, xvi-xviii. Deut. xvii. 8-13, xviii. 1-5, and xx. 1-4. They were divided by David into 24 classes, sixteen of the family of Eleazar, and eight of the family of Thamar; these served in their turns at the temple. 2 Chron. xxix. They were generally inactive in the reformation of Jehoiada, or of Hezekiah. 2 Chron. xxiv. xxix. and xxx. It seems there returned only four of their orders from Babylon; and of these were 4289, which were divided into twenty-four courses. Neh. vii. 39, 42. Sometimes, it is said, about 12,000 priests resided in Jerusalem. Seventeen priests put away their strange wives at the command of Ezra. Ezra x. 18-22. Twenty-two of them subscribed Nehemiah's covenant of reformation. Neh. x. 1-8.

Did these priests typify our adored *Priest of good things to come*? How fully attested his divine generation and his royal descent! How perfect are his person and nature! How free from every corruption and every weakness tending to disqualify him for his work! How solemn his call and consecration by the Holy Ghost, and by his own blood! How sacred his robes of manhood, mediatorial office, and complete righteousness! How extensive his charge to atone for his people; to illuminate, nourish, order, judge, bless, encourage, and purify his church. How extensive his reward, on which he and his people for ever feast in the church here, or in the heavenly state! How terrible the punishment of such as oppose him, and by their self-righteous attempts, study to share in his proper work! How proper for such as appear married to him, to depart from iniquity! and shall not such as, professing to be his children, indulge themselves in whoredom and apostasy, depart from him into everlasting fire

Were not these priests emblems of *gospel ministers*? They must be divinely called to their work, and qualified with gifts and graces for it, richly furnished with spiritual knowledge, blameless, sober, temperate, holy, and prudent, wholly given to their work, not entangling themselves with the deadening affairs of this life, nor joined in marriage with impious and infamous women, nor in ecclesiastical fellowship with unfaithful and antichristian churches. Always applying to themselves the blood and Spirit of Jesus; they must preach the great atonement; and devote themselves and hearers to God, and anew every Sabbath exhibit Jesus on the gospel-table, as the shew-bread of life; daily offer the incense of fervent prayers; blow the gospel-trumpet, calling and beseeching sinners to be reconciled to God, sounding alarms of impending danger, and exciting to war against sin, Satan, and the world. It is for them to explain the oracles of God, to snuff off erroneous glosses, and to cast out noisome professors. It is theirs to bless their people, solve their doubts, purge and restore the scandalous, equally caring for the true happiness of the poor as of the rich; and according to their faithfulness and diligence should be their encouragement from their people, and shall be their everlasting reward. Ezek. xliii-xlv.

Were they not emblems of the *saints*? Their spiritual descent from Jesus is certain and ought to be evi-

dent, they are free from the reigning love of every sin; they desire soundness in their heart and life; nor are they stained with habitual scandal; they are married to the virgin law of faith, and ought not to be members of apostate churches, nor to bewail deceased relations as those who have no hope, nor indulge themselves in excessive grief, as if earthly enjoyments were their portion. Their sacred robes are the Saviour's righteousness and grace, evidenced by a holy, humble, sober, chaste, and grave conversation. Being called of God, and consecrated in soul, body, and spirit by the blood of Jesus, and the influences of the Holy Ghost, it is theirs daily to wash themselves therein, and thus worship the Lord in the beauty of holiness; theirs to offer to God the burnt-offering of their whole man, mortifying every lust, and surrendering their very life to the service and honour of Christ; to offer the peace-offering of praise and thanksgiving, the heave-offering of prayer and heavenly desires, the wave-offering of universal obedience, the meat-offering of charitable distributions, and the drink-offering of godly sorrow. A reconciled God is the object of their worship; themselves are living temples; Christ is the altar which sanctifies their gifts; his Spirit and love inflame, his blood and grace cleanse their oblations, his intercession perfumes them. It is theirs daily to present the incense of prayer and praise, and to present their good works, as shew-bread accepted in Christ; and to grow in grace, and spiritual knowledge, shine as lights in the world, snuff off every mistake in principle and practice; and to blow the trumpet, instruct the ignorant, warn the unruly, and excite the inactive; and by their intercessions for all men, to bring a blessing on the places where they live; and to try the spirits, and judge their own hearts, and promote purity in themselves, their families, and all around them. How rich their reward! they live on Jesus, their divine and all comprehensive oblation; and to them angels and men do service; and even troubles and temptations work an exceeding and eternal weight of glory. 1 Pet. ii. 5, 9. Rev. i. 6.

Sometimes we read as if there were several CHIEF PRIESTS at once, for the leaders of the twenty-four classes were so called; the second priest, or *sagan*, who officiated instead of the high-priest in case of his sickness or defilement, was also called a chief priest. About the time of our Saviour, too, as the high-priests were put in and out by the civil governors, there were sometimes a variety of persons in life who had been high-priests. But according to order there was but one HIGH-PRIEST at one time. He was the most honourable person of the sacerdotal family, and was allowed to marry none but a respectable virgin, not to mourn or defile himself for any relation however near. Besides his suit of apparel common to him with his brethren, and which he wore on the day of expiation, he had other robes, called the golden garments, and which he wore while attending his ordinary employ. This suit consisted of breeches and an embroidered coat of fine linen, with a girdle of silk and fine twined linen to fasten it. Over this was a blue robe hanging down to his feet, and its lower hem hung round alternately with bells and embroidered pomegranates: above this was put on the short robes of the ephod, with the breastplate of judgment; and on his head was a golden mitre inscribed with *Holiness to the Lord*. Every high-priest had his head plentifully anointed with oil when he was consecrated. He had his lodging in an apartment of the tabernacle or temple, or near to it. Besides his right to interfere with the work of the other priests, he was the supreme judge of all controversies in the Jewish church, and directed all his brethren in their work. Perhaps he alone made atonement for the other priests. It is certain that he alone entered the holy of holies, and performed the whole work of expiation for Israel on their annual fast. Exod. xxviii. and xxix. 6. Lev. xxi. 10-12, viii. ix. and xvi.

From the death of Aaron to the last destruction of Jerusalem, the high-priesthood, except for about one hundred and twenty years, continued in the family of Eleazar. Phinehas, Abishua, Bukki, and Uzai were of this line; but instead of Zerariah, Meraioth, Amariah, and Ahitub, their descendants, Eli, Ahitub, Ahia, Ahimelech, and Abiathar, of the family of Ithamar, had the office of high-priesthood. When Abiathar was deposed, it reverted to the family of Eleazar. Zadok, Ahimaaz, Azariah or Amariah, Johanan or Jehoiada, Azariah, perhaps the same as the Zachariah murdered

by Joash, Amariah, or Azariah, who withstood king AZARIAH, Ahitub, Zadok, Urijah who made the idolatrous altar for Ahop, Shallum, Azariah, Hilkiah, Seraiah, Jehozadak, Jeshua, Joiakim, Eliashib, Joiada, Jonathan, Jaddua, officiated from A. M. 2514 to 3682. To these succeeded Onias, Simon the Just, Eleazar, Manasseh, Onias, Simon, Onias, Jason, Menelaus, Lysimachus, Alcimus; the last four were most abandoned wretches, and bought the office over one another's heads from the heathen monarch of Syria. To them succeeded, in the family of the Maccabees, Judas, Jonathan, Simon, Hircanus, Aristobulus, Janneus, Hircanus, Aristobulus his usurping brother, and Antigonus his usurping nephew; these were both high-priests and civil rulers, but had not by birthright a claim to the office. To them succeeded, from A. M. 3964 to 4072, twenty-seven others, noted for nothing but disorder in their mode of entrance, or wickedness in their management of their office; viz. Ananeel, Aristobulus, Jesus, Simon, Matthias, Boethus, Joazar, Eleazar, Jesus, Annus, Ishmael, Eleazar the son of Annus, Simon, Calaphas, Jonathan the son of Annas, Theophilus, Simon, Matthias the son of Annas, Elioneus, Ananias, Ishmael, Joseph, Ananias the son of Annas, Jesus, Matthias, and Phanias. Since the last there has been no occasion for priests either supreme or subordinate, their city and temple having lain in ruins.

Were not the Hebrew high-priests notable types of our Redeemer? He is the first begotten, an elder brother of God's spiritual family of chosen priests. He directs his people, offers sacrifice for them, and by his blood and spirit consecrates them to God. How transcendent his union to and preparation for his work! He wears his manhood, and executes his office, in the double estate of debasement and glory. How shining his robes of righteousness, and garments of salvation! and how fixed for ever, as on his shoulder and heart, are all the Israelites indeed! As he espoused a pure and virgin nature into personal union with himself, none but virgin saints and churches are really his people. On his head are many crowns; and by him, as our righteousness and sanctification, are we sanctified, and made holiness to the Lord. He is the great High-priest of our profession, and of good things to come. His person, as God-man, is infinitely dignified in his sacrificial and intercessory work; his priesthood is the great foundation and object of our gospel-profession, and the cause of all the precious blessings that come upon us in time and eternity. Heb. iii. 1, and viii. 1. If Christ had remained on earth he could not have been a priest: being descended of the tribe of Judah, he had no right to officiate in the sacerdotal work of the earthly tabernacle or temple; and if he had remained on earth after his oblation of himself, he could not have shown himself the true Messiah, nor by his intercession finished his work, and rendered the shedding of his blood effectual. Heb. viii. 4.

PRIESTHOOD; (1.) The office of a priest. Num. xvi. 10. The anointing of Aaron and his sons was an everlasting priesthood: it secured to them and their seed the office of priest for many generations. Exod. xl. 15. Num. xxv. 13. Christ's priesthood is unchangeable, as it never passes from him to another. Heb. vii. 24. (2.) The execution of this office; and the iniquity of the priesthood is sin committed in performing the work of that office. Num. xviii. 1. (3.) A class of priests: so the saints are a holy and royal priesthood; a company of spiritual persons, washed in the Redeemer's blood, sanctified by his word and spirit, and all of them kings and priests to God. 1 Pet. ii. 5, 9.

PRINCE; one who, whether as the son of a king or otherwise, is possessed of rank and authority. When the Hebrews came out of Egypt they had twelve princes to govern their twelve tribes. These princes, on twelve several days, offered their oblations for the dedication of the tabernacle. The offering of each was one silver charger of a hundred and thirty shekels' weight, one silver bowl of seventy shekels, both of them full of fine flower mingled with oil, for a meat-offering; one golden spoon of ten shekels full of incense, one bullock, one ram, and one lamb, for a meat-offering; one kid for a sin-offering; and two oxen, five rams, five he-goats, and as many lambs, for a peace-offering. Num. i. 5-16, and vii. 12-89. Ten princes of the congregation, with Joshua and Eleazar, were appointed to divide the land of Canaan westward of Jordan. Num. xxxiv. 17-19. David had twelve princes, who commanded the stand-

ing militia in their respective months; and Solomon had twelve princes, who provided for his family. These, perhaps, represented the twelve apostles of our Saviour, who were the chief governors and procurers of provision to the Christian church: perhaps also, David's mighties, though not all princes, might represent the apostles and evangelists, so noted for establishing the Christian church. 1 Chron. xxvii. 1 Kings iv. 2 Sam. xxiii. David's princes contributed largely towards the expenses of building the temple; Jehoshaphat's were active in reforming the country; and those of Joash active in corrupting it with idolatry. Hezekiah's princes were active in his reformation, and gave to the people for offerings at the solemn passover 1000 bullocks and 10,000 sheep. Josiah's princes did the same. 1 Chron. xxix. 6-8. 2 Chron. xvii. xix. xxiv. 17, 18, and xxx. xxiv. and xxxv. After Josiah's death, some of the princes were furious persecutors of Jeremiah and other prophets, and some of them were not. Jer. xxvi. and xxxv-xxxviii. Persons of great excellence and worth, chief officers of an army, and counsellors in a state, are called *princes*. Eccl. x. 7. Isa. x. 8, and xix. 11. For the transgression of a land its *princes* are many; the pretenders to royalty or high power are numerous, and are soon cut off. Prov. xxviii. 2. The *princes* and *thousands* of Judah denote the same thing, the governor being put for the governed; or whole body. Matt. ii. 6. Mic. v. 2. God is called the *Prince of the host*, and *Prince of princes*; he rules over all, and in a peculiar manner was the governor of the Jewish nation. Dan. viii. 11, 25. Jesus Christ is the *Prince of the kings of the earth*; in his person he surpasses every creature in excellence, and he bestows rule and authority on men as he sees fit. Rev. i. 5. He is the *Prince of life*: as God, he is the author and disposer of all life, temporal, spiritual, and eternal; as Mediator, he purchases, bestows, and brings men to everlasting happiness. Acts ii. 15. He is the *Prince of peace*: he is the *God of peace*: he purchased peace for guilty man, he made peace between Jews and gentiles; he left peace to his disciples and people; and he governs his church in the most peaceful manner. Isa. ix. 6. Angels are called *chief princes* and *principalities*: how excellent their nature, how high their station, and how great their influence in ruling the world! Dan. x. 13. Satan is called a *principality*; the *prince of this world*; and of the *power of the air*: how great his power and dominion! most men are his subjects; and he boasts that he has the disposal of earthly kingdoms; he is the head of such angels as rove about in the air to do mischief. John xii. 31. Eph. ii. 2. The apostles, ministers, and saints are called *princes*; spiritually descended from and authorized by Jesus the king of saints, and who is over his holy hill of Zion. Now dignified their state, and how great their influence on the government of the world, especially in what relates to the church! Ps. xiv. 16. The Hebrew priests are called the *princes of the sanctuary*, because they ruled in and managed the affairs of it. Isa. xliii. 28. Titus, or his father Vespasian, both Roman emperors, is the *prince* whose people came and destroyed Jerusalem. Dan. ix. 26. The *prince of the covenant*, whom Antiochus Epiphanes overthrew, is either Onias the Jewish high-priest, whom he deposed, and sold the office to his brother; or Demetrius, to whom the kingdom of Syria belonged; or rather Ptolemy king of Egypt, with whom he had just before made a league. Dan. xi. 22.

**PRINCESS**; the wife or daughter of a king. Jerusalem is so called, because the capital city of Judea, and a principal city in that part of the world. Jam. i. 1.

**PRINCIPAL**; chief, best. Exod. xxx. 25. The *principal of the flock* are the chief men of a nation, their rulers and rich people. Jer. xxv. 34. The *principal* to be restored is the thing stolen, or the value thereof. Lev. vi. 5. Num. v. 7.

**PRINCIPALITY**; (1.) Royal state, or the attire of the head, marking the same. Jer. xiii. 18. (2.) Chief rulers. Tit. iii. 1. (3.) Good angels. Eph. i. 21, and iii. 10. (4.) Bad angels. Eph. vi. 12. Col. ii. 15.

**PRINCIPLE**; a point of belief. The *first principles of the oracles of Christ* are such truths as must be understood and believed, in order to our introduction to a further acquaintance with divine truth: such as that in every thing we ought to make the glory of God, and the enjoyment of him, our chief end, and make his word the standard of all we believe and do in religion; that there is one God in three persons, who has purposed,

created, and who preserves and governs all things, that man, having fallen from his happy state of holiness and covenant friendship with God, is absolutely unable to recover himself; but his salvation must be purchased with the Redeemer's blood, and graciously applied by his Holy Spirit; that being united to Christ, and justified, adopted, and sanctified, we must perfect holiness in the fear of God, walking in all the commandments and ordinances of the Lord blameless. Heb. v. 12.

**PRINT**; a deep and conspicuous mark. Job xx. 25. According to the Jews, the marks upon men's bodies, prohibited in the law, were made by cutting the flesh, and filling the incision with stibium, ink, or other colours. Lev. xix. 28. God sets a *print on men's heels* when he with anger observes their sins, and takes care to prevent their escape from trouble. Job xiii. 27.

**PRISON**; a place for confining mad people or evildoers. Luke xxiii. 19. To it are compared whatever tends to restrict liberty, and renders a person disgraceful and wretched; as, (1.) A low, obscure, and afflicted condition. Eccl. iv. 14. (2.) The state of restraint in which God keeps Satan from seducing mankind. Rev. xx. 7. (3.) The state of spiritual thralldom in which sinners are kept by the curse of the law, and by Satan and their own lusts. Isa. xlii. 7. (4.) The grave, out of which men cannot move, and in which they are shut up as evildoers. Isa. liii. 8. Perhaps, in allusion to this, David calls the cave in which he was, as if one buried alive, a *prison*. Ps. cxlii. 7. (5.) Hell, where damned sinners are shamefully and miserably, but securely, confined. 1 Pet. iii. 19. Such as are shut up in any of these, or are in a captive condition, are called *prisoners*. Isa. xlii. 9. Ps. lxxix. 33. Job iii. 18. Paul was a *prisoner of Christ*; in bonds and imprisonment for his adherence to Christ's truths. Eph. iii. 1. The Jews in Babylon, and those sinners invited to Jesus Christ, are *prisoners of hope*; the promise secured deliverance to the former, it offers deliverance to the latter. Zech. ix. 12.

**PRIVATE**; secret; apart from others. Matt. xxiv. 3. No Scripture is of *private interpretation*; it is not to be explained according to men's own particular fancies, but according to the analogy of faith, or common declaration of other Scriptures, and by the direction of the Holy Ghost, and those helps he has openly granted to the church. 2 Pet. i. 20.

**PRIVY**; (1.) Secret, hidden. Deut. xxiii. 1. (2.) Conscious and consenting. Acts v. 2. To bring in damnable heresies *privily* is to introduce them by little and little; or, under a show of knowledge, holiness, or gospel liberty, hiding their real meaning and tendency. 2 Pet. ii. 1.

**PRIZE**; in races, &c. is the reward given to him who outruns, or does more than the rest. 1 Cor. ix. 24. The *prize* of the high calling of God in Christ Jesus is everlasting happiness in heaven. It is the reward that God in Christ promises graciously to his people, to encourage them in their spiritual race and warfare; and which he for Jesus' sake gives them, after they have finished their course. Phil. iii. 15.

**PROCEED**; (1.) To go out from. Isa. vi. 10. (2.) To go forward in a journey, a speech, or course of action. 2 Tim. iii. 9. Job xl. 5. Acts xii. 3. Christ *proceeded* from the Father; he was begotten of him as his Son, received from him his mediatorial commission, and came into the world by his appointment. John viii. 42. The *proceeding* of the Holy Ghost from the Father and Son denotes his inconceivable relation to these persons, as prior to himself in order of subsistence, and his acting by commission from them, in the application of redemption. John xvi. 26. *Out of the mouth of the Most High proceedeth not evil and good*; he commands and effects no evil of sin, but only good. Lam. iii. 31.

**PROCESS**; in *process of time*; after many days, Gen. xxxvii. 12; perhaps on the Sabbath, the end of the week. Gen. iv. 3.

**PROCLAIM**; to give public notice of a matter, that all may know it. The name of the Lord is *proclaimed* when his excellences and mighty works are openly and loudly declared. Exod. xxxiii. 19.

**PROCLAMATION**; giving public notice of the will of a superior, by a herald, or crier. Dan. v. 29.

**PROCURE**; to obtain; bring on. Jer. ii. 17. Prov. xi. 27.

**PRODUCE**; to bring forth. *To produce cause, and bring forth strong reasons* before God, is to say all we justly can in defence of ourselves and our conduct. Isa. xli. 21.



**PROFANE**; not holy, but allowed for common use. Ezek. xlii. 20, and xlviii. 15. *Profane* fables, or babblings, are notions or speeches obscene, heathenish, and tending to bring reproach on the true religion. 1 Tim. iv. 9, and vi. 20. *Profane* persons are such as defile themselves by shameful actions, particularly a contempt of things sacred. Lev. xxi. 7. Ezek. xxi. 25. Esau rendered himself *profane*, by despising his birth-right, and the promise of the Messiah annexed thereto. Heb. xii. 16. To pollute things is to defile them; and to *profane* is to use them as base or common. Lev. xxii. 16. Ezek. xxiv. 21. God and his name are *profaned*, or *polluted*, when any thing by which he makes himself known, as his authority, ordinances, &c., are used in an irreverent manner, and to promote some sinful end of error or wickedness. Lev. xviii. 21. Ezek. xlii. 9. God's Sabbaths, sanctuary, ordinances, and statutes are *profaned*, when not used in the manner he requires, but to promote carnal or idolatrous purposes. Lev. xxi. 12, and xxii. 7. Neh. xiii. 17. Ps. lxxxix. 31. Ezek. xxi. 13. Zeph. iii. 4. Jer. vii. 30. God *profaned* the princes of his sanctuary and *polluted* his people, when he gave up the Jewish priests and the people to the power of their enemies, and punished them with debasing calamities. Isa. xliii. 28, and xlvii. 6. The Jews *profaned* the holiness of the Lord when they prostituted themselves, who were his people, to sinful courses; when they used his temple and altar in irreverent and idolatrous worship, and thus poured contempt on the holiness of his nature. They *profaned* his covenant when they haughtily boasted of it, and, contrary to its solemn obligations, gave up themselves to wicked practices. Mal. ii. 10. The Chaldeans *polluted* God's secret place when they entered into and burnt the temple, the Holy of holies not excepted. Ezek. vii. 21. Antiochus Epiphanes *polluted* the sanctuary of strength when he set up in the Jewish temple the image of Jupiter, and offered swine's flesh, made it a garrison for his soldiers, and a place of revelling and whoredom. Dan. xi. 31. Anti-christ *pollutes* the church with idolatry, superstition, and every other wickedness. The Jewish priests *profaned* the Sabbath, and were blameless; they killed their sacrifices on it, as if it were a common day. Matt. xii. 6. The Jews *profaned* their fruit-trees, when on the fifth year they ate their fruit as a common food. Deut. xx. 6. Jer. xxxi. 5. The high-priest *profaned* himself when, by defiling himself for his deceased relations, he degraded his character, and made himself appear as a common person. Lev. xxi. 4. A woman *profaned* herself when, by turning whore, she rendered herself common, base, and contemptible. Lev. xix. 7. A priest's daughter *profaned* her father when, by whoredom, she brought a stain on his character. Lev. xxi. 9. The *pollutions* of this world are gross and scandalous sins, which wicked men live in. 2 Pet. ii. 20.

**PROFESS**; to declare openly and solemnly. Deut. xxxvi. 3. Matt. vii. 23.

**PROFESSION** is either, (1.) Openly to avow our belief of and adherence to: or, (2.) Our act of boldly avowing these truths. Heb. iii. 1, and iv. 14, and x. 23. Timothy *professed* a good *profession*; in his baptism and ordination, and in his preaching of the gospel, he solemnly avowed his belief of, and resolved adherence to, the precious and useful truths of God. 1 Tim. vi. 12.

**PROFIT**; (1.) To grow better, to become more intelligent and consistent; to improve in gifts and grace. Gal. i. 14. 1 Tim. iv. 15. (2.) To make better. Heb. ix. 3. Our good works *profit* men, as they promote their conviction, conversion, holiness, or comfort; but they cannot profit God by rendering him better or happier. Tit. iii. 1. Job xxii. 2. and xxxv. 1. Luke xvii. 10.

**PROFOUND**; deep. To be *profound* to make slaughter is to be firmly resolved, deeply engaged, thoroughly skilled, and earnestly industrious, to commit murder in the most subtle and secret manner. Hos. v. 2.

**PROGENITORS**; forefathers. Gen. xlix. 26.

**PROGNOSTICATORS**; such as pretend to foretell the various events of the months of the year. Isa. xlvi. 13.

**PROLONG**; (1.) To make long. Deut. iv. 26. (2.) To stay long in a place. Num. ix. 19. God's works are *prolonged* when it is a long time before they are fulfilled. Ezek. iii. 25, 28. The fear of the Lord *prolongeth* life; a holy conversation prevents intemperance and rash and sinful conduct, which tend to shorten men's lives; and God, if it is for his honour, *lengthens* out the days of such as fear him. Prov. x. 27

Wicked men *prolong* not the perfection of riches; God cuts them off before they get their wealth brought to its intended amount. Job xv. 20.

**PROMISE**; (1.) An engagement to bestow some benefit, 2 Pet. ii. 19; to God's promise is his declaration of his readiness to bestow his favours on men 1 Kings viii. 56. (2.) The good thing promised: so the Holy Ghost, in his saving and miraculous operations, is the promise of the Father. Acts i. 4. Eternal life in heaven is called the *promises*; it is the thing promised in many of them. Heb. vi. 12. The promise to the Jews and their seed, and every one called by the gospel, is God's offer and engagement to be their God, and to make them his people. Acts ii. 39. Isaac was, by *promise*, procreated by God's fulfilment of his promise to his parents, not by their natural strength for generation. Gal. iv. 23. *Promises* are given when set before us in the Scripture, that we may believe them, and plead the fulfilment thereof; and their being *given*, denotes their being granted to us freely, sovereignly, and irrevocably. 2 Pet. ii. 4. To *obtain* or *receive* *promises* is to enjoy their fulfilment in receiving the good things promised. Heb. vi. 15, and xi. 39. The fifth commandment is the *first with promise*; it is the first of the second table, and is the first that has a promise of long life and prosperity to such as are obedient to it. Eph. vi. 2. The promises of God are either *absolute*, i.e. their fulfilment depends on no condition to be performed by us; and, to manifest the exceeding riches of God's grace, these are generally directed to men, as sinful, guilty, polluted, hard-hearted, poor, ungodly, &c. 1 Tim. i. 15. Isa. i. 18. xlii. 25, and iv. 6, 7. Zech. xiii. 1, 8, 9. Ezek. xxxvi. 25-29. Isa. xli. 12, 13. Ps. lxxii. 12-14. Jer. xxx. 22, and xxxi. 33; and some of them, as the promises of Christ's incarnation and death, have properly no condition at all: or *conditional*, when the fulfilment depends on some act or quality in us, as if we believe, repent, pray, &c. Every one of these conditions required of us is promised in some absolute promise, and thus free grace reigns through the whole of the gospel scheme; and yet, by making such duties conditions of connexion with some further privileges, holiness is powerfully encouraged.

Some promises relate to outward things: as health, strength, food, raiment, peace, comfort, success to men and to their seed. Prov. iii. 7, 8. Ps. ciii. 5, and xxxvii. 3, 11. Deut. x. 18. Job v. 24. Ps. xci. 10, and cxxi. 8. Job xi. 18, 19. Prov. iii. 24. Ps. cxxviii. 2, 3. Deut. xxviii. 4, 5, 12. Ps. i. 3, ciii. 17, cii. 28, xlv. 16, and xxxiv. 12, 13. Isa. lvii. 1. Prov. x. 7, 22. Ps. xliii. 5, 6. Job xxii. 24-26. Deut. viii. 10. Joel ii. 26. Gen. xii. 2. Deut. xxvi. 11. Some promises relate to God's preventing, moderating, and shortening afflictions, supporting them under, and delivering them from afflictions, and bringing good out of them. Ps. cxxi. 7. Job v. 19. Isa. xxi. 8. Jer. xli. 28. Ps. xxxv. 3. Mark xiii. 19, 20. Gen. vi. 1. Ezek. xli. 16. Ps. xxxvii. 24. 1 Cor. xii. 9. Isa. xliii. 2. Ps. xli. 3. Deut. vii. 15. Exod. xxii. 25. Matt. xix. 29, x. 39, and v. 11, 12. 1 Pet. iv. 19. Ps. xii. 5, and lxviii. 5. Jer. xxxiii. 3. Isa. xxvii. 9. Ps. xcvi. 11. Zech. xiii. 9. But the principal promises relate to spiritual good things; as, union to Christ, Hos. ii. 19, 20. Isa. liv. 5; of the Spirit, Ezek. xxxvii. 27. Prov. i. 25; justification, Isa. i. 18, xlii. 25, xlv. 22, and xlv. 24, 25; adoption, Jer. iii. 19, 2 Cor. vi. 18; sanctification, change of heart and life, Ezek. xi. 19, 20, and xxxvi. 26, 27; spiritual knowledge, Prov. i. 3-6. James i. 5; faith, John vi. 37. Eph. ii. 8; repentance, Rom. i. 26. Ezek. xvi. 62, 63, and xx. 43; love to God, 2 Thess. iii. 5. Deut. xxx. 6; filial fear of God, Hos. iii. 5. Jer. xxxii. 39, 40; new obedience, Deut. xxx. 8; hope, 2 Thess. ii. 16. Rom. xv. 4; peace and joy, Isa. lvii. 18, 19, and xxvi. 3. Ps. lxiv. 10, and xcvi. 11, 12; and unfailling perseverance in a state of grace, Jer. xxx. ii. 39, 40. John iv. 11, xvi. 19, and x. 27, 28; a happy death, Rev. xiv. 13; and eternal happiness, Isa. xxxv. 10. 2 Tim. iv. 8. Some promises are permanent, fulfilling in every age; and others are periodical, fulfilled in certain particular periods: and thus are *prophecies*, as they foretell what is future; but *promises*, as they secure the bestowal of good.

**PROMOTE**; to raise to higher honour. Esth. v. 11. Shame is the *promotion* of fools, when, instead of being raised to higher honours, they fall into shame and disgrace. Prov. iii. 35. *Promotion* comes not from the east, west, north, or south; not by chance, or merely by human means. Ps. lxxv. 6



**PRONOUNCE;** (1.) To declare plainly, as a judge doth a sentence. Lev. v. 4. (2.) To express the sound of a word. Judg. xii. 6.

**PROOF;** a clear token of the truth or excellence of things. 2 Cor. viii. 24, and ii. 9. One makes full proof of his ministry when his hearers have sufficient evidence given them that he is furnished and sent of God. 2 Tim. iv. 5.

**PROPER;** (1.) Belonging to a man's self. 1 Chron. xxix. 3. (2.) Handsome, agreeable, Heb. xi. 23; and hence the qualities of a thing are called its *properties*.

**PROPHECY;** (1.) A declaration of future things. Neh. vi. 12. (2.) A declaration of hidden, obscure, and important things. Prov. xxx. 1. (3.) The preaching of the gospel. 1 Tim. iv. 14. Rom. xii. 6. (4.) The gift of explaining obscure passages of Scripture, or of foretelling things to come. 1 Cor. xii. 10, and xiii. 8. (5.) To join in the public praises and worship of God. 1 Cor. xi. 5. The *prophesying* of Christ's two witnesses, denotes both the preaching and the open profession of his truths, in opposition to the delusions of Antichrist. Rev. xi. 3.

**PROPHET.** (1.) One who foretels future events. Amos iii. 6. (2.) One who explains obscure mysteries or passages of Scripture, under the peculiar direction of the Holy Ghost. 1 Cor. xiv. 26. (3.) One who is under special influence of the Spirit. 1 Sam. xix. 24. (4.) A false pretender to inspiration, Jer. xxix. 15; and so the heathen poets are called *prophets*, because they were supposed to speak under divine influence. Tit. i. 12. (5.) One who declares the mind of another to the people; thus Aaron was the *prophet* of Moses. Exod. vii. 1. (6.) The inspired books of the Old Testament are called *The Prophets*, besides the books of Moses, or besides these and the Psalms. Luke xvi. 31, and xxiv. 27, 44. Anciently, prophets were called *seers*, because they had more knowledge than others. 1 Sam. ix. 9. Sometimes God revealed his mind to the prophets by dreams, voices, visions: sometimes he did so by an efficacious impression of his will on their understandings, and an excitement of their will to declare it to others. Enoch, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Samuel, Gad, Nathan, David, Solomon, Iddo, Ahijah, Shemaiah, the man of God from Judah, Azariah, Hanani, Jehu, Elijah, Micah, Eleazar, Elisha, Jonah, Amos, Hosea, Joel, Isaiah, Micah, Oded, Nahum, Habbakuk, Zephaniah, Jeremiah, Urijah, Ezekiel, Obadiah, Daniel, Haggai, Zechariah, Malachi, Zacharias, Simeon, John Baptist, and Agabus, were true and pious *prophets*.

Among the wicked prophets may be reckoned Balaam, and the old prophet of Bethel, who, pretending a revelation, decoyed the man of God from Judah to return and eat bread with him, and then foretold his death by a lion, for disobeying the contrary orders from God, 1 Kings xiii; Zezekiah the son of Chenaanah, Hananiah, Shemaiah the Nehelamite, Ahab the son of Kolaiah, Zezekiah the son of Maaseiah, Caiaphas, &c. Noadiah, and Jezabel of Tytharia, were two pretended prophetesses. When the priests, about the time of Samuel, neglected the instruction of the people, *schools of prophets* were formed, in which young men were piously educated to prepare them for receiving the gift of prophecy. Such schools we find at Bethel, Gilgal, Najoth, Jericho, and Jerusalem, &c., which were superintended by Samuel, Elijah, Elisha, &c.; but it does not appear that all the young men educated in them were afterwards inspired. 1 Sam. x. xi. and xix. 2 Kings ii. Whether the most of the noted prophets were anointed at their entrance on their office cannot be ascertained. It is certain they generally lived in a very humble and temperate manner. The presents given them were simply such as oil, bread, fruits, honey. 2 Kings iv. 42. 1 Sam. ix. 7, 8, and x. 3. Elijah had nothing but simple provision provided him at the brook Chereth, in the widow's house, or in the wilderness of Judah. The hundred prophets whom Obadiah maintained in two caves had nothing but bread and water. The Shunamite provided only mere necessities for Elisha. As there were many true prophets, there were also numerous false ones; Ahab and his wife had eight hundred and fifty of them at one time; and it appears from the prophecies of Hosea, Micah, Jeremiah, and Ezekiel, that the countries of Israel and Judah then swarmed with them. The Hebrews were therefore required to try pretenders to prophecy in the most strict manner. None were to be regarded as true prophets except their

prophecies were fulfilled, and also their doctrines and lives tended to promote the honour and service of God. Deut. xiii. Jer. xxviii. and xxix.

Moses was superior to the rest of the prophets. He appears to have been habitually disposed to receive the revelations of God; and to him God in a more familiar manner uttered his mind, and revealed a complete system of rules for his worship, and which were explained and inculcated by those who succeeded him. Deut. xxxiv. 10. John the Baptist was *more than a prophet*, as he pointed out Jesus Christ as actually come in the flesh. Matt. xi. 9. Paul, Peter, and John may be called *prophets*, as their writings contain a variety of predictions. 2 Thess. i. and ii. 1 Tim. iv. and 2 Tim. iii. and iv. 1 Pet. iv. 2 Pet. ii. and iii. 1 John ii. Rev. iv-xxii. But Jesus Christ is called that *Prophet*; he was infinitely superior to all the rest in dignity of person, in extent of knowledge, in high authority, and efficacious instruction. John vi. 14. He was a *Prophet like unto Moses*: how noted his meekness, his intimacy with God, and his faithful discharge of his work! By him God revealed a whole system of gospel-worship; and at what infinite hazard do men despise him! Deut. xviii. 15-19. Acts iii. 22. The Romish clergy are called the *false prophet*; they pretend to peculiar intimacy with God, and infallibility in the knowledge of his will, and to rule in his church, but deceive the most part of the world called Christian; or, the *false prophet* may denote Mahometans, whose original deluder pretended to receive a system of revelations from God. Rev. xvi. 13.

In order to understand the prophetic parts of Scripture, the following rules may be useful: (1.) The symbolical language of prophecies must be carefully studied, particularly the names given to Christ, the church, Antichrist, nations, armies, &c. (2.) There ought to be an acquaintance with the plan of salvation, and the nature of Christ's spiritual kingdom, that every interpretation may be clearly agreeable to the analogy or proportion of faith. Rom. xii. 6. (3.) There ought to be an acquaintance with the Scriptures in general, in order that the various prophecies relating to the same subject may be compared together for their mutual illustration. (4.) There ought to be an acquaintance with the events of Providence, in order to examine what events the predictions tally with. (5.) One must come with a mind unbiassed, and humbly dependent on and earnestly looking up to the Spirit of God for guidance into all truth, and nothing else, as he alone fully understands the meaning of his own words. (6.) Though the sense of a prophecy be simple, and not manifold, yet it may be fulfilled in a variety of ways or events. Thus the predictions of Moses, Lev. xxvii. Deut. xxviii. and xxxii. and others, have their fulfilment in every similar event happening to the Jews after that time. And prophecies often respect the type in a lower, as well as the antitype in a more exalted sense. Thus, what relates to David and Solomon in their typical characters have their more full accomplishment in Christ. Many of those relating at first hand to the Jewish nation have their complete fulfilment in the gospel or heavenly church: thus, Isa. xxxv. 10, was accomplished in the deliverance from Sennacherib's army, in the deliverance from Babylon, in the spread of the gospel by the apostles, in the deliverance of the church by Constantine, and will have a more complete fulfilment in the millennial and eternal states. Many predictions relative to the church and the conversion of the nations, relate both to the apostolic and millennial periods, as Isa. lx. Ezek. xl-xlviii. &c.; but the grandeur and glory of the description is such, that their full accomplishment must be looked for only in heaven. As no prophecy can have a retrospective view, that in Rev. xxi. and xxii. can respect only the millennial and eternal states. (7.) Great care must be taken to know the time of every prediction, as nearly as it can be ascertained, that it may be applied only to events posterior to that date; and to know the subject of which it treats whether it be simple or complex, and whether it speaks of its subject in literal or figurative language. Acts viii. 34. In order to know the subject of a prophecy, we must collect in our minds the principal characters referred to in that prophecy, nay, though it should be named, we are by these to find out whether it is to be interpreted properly or mystically; or in both ways. By this rule it is easily known that David, in Ezek. xxxiv. and xxxvii. Hos. iii. 5, means

Christ; and that Ps. lxxxix. xlv. and lxxii. have a most but a subordinate reference to David and Solomon, and the principal to Jesus Christ. (8.) When a subject is called by its own name, and the whole or principal characters agree to that subject, we must never depart from the literal sense; as in the predictions relative to the Canaanites, Edomites, Ammonites, Moabites, Philistines, Assyrians, Chaldeans, Persians, Arabians, Greeks, and most of those relating to the Hebrews, &c.; but if the characters do not agree with the subject expressed by name, we must seek for a similar subject to which they can agree, as in the case of Edom, Isa. lxiii. 1; Elijah, Mal. iv. 5; David, Jer. xxx. 20. (9.) The order in which events are introduced in the prophetic books direct us to the period and things which the predictions belong to: thus, as the last twenty-seven chapters of Isaiah are introduced with the preaching of John Baptist, it is proper to understand the most part of them as relating to Christ and the gospel church; and what follows the fifty-third chapter, which treats of Christ's sufferings, as relating to the establishment and glory of the Christian church. In the book of Revelation, the events relating to the seals, trumpets, vials, and New Jerusalem must be understood as succeeding one another. However, this rule must be followed with great caution, as the prophecies are often intermixed with addresses to the people to whom the prophets spake, and with different predictions or explications of what had been before said; so Revelation xii-xxii. contains an explication of much of what had been said in chaps. viii. ix. and xi. (10.) As the directions given by Jesus and his apostles furnish an infallible key for directing to the sense of prophetic passages, so it is plain from thence that whatever in Moses, in the Psalms, or the prophets, can be applied to Jesus Christ, his church, and spiritual things, without doing violence to the context, ought to be so applied, especially if the descriptions are too high for other subjects, as Isa. xlii. and xlix. &c. This sense will most display the force of the language, and the wisdom of the Holy Ghost, in his testifying of Christ, and will most suit the nature of Christ's spiritual kingdom; and as David was a type, his condition represented in the Psalms may be expected to be very often typical of Christ's. (11.) An arrangement of the various predictions, so as all relating to a particular subject and event may be classed together, and by setting over-against the same the similar events recorded in Scripture, or other history, is of great use. A person well acquainted with his Bible, and with the history of nations and churches, will find that the dispensations of Providence are little else than a daily commentary on the oracles of God; and that though miracles have ceased, the continued fulfilment of prophecies in so circumstantial a manner is a no less proof of the divine inspiration of the Scriptures than miracles could be.

**PROPHETESS**; not merely the wife of a prophet, as Isa. viii. 3; but also a woman that foretold future things. Among these may be reckoned Miriam, Deborah, Hannah, Hilda, Elizabeth, the Virgin Mary, Anna, and the four daughters of Philip the deacon.

**PROPIATION**; that which atones for and covers guilt; as the mercy-seat covered the tables of the law. Jesus Christ is called the *propitiation* or *atonement*, as his perfect satisfaction appeases his Father, and satisfies his law and justice for all our transgressions. Rom. iii. 25. 1 John ii. 2.

**PROPORTION**; the answerableness of one thing to another. 1 Kings vii. 36. Job xii. 12. The *proportion* or analogy of *faith* is the agreement of one part of Scripture with another, or the measure of men's knowledge of it. Rom. xii. 6.

**PROSELYTE**; one converted from heathenism to the Jewish religion. Acts ii. 13. According to most authors, some were only *proselytes to the gate*, who, though they renounced the heathen idolatries, observed what the rabbins call the seven precepts of Noah, and attended the Jewish instructions, yet were not circumcised, nor partook of the passover. To these the Jews gave hopes of eternal life, and allowed them to dwell in Canaan. They also sold them the flesh of animals strangled or dying of themselves. Of this kind of proselytes we suppose Naaman, Cornelius, the Ethiopian eunuch, and Solomon's 153,600 servants to have been. Others were *proselytes of righteousness*, or of the covenant; and were obliged to fulfil the whole law of Moses. At their admission, their motives in-

fluencing them to change their religion were examined, and they were instructed in the principles of Judaism. Next, if males, they were circumcised, and then baptized with water by plunging them into a cistern, and then presented their oblation to the Lord. Their females were baptized, and then they offered their offering before God. No boys under twelve years of age, or girls under thirteen, were admitted without the consent of their parents, or, if these refused, without the consent of the judges of the place. After admission, children or slaves were declared free from the authority of their parents or masters. Some assert that no Edomites or Egyptians could be admitted proselytes till their third generation, and the Ammonites or Moabites till the tenth; but we suppose this exclusion only debarrd them from places of civil government. Deut. xxiii. 1-8.

**PROSPECT**; view; site for viewing the adjacent country. Ezek. xl. 44.

**PROSPERITY**; (1.) Wealth, abundance of temporal good. Ps. lxxiii. 3. (2.) Established rest, peace, and wealth. Ps. xxx. 9. (3.) Success in worldly undertakings, as in going a journey, in outward life, or in trade. Rom. i. 10. Ps. i. 3. 1 Cor. xvi. 3. A man's *soul prospers* when his knowledge of divine things, faith in the promises and offers of the gospel, the quieting sense of reconciliation with God, and comfortable intimacy with him and conformity to him in heart and life increase more and more. 3 John 2.

**PROSTITUTE**; to give up a person or thing to a base use, as when a woman gives up herself to be a whore. Lev. xix. 20.

**PROTECT and PROTECTION**, the same as **DEFEND and DEFENCE**.

**PROTEST**; to declare a matter with great solemnity and concern. Jer. xi. 7. 1 Sam. viii. 9.

**PROVE**; (1.) To try or examine our own state, sentiments, or case. 2 Cor. xiii. 5. John vi. 6. Ps. xxvi. 2. (2.) To find true by trial and experience. Eccl. vii. 23. Rom. xii. 2. (3.) To manifest the truth of a point by argument, or by the testimony of proper witnesses. Acts ix. 22, and xxiv. 13. (4.) To make manifest what is in men's hearts, by afflicting them, or permitting them to be tempted, so God *proves* men. Deut. viii. 2, and xiii. 3. Men *prove* God when, by their continued wickedness they, as it were, put his patience to trial how much it will bear, Ps. xcv. 7; or, by diligence in repentance and good works, make trial how much God will countenance and reward such conduct. Mal. iii. 10.

**PROVENDER**; grain for beasts to eat. The Hebrews' *provender* seems to have been a mixture of oats, beans, and pease. Gen. xxiv. 25. Isa. xxx. 24.

**PROVERB**; (1.) A short sentence containing much sense in it. Eccl. xii. 9. (2.) A short taunting speech. Isa. xiv. 4. Persons or things become a *proverb* or *by-word* when often mentioned in a way of contempt and ridicule. 1 Kings ix. 7. 2 Chron. vii. 20. *Proverbs* were anciently very much in use, and were ordinarily a kind of short parables. Num. xxi. 27. Solomon spake 3000 *proverbs*; but many of these, never being intended for a standard to the church, are now lost. Such as remain are in the Hebrew called *misle*, parables, *well-pressed* or *ruling* sentences. In the book of *PROVERBS* we have rules for every period and station of life; for kings, courtiers, tradesmen, masters, servants, parents, children, &c. Probably Solomon collected the first twenty-four chapters, and left them in writing; Hezekiah appointed some persons to copy the rest. Chap. xxv. 1. Probably Solomon wrote the Proverbs in middle age, when his son Rehoboam was young, and in danger of seduction by women and bad companions, if not rather after he repented of his apostasy occasioned by his naughty wives. The latter part of chap. i. exhibits the gospel-call, and the terrible calamities brought on the Jews or others by their rejecting the same. The eighth and beginning of the ninth contain a representation of Jesus Christ in his person, office, and benefits. The rest of the book generally relates to moral virtues, and their contrary vices. Young people may here learn much more relative to real politeness than in ten thousand romances, novels, plays, &c. The Greek interpreter, and such as followed him, have used intemperate freedom with this book, adding a variety of hints not in the original.

**PROVIDE**; to look out, prepare. Acts xxiii. 24.

**PROVIDENCE**; prudent foresight, and tender care in managing affairs. Acts xxiv. 2. God's *providence* is

his holy, wise, and uncontrollable management of his creatures, supporting them in their being and form, and governing them in all their actions, natural, civil, virtuous, or sinful, to the glory of his name and the good of his people. Rom. xi. 36. Dan. iv. 34, 35. Providence extends to every creature, but is chiefly interested about rational creatures, in giving them laws, enabling them to obey, yet permitting sin, and in rewarding or punishing in time and eternity, as is meet; and Christ and his church are the most peculiar objects of this care. Ps. cvii. Isa. i. lii. and liii. The events of Providence are either common, wherein things are produced by second causes in an ordinary manner, or miraculous, wherein the powers of second causes are exceeded or counteracted. To imagine that the purposes of God are, in respect of their object and plan, different from the events of providence, is blasphemously to suppose that God acts without design, and is obliged to do things as he can, when he cannot as he would. A careful observation of providence tends much to increase our knowledge of the Scriptures and of the divine perfections, and to render our minds composed amid the various changes we may pass through. Ps. civ-cvii.

**PROVINCE**; a country, or part of a kingdom or empire. Ezra iv. 15. The Romans termed those places provinces which they had conquered and reduced under their form of civil government. Acts xxv. 1.

**PROVISION**; victuals and other things necessary for maintaining a person or thing. *Zion's provision* is not chiefly the sacred food of the Jewish priests, but God's word and ordinances assigned for the spiritual food of the church. Ps. cxxiii. 13. *Provision for the flesh* is what tends to strengthen our inward corruption, and to excite sinful thoughts, words, and deeds. Rom. xiii. 14.

**PROVOKE**; to stir up, whether to anger, Ps. cvi. 26; or to careful concern about salvation, Rom. xi. 18; or to love and good works. Heb. x. 24.

**PROVOCATION**; whatever tends to make one angry, as sin does God, Neh. ix. 18; and the idolatrous offerings of the Hebrews were such to him. Ezek. xx. 28. Jerusalem was a *provocation* to God, because of the abominable sins there committed. Jer. xxxii. 31. Job's eye *continued* in his friends' *provocation*; he was wearied and angry with seeing and hearing them sneer at him, and charge him with hypocrisy; and even in the night the grief thereat restrained his eyes from closing in sleep. Job xvii. 12.

**PRUDENT**; wise; skilful in finding out truth, or managing matters to the best advantage. 1 Sam. xvi. 18.

**PRUNE**; to cut off superfluous branches from trees and vines that they may not waste the sap, and so render the tree less fruitful. Lev. xxv. 3.

**PSALM**; a song consisting of short sentences, where every thing luxurious is lopped off, and the manner of composition renders it fit to be sung. When *psalms*, *hymns*, and *spiritual songs* are mentioned together, *psalms* may denote such as were sung to instruments, *hymns* such as contain only matter of praise, and *spiritual songs*, such as contain doctrines, history, and prophecy, for men's instruction. Eph. v. 19.

The Book of **PSALMS** is one of the most extensive and useful in Scripture, suiting every case of the saints; and indeed like their condition, which is at first much mixed with complaints and sorrows, and at last issues in high and endless praise. That David composed most of the Psalms is beyond doubt; Heimen composed the lxxxviii, Ethan the lxxxix, Moses the xcth. Whether those under the name of Asaph were penned by one of that name, or whether they were only assigned to be sung by him, as others were to the sons of Korah, we cannot positively determine. Some, as the lxxviii, lxxxix, and cxxxviii, appear to have been composed after the begun captivity to Babylon. The rest, including those two marked with the name of Solomon, might be composed by David, who on that account is called the sweet *psalmist* of Israel. 2 Sam. xxiii. 1. In their matter, some psalms are doctrinal, as Ps. i.; some historical, as Ps. lxxviii. and cv. and cvi.; some prophetic, as Ps. cx.; some consist of prayer and complaints, as Ps. vi. xxxviii. &c.; others consist of prayer and thanksgiving, as Ps. cxlv-c. In some, most or all of these subjects are connected. Ps. lxxxix. Whether the titles of the psalms are of divine authority is not agreed. The Hebrew words therein mentioned are by some considered as names of instruments of music, or the first words of some song, or to denote the

subject-matter of the psalm. We think *Maschil* always signifies that the psalm is designed for instruction, Ps. xxxii.; that *Michlam* denotes the precious or golden nature of the psalm; and perhaps all the psalms so marked relate to Jesus Christ, as Gussenius observes, xvi. lvi-lx. *Al-taschith* may denote, that the scope of the psalm was to deprecate destruction, lvii-lix. *Muthlabhen* may denote, that the psalm was composed on the occasion of the death of his son, or of *Goliath the dueller*. Ps. ix. *Ajeleth Shahar*, that its subject is Jesus Christ, the hind of the morning. Ps. xxii. *Jonathalem-rechokim*, that David is therein represented as a mute dove among foreigners. Ps. lvi. *Shoshanim*, *Shoshanim-eduth*, or *Shushan-eduth*, may either signify that the subject of the psalm is Christ and his people, who are *lilies*, or *lilies of the testimony*, or congregation, or may signify a harp of six strings, as *Sheminith* does one of eight. Ps. xlv. lx. lxxx. and xii. *Mahalath* may either signify the disease, and *Mahalath-leannoth* the afflicting disease, or *Mahalath* may signify a wind instrument. Ps. liii. lxxxviii. *Neginoth*, or *Neginath* signifies stringed instruments. Ps. iv. and lxi. *Nehiloth*, wind instruments. Ps. v. *Githith*, a kind of instrument invented at Gath. Ps. viii. *Alamoth*, the virginals, or a song to be sung by virgins. Ps. xlv. *Shiggaion* or *Shigmonoth* may denote that the psalm is to be sung with diversified tunes, or has a very diversified matter. Ps. vii. Hab. iii. 1. The cxxth, and fourteen following, are entitled *songs of degrees*, probably because they were sung on the stairs of the temple, or sung at certain halts made by David and the Israelites when they brought up the ark of God from Kirjath-jearim. The Hebrews divided the Psalms into five books, ending with xli. lxxii. lxxxix. cvi. and cl.; the first four of which are concluded with AMEN. By joining the ixth with the xth, and the cvth with cvth, and again dividing the cxvth and cxlviii with ctw, the Greek version and the Vulgate Latin differ one or two in their reckoning from us. Some arrogant Greek, too, has added one at the end.

**PSALTERY**; a musical instrument much used by the Hebrews. It was made of wood, with strings fixed thereto. It is said to have been of a triangular form, with a hollow belly, and with strings from top to bottom, which, being touched with the finger or bow, gave a very agreeable sound, and to have differed little from the harp, only it was played on below, and the harp above. In Josephus' time, the psaltery, or *nablium*, had twelve strings. Our modern psaltery is a flat-instrument of a triangular form, strung from side to side with iron and brass wire, and played on with a kind of bow.

**PTOLEMAIS**. See ACCO.

**PUBLICAN**; an inferior collector of the Roman tribute. The principal farmers of this revenue were men of great credit and influence: but the under farmers or publicans were accounted as oppressive thieves and pickpockets. As they were both cruel oppressors and badges of slavery, the Jews detested them to the last degree. If either farmers or publicans were convicted of oppression, the Roman law ordered them to restore fourfold. Luke xix. 8. Our Saviour showed a compassionate regard to the publicans; and told the Pharisees, who were enraged hereat, that publicans and harlots, being more ready to receive conviction, stood fairer to enter into the kingdom of God than themselves. Matthew, Zaccheus, and perhaps other publicans, became his disciples. Luke xv. 2. Matt. xxi. 31. Luke xviii. 10, 14, and xix. 10.

**PUBLIC**; known to many. Matt. i. 19.

**PUBLISH**; to make known to many. Deut. xxxii. 3.

**PUBLIUS**. See MELITA.

**PUFF**; to hiss and make mouths at any one. Ps. xli. 5. To be *puffed up* is to be filled with self-conceit, as a bladder is with wind. 1 Cor. v. 2, and viii. 1.

**PUL**; (1.) The first king of ASSYRIA who invaded Canaan, and by a present of 1000 talents of silver, prevailed on by Menahem to withdraw his troops, and recognise the title of that wicked usurper. 2 Kings xv. 19. But who he was the learned are not agreed. Usher, Rollin, Calmet, and Prideaux reckon him the father of Sardanapalus; and Patrick is no less confident that he was the same with Baladan, or Belesis, the Chaldean. Sir Isaac Newton, and the authors of the Universal History, consider him to be the first founder of the Assyrian empire. His name is a pure Assyrian word, without the least tincture of the Chaldean idiom; and

is plainly a part of the compound names of Tiglath-pul-assur, Nebo-pul-assur, and Sardan-pul, his successors. It is probable he was worshipped under the name of the Assyrian Belus. (2.) A place where the gospel was preached in the apostolic age. The Vulgate version calls this Africa; others will have it to be Libya: but Bochart and Vitringa are probably more in the right, who reckon it the same as Philas, an island of the Nile on the north border of Abyssinia; only in this passage it is probably put for the whole neighbouring country. Isa. lxxi. 19.

**PULL**; to draw with force. Gen. xix. 10.

**PULSE**; coarse grain, as pease, beans, and the like. Dan. i. 12.

**PUNISHMENT**; whatever is inflicted upon any one for his faults, whether in a way of proper wrath or of kind correction, Lam. iii. 39; but properly taken, it denotes the infliction of deserved wrath. Matt. xxv. 46. It also denotes church-censure for correcting and reforming offenders. 2 Cor. ii. 6. In Scripture we find a variety of civil punishments, as, (1.) *Retaliation*, according to which the offender was treated as he had injured his neighbour, *stripe for stripe, an eye for an eye, and a tooth for a tooth*, &c.; but this might be commuted for some other satisfaction, as money, &c. Exod. xxi. 23-25. Deut. xix. 21. (2.) *Fining* in a certain value or sum of money: he that hurt a woman with child, but not so as to make her miscarry, he that reproached his wife with unchastity before marriage, and he that hurt his servant or neighbour, was fined. Exod. xxi. Deut. xxii. 13-19. To this may be reduced whatever part of restitution was above the value of the principal, Exod. xxii. Lev. xxvii; and *confiscation* of goods to the king's use. Ezra vii. 26. (3.) *Scourging*; so the slave who committed fornication was to be punished. But among the Jews, one was never to receive above forty stripes at once. Deut. xxv. 1-3. 2 Cor. xi. 21. (4.) *Imprisonment*; sometimes, indeed, this was not a proper punishment, but used as a means to retain persons; so Joseph imprisoned all his ten brethren three days, and Simeon much longer. Gen. xlii. 17-24. The blasphemer, and the gatherer of sticks on the Sabbath-day, were imprisoned till the Lord should declare their punishment. Lev. xxiv. 12. Num. xv. 34. Sometimes it was proper punishment, especially when attended with severities of another kind. Joseph was imprisoned and put in chains by Potiphar. Gen. xxxix. 20. Ps. cv. 18. Samson was imprisoned by the Philistines, and while there had his eyes put out, and was obliged to grind at a mill. Hoshea, Manasseh, Jehoahaz, Jehoiachin, and Zedekiah were all shut up in prison by their conquerors, and the latter had his eyes put out. 2 Kings xvii. 4. 2 Chron. xxxiii. 11. 2 Kings xxiv. 13, and xxv. 7-27. The prophets who rebuked Aza, Micaiah, Jeremiah, Peter, John, Paul, &c. were all put in prison for their faithfulness. Sometimes there was an imprisonment at large, as when Paul had leave to dwell at his own hired house, with a soldier that kept him. Bonds, fetters, stocks, hard fare, &c. ordinarily attended imprisonment. (5.) *Plucking out of the eyes*: this happened in the case of Samson and Zedekiah, and was intended to the inhabitants of Jabez-gilead. Exod. xxi. 28. Judg. xvi. 21. 2 Kings xxv. 7. 1 Sam. xi. 2. (6.) *Cutting off particular members of the body*, as of the toes or thumbs: so Adonibezek served seventy of his fellow-kings of Canaan, and at last was so used by the Hebrews himself. Judg. i. 5-7. Baanah and Rechab, who murdered Ishbosheth, had first their hands and feet cut off, and then were hanged. 2 Sam. iv. 12. (7.) *Plucking off the hair* was at once a very shameful and painful punishment, Isa. i. 6; so Nehemiah punished some who had married idolatrous women. Neh. xiii. 25. At Athens, after the hair of adulterers was plucked off, they applied burning ashes to the skin. (8.) *Killing with the sword*; so Zeba, Zalmona, Adonijah, and Joab were executed. Judg. vii. 21. 1 Kings ii. 24, 34. (9.) *Crucifixion*; in which the criminal, being stretched, and bound or nailed to a cross, hung there till he expired. Matt. xxvii. (10.) *Hanging*. According to the Jews, none but idolaters and blasphemers were hanged among them. Some, as Haman and his sons, and the king of Ai, were hung up alive. Esth. vii. and ix. Josh. vii. 29. Saul's seven descendants were hung up till they died, and a considerable time after. 1 Sam. xxxi. 12. Pharaoh's baker was first beheaded, and then hung up in chains. Gen. xl. 19. (11.) *Stoning to death* was a very common

punishment. It is said to have been used wherever death was the penalty, and the kind of it not mentioned; as in the case of incestuous persons; defilers of women betrothed or married, or by force; sodomites, idolaters, blasphemers, magicians, witches, Sabbath-profaners, rebellious children, &c. (12.) *Burning alive*. He that married, or had carnal knowledge of both mother and daughter, or of a priest's daughter who committed fornication, was thus punished. Lev. xx. 14, and xxi. 9. Thus Judah proposed to punish Tamar; and Nebuchadnezzar attempted to destroy Shadrach, Meshech, and Abednego. Gen. xxxvii. 24. Dan. iii. 21. (13.) *Casting from the top of a rock*, with or without a stone about the neck, or into the sea. Amaziath threw 10,000 Edomite prisoners from the top of a rock. 2 Chron. xxv. 12. The people of Nazareth attempted to cast our Saviour from the top of a rock. Luke iv. 29. *Beheading*; so Pharaoh's baker was cut off; so Abimelech murdered his seventy brethren, and the elders of Samaria, at Jehu's orders, murdered seventy of Ahab's posterity, and sent their heads in baskets to him; and thus Herod murdered John. Gen. xi. 19. Judg. ix. 5. 2 Kings x. 7. Matt. xiv. 10. (15.) *Tearing to pieces alive*; so Gideon tore off the flesh of the rulers of Succoth with briars and thorns. David, according to our version, tore off the flesh of the Ammonites, by causing them to pass under saws, harrows, and axes of iron, or caused them to pass through the burning brick-kiln. It is also supposed he tortured to death two-thirds of the Moabites. Judg. viii. 16. 2 Sam. xii. 31, and viii. 2. (16.) *Exposure to wild beasts*, to be torn to pieces by them; so Daniel and his accusers were cast into the den of lions. Chap. vi. The heathens frequently exposed the primitive Christians to wild beasts, and sometimes wrapped them in wild beasts' skins, that they might be the more readily torn asunder. Perhaps Paul was actually exposed to beasts at Ephesus. 1 Cor. xv. 32. (17.) *Racking or tympanizing*: what this punishment was, whether that of the tressel or chivaleet, or flaying alive, or the bastinado, is not agreed. Heb. xi. 35. (18.) *Sawing asunder*, beginning either at the feet or at the head; so it is said Isaiah was murdered by Manasseh, and so it is certain some godly Hebrews were murdered by their persecutors. Heb. xi. 37. This terrible punishment is said to have had its rise among the Chaldeans or Persians; and not long ago it was inflicted in Morocco and Switzerland, if it is not so still. (19.) Sometimes the very houses of offenders were demolished, and made dunghills. Dan. ii. 5, and iii. 29. Jehu thus demolished the temple of Baal. 2 Kings x. 27.

**PUNON**, where the Hebrews encamped in the desert, is probably the same as the Phanos or Phenos, which Eusebius places four miles from Dedar, between Petra and Zoar, and whose bishops we find among the subscribers in the ancient councils. Whether it was here or at Zalmonah that the brazen serpent was erected, cannot be fixed with certainty; but near to this place there were mines so dangerous to work, that the condemned malefactors lived in them but a few days. Num. xxxiii. 42, 43.

**PUR**. See **FEAST**.

**PURE**; **PURGE**. **PURITY**. See **CLEAN**.

**PURLOIN**; to take what belongs to another in a secret and thievish manner. Tit. ii. 10.

**PURPLE-DIE**, especially that of Tyre, was much esteemed, and was much worn by kings and emperors. It was procured from the blood of a shellfish, found in the sea on the north-west of Canaan, and still found about the Caribbee Islands, other parts of America, and sometimes on the western coasts of England. Purple was used in the curtains of the tabernacle, and robes of the priests; if the word we render purple and scarlet ought not rather to be rendered scarlet and crimson. Exod. xxv-xxviii. xxxv-xxxix. The Chaldeans clothed their idols with habits of purple and azure colour. The husband of the virtuous woman, and the rich glutton, are represented as clothed in purple. Prov. xxxi. 22. Luke xvi. 19. To reward Daniel for explaining Belshazzar's dream, he was clothed in purple or scarlet, and had a chain of gold put about his neck. Dan. v. 7, 29. Mordecai, when made chief minister of state in Persia, was clothed in purple and fine linen. Esth. viii. 15. Purple was much used in Phenicia, Ezek. xxvii. 7, 10; and the popish cardinals wear clothes of it. Rev. xvii. 4. To ridicule our Saviour's claim to royalty, his enemies ar-

rayed him in purple. Mark xv. 17. See CHARIOT; HAIR.

**PURPOSE**; (1.) A fixed design to do some act. Jer. li. 29. (2.) The end for which any thing is done. Neh. viii. 4. *God purposed in himself*; fixed his decrees merely according to his own free and sovereign love. Eph. i. 9.

**PURSE**; a small bag to carry money in, and which was wont to be in the folds of men's girdles. Matt. x. 9. Christ prohibited his disciples to take with them *purse or scrip*, to mark that they had no intention to acquire money, and constantly depended on God for their daily bread. Luke xxii. 35.

**PURSUE**; to follow hard after one, either as an enemy to do him hurt, Gen. xxxv. 5; or as a suppliant, to entreat him earnestly. Prov. xix. 7. To *pursue good or evil* is earnestly to endeavour the practice of it. Ps. xxxiv. 14. Prov. xi. 9. Evil or blood *pursues* men when the just punishment of murder and other wickedness is hastened upon them. Prov. xiii. 21. Ezek. xxxv. 6. Ps. cxi. 11.

**PURTENANCE**; belonging to a thing; the inwards, heart, liver, &c. of the paschal lamb was its *purtenance*, which was to be roasted along with the rest. Exod. xii. 9.

**PURSH**; to thrust, as a goring ox, or fighting ram. Exod. xxi. 29. To *push away one's feet* is to thrust him out of his place or station. Job xxx. 12. To *push nations* is to make war upon them with fury and violence. Dan. viii. 4, and xi. 40.

**PUT**. God *puts away sin*, by forgiving it. 2 Sam. xii. 13. Christ *put away sin* by satisfying the law and justice of God for it. Heb. ix. 26. Men *put away the evil of their doings* when they reform their wicked lives. Isa. i. 16. They *put far away the evil day*, and cause the seat of violence to come nigh, when, in hopes

that affliction will be long or for ever delayed, they give up themselves to oppression, perverting of judgment, murder, and the like. Amos vi. 3. They *put away their wives* when they divorce them and expel them from their families. Mal. ii. 16. To *put on the Lord Jesus* is by faith to receive and depend on him for righteousness and sanctification. Rom. xiii. 14. He is *put on*, as to a solemn profession, in baptism. Gal. iii. 27. To *put on the whole armour of God* is to be in constant readiness to improve it, and defend one's self with it, against sin, Satan, and the world. Eph. vi. 11. To *put off the old man, or body of sin*, and *put on the new, or the graces of the Spirit*, is to have our state and nature changed by the word, Spirit, and blood of Christ; and to repent of and turn from sin, and be conformed to God in knowledge, righteousness, holiness, meekness, and love. Col. ii. 11, and iii. 9-14. Eph. iv. 24.

**PUTEOLI**; a city in Campania in Italy, so called from the stench of its hot waters, or the multitude of its wells. It stood about eight miles from Naples, and a hundred south of Rome. From hence a considerable trade was carried on with Alexandria in Egypt. Here Paul halted seven days as he was conducted prisoner to Rome. Acts xxviii. 13. We find several of its bishops in the primitive councils of the Christian church.

**PUTREFYING**; ROTTING.

**PYGARG**, or WHITE BUTTOCKS, is a name sometimes given to the eagle with a white tail; but with Moses it signifies a four-footed beast. Its Hebrew name, *pygarg*, intimates it to be ash-coloured; and so it is likely to be tragelaphus, or goat-deer, whose back and sides are partly ash-coloured. It was a clean beast: but whether the same with the *pygarg* of Herodotus, Pliny, and Elian, we cannot say. Deut. xiv. 5.

## Q

**QUAILS**; a species of birds of a size between sparrows and pigeons. They are extremely numerous in warm countries. A hundred thousand of them have been caught in Italy, within the space of five miles, every day for a whole month. When wearied in their flight over the sea, it is said that such multitudes of them have alighted on a ship as to sink her; but this is too extravagant to be credited. They hatch four times a year, fifteen or twenty at a time; and their flesh is very delicious and agreeable. But whether these were the flying animals with which God, in the desert of Sin, and at Kibroth-hattaavah, feasted the wandering Hebrews, a wind bringing such multitudes of them that they were heaped above a yard high for a day's journey, all around their camp (Exod. xvi. 13, and Num. xi. 32), is not agreed. The great Ludolphus, in his History of Ethiopia, contends that the shelav means locusts, not quails. To confirm this, he observes that an army in Africa was preserved from starving by a cloud of locusts falling among them; that locusts often fly in such multitudes as to darken the sky, and have driven nations from their dwellings; that they abound in Arabia, and are often eaten by the inhabitants, and are declared clean food by the Mosaic law; that clouds of them are easily carried before the wind; that they are more fit to be heaped around the camp, and measured by omars, than quails; and that quail-flesh, when exposed to the sun, quickly breeds worms. To this it may be replied, that all the ancient versions and commentators take the shelav for quails, and the Scripture calls them *feathered fowls*, Ps. lxxviii. 27; the bringing or preserving the flesh of quails and of locusts is equally easy to Omnipotence; and there is no reason to imagine the Hebrews would have eaten to excess of locusts; or the murmurers been contented with their disagreeable flesh.

**QUANTITY**; measure, bigness, size. Isa. xxii. 24. **QUARREL**; strife, occasion to do one hurt. 2 Kings v. 6. The *quarrel of God's covenant* is the violation and breach of it, which caused him to punish the Hebrews. Lev. xxvi. 25.

**QUARRIES**, from whence stones are digged; but

some render *pesilim* graven images, which perhaps were set up near Egion's camp. Judg. iii. 19.

**QUARTER**, a part of a city or country. Gen. xix. 4. Josh. xviii. 14.

**QUARTERION**; four in company. Acts xii. 4.

**QUEEN**; a woman who is married to a king, or who governs a kingdom. Neh. ii. 6. 1 Kings x. 1. Acts vii. 27. The church and her true members are called *queens*; they are espoused to Jesus the King of kings, and are eminently high, happy, and glorious in their new-covenant station. Ps. xlv. 9. Sol. Song vi. 8. As the Chaldeans thought their empire-*quern* governess of all other, so Antichrist sits a *queen*. In their pride and carnal security, the papists boast of themselves as the infallible and impregnable church, against which the gates of hell cannot prevail. Rev. xviii. 7. The *queen, or frame of heaven*, to which the Jews erected altars on the tops of their houses, or near their doors, and the corners of their streets, or in groves, and to which they offered incense, cakes baked with oil and honey, and drink-offerings of wine and other liquors, was either the moon or perhaps the whole system of the heavenly luminaries, sun, moon, and stars. Jer. xlix. 17-25.

**QUENCH**; to put out fire, Ps. cxviii. 12; in allusion to which, the allaying of thirst by a satisfying draught of liquor is called *quenching*. Ps. civ. 11. As the Spirit of God and his wrath are compared to fire, they are said to be *quenched* when the Spirit's influence is checked by the prevalence of sinful lusts, 1 Thess. v. 19, and the judgments of God are stopped. Ezek. xx. 46. Children, as the coal of comfort to parents, and kings, as the light of kingdoms, are *quenched* when cut off by death. 2 Sam. xiv. 7, and xxi. 17. Men are *quenched* as tow, when their glory, and power to hurt, are easily taken from them. Isa. xliiii. 17. The violence of fire was *quenched* when it could not hurt Shadrach, Meshach, and Abednego. Heb. xi. 34. Christ will not *quench* saints, though weak as smoking flax: he will not destroy, but tenderly encourage and strengthen them. Isa. xliii. 3.

**QUESTION**; (1.) A demand to which an answer

is at least seemingly required. Matt. xxii. 35. (2.) Contentions, disputes. 2 Tim. ii. 23. Questions are either religious, Deut. vi. 20; blasphemous, John viii. 48; curious, Luke xiii. 23; foolish and unlearned about trifles, Tit. iii. 9; hard or uneasy to be answered, 1 Kings x. 1; captious, tending to ensnare the answerer, Mark xii. 14; hypocritical, Matt. ii. 7; accusing, Neh. ii. 19; reproving, 1 Sam. i. 14; denying and affirming, Num. xii. 2; proud and vain. Matt. xvi. To question a person is the same as *EXAMINE*.

**QUICK**; (1.) Living. Acts x. 42. (2.) Very sensible. Lev. xiii. 10. (3.) Very readily, and so *quickly* is with all possible haste. John xi. 29. The word of God is *quick and powerful*: Christ, the personal Word of God, is the living God, and Author of all created life; and is infinitely able to save men, and to convince and turn their hearts as he pleases; the revealed word of God powerfully awakens, convinces, and converts men to him. Heb. iv. 12. To *QUICKEN* is, (1.) To give natural life to the dead. Rom. iv. 17. (2.) To give spiritual life to men dead in trespasses and sins, removing their guilt, instating them in favour with God, and producing in them a living principle of grace. Eph. ii. 1, 5. (3.) To restore, reinvigorate, and cheer up saints who are under spiritual languor and weakness, by imparting to them new supplies of grace and comfort. Ps. cix. Jesus, the last Adam, is a *quickening*

*Spirit*; as the second representative of men in the new covenant, he, being possessed of a divine nature, and of the fulness of the Holy Ghost, is the fountain of life, spiritual and eternal; to all his members, in whose hearts he dwells by faith. 1 Cor. xv. 35.

**QUICKSANDS**, or *SYRTES*; two sands on the north of Africa, almost over-against Sicily, which, either by the slime, or the attractive quality of the sand, draw ships to them, or hold them fast. Acts xxvii. 17.

**QUIET**. See *REST*.

**QUIT**; free. To *QUIT*; to behave. 1 Sam. iv. 9.

**QUITE**; wholly. Hab. iii. 9.

**QUIVER**; a case for holding arrows. When children are compared to *arrows*, the house is the *quiver*. Ps. cxxvii. 5. When God's judgments are likened to *arrows*, his purpose and providence are the *quiver*. Lam. iii. 13. When Christ, or Isaiah, are likened to an *arrow*, God's protection, in which they are hid and preserved, is the *quiver*. Isa. xlix. 2. Sometimes *quiver* is put for arrows in it: thus the quiver, i. e. the arrows from it, rattle against the horse in battle, Job xxxix. 23; and the *quiver* of the Chaldeans was an open sepulchre; their *arrows* killed multitudes of persons. Jer. v. 16.

**QUIVER**, to pant for breath, and tremble for fear. Hab. iii. 61.

## R

**RAA'MAH**, the fourth son of Cush, and who peopled a country in Arabia the Happy, supposed to be at the entrance of the Persian Gulf. The posterity of Raamah carried on trade with the Tyrians, in spices, precious stones, and gold. Gen. x. 7. Ezek. xxvii. 22.

**RAB'BAH**, or *RAB'BATH*, the capital city of the Ammonites, stood near the source of the river Arnon. It seems to have been a considerable city in the time of Moses; and to it the iron bedstead of Og was transported. Deut. iii. 11. After Joab had besieged it a long time, and Uriah had been slain before it, David went thither with a reinforcement, and quickly after took it, and used the principal inhabitants, if not others, in a terrible manner. Some time after, Shobi, the conquered king's brother, and David's deputy in it, brought him beds for his soldiers at Mahanaim. 2 Sam. xi. and xii. and xvii. The city was, long after, pillaged by the Assyrians and Chaldeans. Amos i. 14. Jer. xlix. 2, 3. Ezek. xxi. 20, and xxv. 5. Ptolemy Philadelphus, the Greek monarch of Egypt, repaired it, and called it *Philadelphia*; and not long after Antiochus the Great of Syria seized it. In the primitive ages of Christianity, there was a church of some note here. At present the place is of very small consequence. *Rabbath-moab* is the same as *AR*.

**RABBI**, *RAB*, *RABBAN*, *RABRON*; a title signifying *master*. It seems to have come originally from Assyria. In Sennacherib's army we find *Rab-shakeh*, the *master of the drinking*; or butler; and *Rab-saris*, the *master of the eunuchs*. In Nebuchadnezzar's, we find also *Rab-mag*, the chief of the magi; and Nebuzar-adan is called *Rab-tehachim*, the master of the butchers, cooks, or guards. We find also at Babylon, *Rab-saganim*, the *master of the governors*; and *Rab-chartumim*, the master of the interpreters of dreams. Jer. xxxix. 3. 2 Kings xxv. 8. Dan. i. 3, ii. 48, and v. 11. To keep order, Ahasuerus set a *rab*, or governor, at every table of his splendid feast. Esth. i. 6. *Rab* is now with the Jews reckoned a more dignified title than *rabbi*; and rabbin or rabbin greater than either; and to become such, one must ascend by several degrees. The rector of their school is called *rab-chacham*, the *wise master*. He that attends it in order to obtain a doctorship is called *bachur*, the *candidate*. After that, he is called *chabarterah*, the *master's companion*. At his next degree, he is called *rab*, *rabbi*, and *morenu*, our *teacher*. The *rab-chacham* decides religious, and frequently civil affairs. He celebrates marriages, and declares divorces. He is head of the colleges, and preaches, if he has a talent for it.—He reproves the un-

ruly, and excommunicates offenders. Both in the school and synagogue he sits in the chief seat, and in the school his scholars sit at his feet. Where the synagogue is small, he is both preacher and judge; but where the Jews are numerous, they have ordinarily a council for their civil matters; but if the rabbin be called to it, he usually takes the chief seat. Our Saviour inveighs against the rabbins, whether scribes or Pharisees, of his time, as extremely proud, ambitious of honorary titles and honorary seats, and as given to impose on others vast numbers of traditions not warranted in the word of God. Matt. xv. and xxiii. Since that time, God has given up the Jewish rabbins to the most astonishing folly and trifling; they chiefly deal in idle and stupid traditions, and whimsical decisions on points of no consequence, except to render the observers ridiculous. In geography and history they make wretched work. Inconsistencies of times, things, absurdities, and dry rehearsals crowd their pages. In their commentaries on the Scripture, they are ordinarily blind to what an ordinary reader might perceive, and detail multitudes of silly fancies fit to move our pity or contempt. The judicious Onkelos, the laborious Nathan-mordecai, the famed Maimonides, the two Kimchis, Aben-ezra, Solomon, Jarchi, Jachiaides, Sephorno, Ben melech, and some others, however, deserve a better character. See *TRADITION*.

**RAB'SHAKAH**. See *SENNACHERIB*.

**RACE**. See *RUN*.

**RA'CA**; an empty, despicable fop, who is ashamed of nothing base, as robbery or murder; a scoundrel. Matt. v. 22, with Judg. ix. 4. 2 Sam. vii. 20. 2 Chron. xiii. 7. Prov. xii. 11.

**RA'CHEL**. The account of her beauty; of Jacob's great love to, and marriage of her; her barrenness for a time, and fretfulness under it; her putting her maid to her husband's bed, for the sake of children, and the names she gave them; her stealing of her father's idols, and crafty concealment of them when her father searched her tent, and her delivery of them afterward to Jacob; his peculiar care to secure her and her child from the fury of Esau; her having Joseph for her first-born son, her purchase of Reuben's mandrakes, and at last her dying in giving birth to Benjamin, and being buried at Zeilah, a little north of Bethlehem; have been related in the article *JACOB*. The voice heard in Ramah, *Rachel weeping* for her children, and refusing to be comforted because they were not to be found in life, signifies, that at the Chaldean captivity, and when the babes of Bethlehem were murdered by Herod, her

daughters of the tribe of Benjamin, and the sisters of the tribe of Judah, so bitterly bewailed the loss of their children, that their weeping was heard unto Ramah; and that if Rachel, who lay buried near by, could have risen from her grave, she, who was so fond of her children, would have joined them in their lamentations. Jer. xxi. 15. Matt. ii. 18.

**RAFTER**; the beam that supports the galleries, or flat roof of houses. See **RA**.

**RAGE**; violent fury; by which a man is thrown into a tumult of passion, as the sea in a storm, and is mad upon destroying what gives the offence. 2 Kings v. 12. A man's jealousy is his *rage*; the detection of his wife's unfaithfulness to his bed puts him into such a rage, that he is ready to cut off both her and her paramour without the least mercy. Prov. vi. 34. Men *rage* when they bestir themselves, as if mad and furious, and assemble in a tumultuous manner. Ps. ii. 2. Chariots *rage* when, being furiously driven, they jostle one against another, as the swelling waves of the sea in a storm. Isa. xlii. 9.

**RAGS**; to be clothed with them denotes deep poverty. Prov. xxiii. 21. Men's self-righteousness is likened to *filthy rags*, or a *menstruous cloth*; it can no more adorn the soul, or render it accepted before God as their Judge, than filthy rags; but with its vileness provokes its detestation. Isa. lxiv. 6.

**RAHAB**; (1.) A name given to Egypt to denote the pride and strength of that kingdom. Ps. lxxviii. 3, and lxxxix. 10. Isa. li. 9. (2.) A Canaanitish harlot, or inn-keeper of Jericho. Some say she was only an inn-keeper; and that if she had been a harlot, the spies would not have lodged with her, nor Salmon have married her; but this reasoning is inconclusive: the spies might not know her character when they took up their lodging, and she was wholly reformed before Salmon married her. It is certain the word **ZONAH** signifies a harlot, and the name **RAHAB**, ascribed to her by James, chap. ii. 25, and by Paul, Heb. xi. 31, signifies nothing else. Inwardly wrought upon and converted by the Spirit of God, she kindly lodged the messengers whom Joshua sent to spy the place. The king, hearing of them, sent to apprehend them; but she hid them on the top of her house, and told the king's messengers that they were gone, and might be overtaken if they were quickly pursued. She then went to the Hebrew spies, and told them that she believed the Lord would deliver the country into their hand, and knew that the inhabitants were already in a panic of terror. She insisted upon their taking an oath that herself and her family should be spared when Jericho should be taken. They solemnly engaged that everybody found in her house should be unhurt, provided her window should be marked with a scarlet cord. Her house being on the wall, she let them down from her window by a rope, and directed them to hide themselves three days in the adjacent mountain, till the searchers after them should have returned. They followed her directions, and got safe to their camp. When, a few weeks after, Jericho was taken, having marked her house according to agreement, she and all her friends, by Joshua's order and the care of the spies, were preserved therein. She joined herself to the Jewish religion; and behaved in a manner so prudent and pious, that Salmon, or Salma, son of Nason, and prince of the children of Judah, espoused her, and had by her the famed Boaz. The Spirit of God highly commends her faith and good works, but not the lie which she told to conceal the spies. Heb. xi. 31. Jam. ii. 25.

**RAIL**. See **REVILE**.

**RAIN**; the moist vapours exhaled by the heat of the sun, which, being collected into clouds, falls upon the earth in drops; and when it freezes in or before its fall it is called *hail* or *snow*. When it falls down as in waterspouts, the *windrows* or *floodgates* of heaven are said to be *opened*. In the time of drought the earth is represented as crying to the heavens, and the heavens or clouds as crying to God, for his permission to pour down their treasures in rain and dew upon the earth. Hos. ii. 21. In Upper Egypt it seldom rains. In some parts of the Persian empire it rains but little for eight months successively. In Syria and Barbary there is scarcely any rain during the summer. Canaan generally had a plentiful rain twice a year: the former rain commenced in September, and the latter about the beginning of March, just before their harvest. Joel ii. 23. Zech. x. 1. Rain, when seasonable, is called *showers*.

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of blessing. Ezek. xxxiv. 26. The loosing of the earth in the spring produces a multitude of moist vapours; and in September, the withdrawing of the sun, occasioning the fall of the higher vapours on the lower, produces rain. In some places near seas, lakes, and great rivers, the quantity of rain is very considerable. In Lancashire (England) the yearly depth of it, taken all together, is about forty-two inches; at Pisa in Italy about forty-three. Near the equator the rains are often excessive during the summer; and were it not so the inhabitants would be scorched by the heat. Thunder and lightning dissolve the clouds, and rain usually follows. Ps. cxxxv. 7. Whatever is very refreshing, nourishing, delightful, and tending to make persons useful in good works, as important instructions, outward blessings, and the word, ordinances, and influences of Jesus Christ and his Spirit, are likened to *rain* and blessed showers. Deut. xxxii. 2. Job xxiv. 22, 23. Isa. v. 6. Ps. lxxviii. 9. Ezek. xxxiv. 26. Thus *rain coming on mown grass and on the earth* may import that it comes on persons afflicted and carnal. Ps. lxxii. 6. The remnant of Jacob is likened to *showers*; the Jewish apostles and believers, and saints and ministers of every nation, are useful to promote the spiritual growth and fruitfulness of the places they live in. Mic. v. 7. Destructive judgments are likened to an *overflowing shower*, to mark how sudden, wasting, and ruinous they are to a country. Ezek. xiii. 11. Whatever falls plentifully out of the air, as fire and brimstone, or manna, is said to be *rained* from it. Gen. xix. 24. Ps. lxxviii. 24, 27.

The **RAINBOW** is never seen but when the sun shines; and in direct opposition to him. It is formed by the refraction of his rays on a watery cloud; nor can the sun form such refraction if he is above forty-two degrees higher than the horizon, as then his refraction is lower than the earth. The bright rainbow is often invested with a fainter one at some distance, and of greater extent. There are also rainbows formed by the reflection of the moonlight, or of the raging sea; but these last have their arms inverted upwards. One may form a kind of artificial rainbow, by hanging a black cloth opposite to the sun, and turning his back to the sun and face to the cloth, cause water to fall like a shower of rain between him and it; thus a rainbow will be formed in these drops. Whether the common rainbow produced by natural causes appeared before the flood, is not agreed. Perhaps it did not; and then it became the more striking as a token, and the more effectual to confirm Noah's faith in the divine promise that a flood should never again overflow the earth. It is certain, that every disposition of a rainy cloud will not produce a rainbow; and probably, before the flood, the clouds might be always so disposed as not to form one. Its appearance, though now frequent, remains still a divine token that the earth shall no more be drowned with a universal flood. Gen. ix. 8-17. The covenant of grace is compared to a *rainbow round about God's throne, and about Christ's head*: this glorious display of the excellencies of the Sun of righteousness, by which all our clouds of trouble and wretchedness are illuminated, is our undoubted security against the overflowing vengeance of God; and Jesus and his Father ever delight in and attend to it, in all their dispensations of Providence. Rev. iv. 3, and x. 1.

**RAISE**; (1.) To lift up. 1 Sam. ii. 8. (2.) To invent, or relate. Exod. xxxii. 1. (3.) To beget. Gen. xxxviii. 8. (4.) To keep in remembrance. Ruth iv. 5. (5.) To call and fit persons to perform a piece of work. Judg. ii. 16. (6.) To build, repair. Isa. xxiii. 13. (7.) To rouse, stir up. Ps. cvii. 25. Acts xxiv. 12. God raised up Pharaoh to his dignity, with a view to display his power in bringing him low; he permitted him to stand obstinate; he suffered him to continue in life while many were cut off, with a view to display his power in ruining him at the Red Sea. Rom. ix. 18. Exod. ix. 18.

**RAISINS**; a well-known species of grape dried in the sun. The largest are those of Damascus, a bunch of which sometimes weighs twenty-five pounds; but their taste is faintish, and not very agreeable. The Spanish raisins of the sun are also noted. The spirit of raisins is very useful to distillers in rectifying their liquors. Raisins fermented with water produce a kind of wine, and a kind of brandy is extracted from them.

**RAM** is sometimes put for **A'RAM**. See **SHEEP**.

**RA'MAH**, or **RAMATHA'IM**; a city of Benjamin, about six miles northward from Jerusalem, Josh. xviii. 25; not far distant from Geba and Gibeah. Isa. x. 29. Hos. v. 8. Near to it Deborah dwelt. Judg. iv. 5. Elkanah and Samuel resided in it, 1 Sam. i. 1, 19, vii. 17, viii. 4, and xxv. 1; and at Naioth, or the meadows of Ramah, was a college of young prophets. 1 Sam. xix. As it stood in a pass between the kingdom of Israel and Judah, **BAASHA** king of Israel seized it, and began to fortify it, that none of his subjects might pass that way into the kingdom of Judah. 1 Kings xv. 17, 21. The inhabitants were much afflicted when Sennacherib marched this way against Hezekiah. Hos. v. 8. Isa. x. 29. Here Nebuzaradan, the Chaldean general, disposed of his Jewish prisoners after their capital was taken, which occasioned a dreadful mourning to the daughters of Rachel. Jer. xl. 1-3, and xxxi. 15. Ramah was afterward rebuilt by its inhabitants, who returned from Babylon. Neh. vii. 30, and xi. 33. There was another Ramah on the west border of Naphtali. Josh. xix. 36; and a Ramath, or Ramoth, which some suppose to be the same as Baalath-beer, in the lot of Simeon. Josh. xix. 8. 1 Sam. xxx. 27. See **GILEAD**. Also a Ramoth, Remeth, or Jarmuth, in the lot of Issachar. Josh. xix. 21.

**RAM'ESSES**. See **PITHOM**.

**RAMPART**; a fence to a city. The Mediterranean Sea, or rather the river Nile, was a **rampart** that defended the city of No. Nah. iii. 8.

**RANGE**; to go up and down at pleasure. Prov. xxviii. 11. *Range of the mountains* is any place on or about them, Job xxxviii. 8.

**RANGES**; ranks of men, who were as protecting rails about the king. 2 Kings xi. 8.

**RANK**; (1.) Order, station. 1 Chron. xii. 33. (2.) High-grown and fruitful. Gen. xli. 5.

**RANSOM**; (1.) The price paid for the pardon of an offence, or the redemption of a slave or captive. Prov. vi. 35. Exod. xxi. 30. (2.) A bribe. 1 Sam. xii. 3. To prevent the plague, and make ceremonial atonement for their souls, every adult Hebrew paid half a shekel yearly as a ransom. Exod. xxx. 12. The obedience and death of Christ are the only proper *ransom* and price of our deliverance from sin and misery. Matt. xx. 28. Job xxxiii. 24. Egypt and Seba were a *ransom* for the Jews; God recompensed Cyrus for his gracious deliverance of the Jews, by giving him the wealth of the Egyptians and Sabaeans. Isa. xliii. 3. The wicked is a *ransom* for the righteous, when he is punished in order that the righteous may be delivered and preserved. Prov. xxi. 18. A man's riches are the *ransom* of his life; they are the means of his support, and which he would give to preserve an endangered life; and sometimes they are the occasion of attempts against his life. Prov. xiii. 1. To *ransom* is to deliver, **REDEM** from bondage and misery by price or power. Jer. xxxi. 11. Hos. xiii. 14.

**RARE**; uncommon, very difficult. Dan. ii. 11.

**RAVEN**; a bird of prey, ceremonially unclean. Lev. xi. 15. It is of the size of a common hen, and of a black colour, with a bluish back. Its head is small, depressed on the crown, and flattened on the sides. Its eyes are bright, large, and piercing, and can see far. Its beak is long and thick, somewhat ridged on the back, and sharp at the point. We are not certain if old ravens either forsake or expel their young from their nest, as some affirm. The raven sent forth by Noah to try if the waters were dried up from the earth returned not to him, as it could live on the floating carrion; and in this was a true emblem of wicked men, who, delighting in sinful and sensual pleasures, refuse to come to Jesus and his new-covenant state. Gen. vii. 6, 7. Though ready to devour every thing themselves, ravens, directed by God, nourished the prophet Elijah at Cherith with bread and flesh every morning. To pretend with some that the **HOOREEM** were not ravens, but Arabian merchants, or inhabitants of Orek, shows only a disposition to rob God of the honour of the miracle. And we may add, why did those pretended feeders bring him water after the brook was dried, as long as they had any for themselves? 1 Kings xvii. 4, 6.

**RAVEN**; to search for prey; to kill and tear asunder, as ravens do smaller birds, in order to eat them. Matt. vii. 15. Wicked men are represented as *ravenous*, to mark their cruelty, oppression, and murder. Ps. xxi. 13. Ezek. xxii. 25, 27.

**RAVIN** is wealth or spoil procured by oppression and murder. Nah. ii. 12.

**RAVISH**; to take by force. Lam. v. 11. One is *ravished* in heart when greatly delighted, and powerfully constrained to love. Prov. v. 19, 20. Christ's heart is *ravished* by his people, when by the vigorous exercise of faith and love, they exceedingly delight him, and, as it were, strongly excite him to hold fellowship with their souls. Sol. Song iv. 9.

**RAW**; not fully roasted. Exod. xii. 9. The *quick raw flesh* in the leper's sore might appear as if partly roasted. Lev. xiii. 10.

**RAZE**; to demolish completely. Ps. cxxxvii. 7.

**RAZOR**. Döeg's tongue was like a *deceitful razor*, which under pretence of cutting the hair and smoothing the face, cuts the throat: he pretended to clear himself from disloyalty, but really intended to denounce the priests as friends of David to the fury of Saul. Ps. lii. 2. The Assyrians and Chaldeans were God's *hired razor*; providentially hired with the spoils to cut off multitudes of the Jews. Isa. vii. 20.

**REACH**; to stretch out, extend. John xx. 27. Zech. xiv. 5. When things are very high or great, they are said to *reach unto heaven*. Dan. iv. 11. Rev. xviii. 5. 2 Chron. xxviii. 9. Ps. xxxvi. 5. Saints *reach to the things before* when they earnestly endeavour to grow in grace, and think of, love, desire, and seek to enjoy things eternal. Phil. iii. 13. The sword or stroke *reacheth to the heart*, or soul, when it cuts off men's lives, cuts off the best fortified places, and the best and greatest of the nation. Jer. iv. 10, 18.

**READ**. There is a twofold *reading* of the Scriptures required; one private and daily by particular persons, whether princes or others. Deut. xvii. 19. John v. 39; the other public in the congregations of professed worshippers of God. Neh. viii. 3.

**READY**; (1.) Strongly inclined and disposed. Tit. iii. 1. (2.) Near at hand. 1 Pet. iv. 5. (3.) Well prepared and furnished. 1 Pet. iii. 15. Those *ready to perish* are such as are on the point of being utterly miserable. The Jews were in a most wretched condition before Cyrus gave them liberty to return to Canaan. The gentiles were in the most deplorable condition with respect to spiritual things, just before the gospel was preached to them. Isa. xlvii. 13. The good things of a church are *ready to die* when her members are growing few, and their graces weak, and the purity and power of gospel truths and ordinances are much decayed. Rev. iii. 2.

**REALM**; kingdom, empire. 2 Chron. xx. 30. Ezra vii. 13.

**REAP**; (1.) To cut down corn in **HARVEST**. Jam. v. 4. (2.) To receive the fruits of work, whether good or bad; such as *sow in righteousness reap in mercy, reap everlasting life*; i. e. receive it as their gracious reward. Hos. x. 12. Such as *sow iniquity or corruption* reap wickedness, vanity, thorns, whirlwind, &c.; i. e. they are punished with destruction and misery as their deeds deserve. Job iv. 8. Prov. xxii. 8. Jer. xii. 13. Hos. vii. 7. To *reap where one sowed not*, and *gather where one strewed not*, and *take up what was not laid down*, is to expect and demand good works where no gifts or opportunities were given. Matt. xxv. 26. Luke xix. 21. The earth will be *reaped* by the angel's sharp sickle when, by the just vengeance of God our Saviour, Antichrist and his supporters shall be utterly and fearfully destroyed. Rev. xiv. 15. Angels are called *reapers*; God employs them to overturn and cut off nations, and by them he will gather his people to him at the last day. Matt. xiii. 30, 39. Ministers are *reapers*; they not only sow the seed of divine truth among men, but are the honoured instruments of cutting them off from their natural root, and bringing them to Christ. John iv. 36, 37.

**REASON**; (1.) That power of the human soul by which we conceive and judge of the fitness of things. Dan. iv. 36. (2.) Ground, argument, proof. 1 Pet. iii. 15.

**REASON**; to converse together, dispute, argue. Matt. xvi. 8. Mark viii. 16. The saints' offering themselves, soul and body, and their holy conversation, to promote the honour of God, is a *reasonable*, not brutal, sacrifice, and corresponds with the wise injunctions and grounds assigned by reason and revelation. Röm. ii. 1.

**REBEKAH**, **REBECCA**, daughter of Bethuel, sister of Laban, and wife of Isaac. Her being providentially marked out for Isaac, by her offer to draw water for



**ELIEZER's** camels, as well as for himself; her ready offer to leave her country, and to be Isaac's wife; her modest veiling of herself when she came near Isaac; her long barrenness, and, after twenty years, conceiving, in answer to her husband's prayers; her consulting of and receiving answer from God concerning the struggling of the twins in her womb; her bearing of Esau and Jacob, and her peculiar love to the latter; her joining with Isaac in the pretence that she was his sister, that the Philistines of Gerar might not slay her husband for the sake of her extreme beauty; her grief at Esau's marriage with two Canaanitish women; her sinful directing and assisting Jacob to impose on Isaac, in order to obtain his principal blessing; her advising him to flee to Padan-arani, and stay there in her brother's family till Esau's fury should be cooled; her care to prevent his marrying a Canaanitess; and, in fine, her death and burial in the cave of Machpelah, have been already related under ELIEZER, ISAAC, JACOB. Gen. xxiv-xxviii. and xlix. 31.

**REBEL**; to cast off the authority of, or make war against, a superior. Num. xvi. 1, 2. 2 Sam. xv. 20. Men rebel against God when they condemn his authority, and do what he forbids. Numb. xiv. 9. They rebel against his Spirit when they resist his motions and slight his reproofs. Isa. lxiii. 10. They rebel against his word when they refuse to believe his promises, receive his offers, or obey his laws. Ps. cvii. 11.

**REBUKE, REPROVE**; (1.) To check for a fault privately or publicly, and either by words or by a contrary practice. Lev. xix. 17. Eccl. vii. 5. Prov. xxvii. 5. 1 Tim. v. 20. (2.) To convince of a fault; to make it manifest, in order to promote repentance. John xvi. 8, and iii. 20. (3.) To restrain, check the designs of, overthrow, and render incapable to perform their purposes. Zech. iii. 2. Isa. xvii. 13. (4.) To chasten or punish for sin. Ps. vi. 1, and xxxix. 11. Hos. v. 9. Ezek. vi. 15. (5.) To order silence. Luke xix. 39. To rebuke a disease is to cure it by a word. Luke xi. 39. To rebuke the wind and sea is to calm both, or dry up the last. Matt. viii. 26. Isa. i. 2. Ps. civ. 7. To be without rebuke is to live blamelessly, soberly, righteously, and godly, so as not to deserve rebuke. Phil. ii. 15. To suffer rebuke for God's sake is to endure the reproach and persecution of men for adherence to his ways. Jer. xv. 15. A wise reprover is one that carefully observes the circumstances of the fault, the station and temper of the offender, and the proper time and place for administering the reproof. Prov. xxv. 12. A rebuker in the gate is one who reproves sin openly, and with plainness and authority. Amos v. 10.

**RECALL**; to call back.

**RECEIVE**; (1.) To take what is given, ascribed to, paid, or put into our hands. 2 Sam. xviii. 12. 2 Kings v. 26. Rev. v. 2. (2.) To be endowed with, to enjoy, possess. Acts i. 8. Heb. x. 36. (3.) To give welcome, to lodge, entertain. Acts xxviii. 2, 7. (4.) To admit into membership of the church or family of God. Rom. xiv. 1, 3. (5.) To hold, contain. 1 Kings viii. 64. (6.) To accept kindly, and bear patiently. Job ii. 10. 2 Cor. xi. 10. Christ receives power, wisdom, strength, honour, glory, and blessing when they are heartily ascribed to him in his people's praise. Rev. v. 11. To receive Christ is to believe the promise of the gospel, in which he is freely offered, as made of God to us, wisdom, righteousness, sanctification, and redemption. John i. 12. To receive his word or law is to hear, consider, understand, believe, and love it. Prov. ii. 1. To receive Christ's ministers as such is to hear them as invested with his authority, and earnestly endeavour to believe and obey their instructions. Matt. x. 40, 41. Hypocrites receive the word of God merely by a rational consideration of and assent to it, but not so as to have it impressed on their heart. Matt. xiii. 20. Unregenerate men receive not the things of God; they have not the spiritual knowledge, love, or possession of them in their heart. 1 Cor. ii. 10.

**RECHAB. See BAANA and KENITES.**

**RECKON. See COUNT.**

**RECOMMEND**; to endeavour to procure any one the esteem and care of some person. Acts xiv. 26. To recommend to the grace of God is, by the prayer of faith, to commit any one to the care and favour of a gracious God, and request every necessary blessing to him. Acts xv. 40.

**RECOMPENSE**; an amends or requital of deeds

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either in good or evil. Deut. xxxii. 35. The recompense of the heathen's abuse of their natural knowledge, and of their wilful apostasy from God as their Creator and Preserver, was their being given up to unnatural desires. Rom. i. 27. The recompense or punishment of the Jews for idolizing their ceremonies to the rejection of Christ, was God's making these ordinances an occasion of their hardening and ruin. Rom. xi. 9. The gracious rewards of the saints' good works is their recompense. Heb. x. 35. and xi. 20.

**RECOMPENSE**; (1.) To render to men according to their deeds, Ps. xviii. 20, 24. Judg. i. 7. 1 Tim. v. 4; but sometimes good is requited with evil, 2 Sam. xxv. 21; and evil with good. 2 Sam. xvi. 12. (2.) To make restitution, giving back the value of what was wrongfully taken away. Num. v. 7. The righteous are recompensed in the earth; they are rewarded even here with proper comforts, or rather they are chastised here for their sins, but much more fearfully shall the wicked be punished. Prov. xi. 31.

**RECONCILE**; (1.) To make peace between parties at variance; to secure favour. Matt. v. 24. (2.) To atone for, consecrate. Lev. vi. 30. Ezek. xiv. 20. God reconciles the world to himself: he devised the whole plan of our reconciliation and peace with him; he sent his Son to atone for our offences, accepted of his righteousness in our stead, sends him to bless us; justifies, sanctifies, and glorifies us, according to the riches of his grace. 2 Cor. v. 19. Christ reconciles us: he fulfils all righteousness in our stead; he intercedes with God in our behalf; and dwelling in us by faith, he secures our everlasting peace with God. Eph. ii. 16. He reconciles all things: through his obedience and death, God is reconciled to men; Jews and gentiles are reconciled into one church; holy angels and men are at peace with one another; men become peaceably disposed among themselves, and enjoy a real inward peace of conscience; and are in a covenant of peace with the irrational and inanimate creation. Col. i. 20. The gospel is the word or ministry of reconciliation; by means of it, this peace with God, angels, men, conscience, and other creatures, is declared, offered, and applied to us. 2 Cor. v. 18, 19.

**RECORD**; (1.) To bear witness: and so a record is a solemn testimony and declaration, Acts xx. 26. John i. 19. 1 John v. 7, 10, 11; and to call God for a record upon one's soul is to make a solemn appeal to him. 2 Cor. i. 23. (2.) To declare, make mention of. 1 Chron. vi. 14. Exod. xx. 24. (3.) To write in a register, Neh. xii. 8, 22; and so an historical register is called a record, Ezra vi. 2; and a recorder was an officer that noted things in a register, or book of account, and put the king in mind of what ought to be considered. 2 Sam. viii. 16.

**RECOVER**; (1.) To regain what had been lost, taken away, or wanting, as health, &c. 1 Sam. xxx. 8. Luke iv. 38. (2.) To restore to usual health. 2 Kings v. 3, 6, 7, 11. (3.) To deliver from bondage and distress. Isa. xl. 1. 2 Tim. ii. 26. (4.) To take away what had been abused. Hos. ii. 9.

**RECOUNT**; to number over by name, to muster, and take a view of. Neh. ii. 5.

**RED. This colour applied to Christ, as by the red heifer, and his red apparel, denotes his bloody suffering, or bloody conquest of his enemies, Num. xix. 2. Isa. lxiii. 2; but the red die of the rams' skins which covered the tabernacle might denote both his sufferings and the persecutions and troubles of his church. Exod. xxvi. 14, and xxxix. 34. Redness of horses, and redness of the wine of God's wrath, denote the fearful and bloody effects of God's judgments. Zech. i. 8, and vi. 2. Rev. vi. 4. Ps. lxxxviii. 8. Redness ascribed to the church as a vine denotes her exposure to bloody trouble and persecution, and their bringing forth good fruit to God. Isa. xxvii. 2. The redness of the heathen dragon signified the bloody persecutions of the Christians by the Roman emperors. Rev. xii. 3. The redness of a leprous infection in flesh or garments, might denote angry refusal or reproof, and furious defence of faults. Lev. xiii. 19, 42, 49, and xiv. 37. Redness of eyes imports having plenty of wine, or being drunk with it. Gen. xlix. 12. Prov. xxiii. 29.**

**REDEEM**; (1.) To buy back persons or things formerly sold, by paying a due price for them. Lev. xxv. 25. (2.) To deliver from distress and bondage, by the exertion of great power and love. Deut. vii. 5, and xxxii. 6. (3.) To deliver men from the broken

law, sin, Satan, an evil world, death, and hell, by the price of Christ's obedience and suffering, and by means of the enlightening and sanctifying power of his Spirit, Gal. iv. 4, 5. Tit. ii. 14. Luke i. 68. 1 Pet. i. 19; they are *redeemed from the earth*, from among carnal men, and to God, into a state of fellowship with and voluntary subjection to him. Rev. xiv. 3, and v. 9. To *redeem time* is, under the conviction of having misspent much of it, to double our diligence in the improvement of what remains for us. Eph. v. 16. To oblige the Hebrews to be deliberate in their vows, nothing once devoted was to be redeemed, without paying the whole worth of it, and a fifth part more; nor was that which had been devoted under the form of a curse to be redeemed at all: nor could the tithes, or any thing which the Lord had a stated claim to, be redeemed at all, except the *FIRSTLINGS*, improper for sacrifice. The price of redemption for persons under twenty years of age, was five shekels for a boy, and three for a girl; for persons between twenty and sixty years of age, it was fifty shekels for a man, and thirty for a woman; and for all above sixty, it was twenty for a man, and ten for a woman: but if a person was so poor that he could not pay at this rate, the priest was to fix a price upon him according to his ability. The nearer it was to the year of jubilee, the price for buying or redeeming fields was proportionally the less: in the first year after the jubilee, the price was to be forty-eight years' purchase; in the forty-fifth, it was but three years' purchase, or little more.

**REDEEMER.** The Hebrew word *goel*, or *kinsman-redeemer*, who was also the nearest of kin, was to exert himself in favour of his destitute kinsman. If he had through poverty mortgaged his inheritance, the *goel* was to buy it back. If he had sold himself into slavery, the *goel* was to pay his ransom. If he was murdered, the *goel* was to avenge his blood. If he died childless, the *goel* might espouse his widow, and raise up seed to him; but it does not appear that he was obliged to this, except he was an unmarried brother. Num. v. 8, xxvii. 11, and xxxv. Deut. xxv. 1-8. Ruth iii. and iv. Did not this *goel* typify Christ's assuming our nature, purchasing our happiness, recovering our liberty, avenging our blood on Satan and his agents, and raising up to our widowed nature a seed of saints and good works? God is called a *Redeemer*; with mighty power and kindness, he rescued the Hebrews from their bondage and trouble, and often delivers the oppressed; and he, through the blood of his Son, saves from deep slavery and woe, under the broken law, to endless glory and happiness. Isa. lxxiii. 10. Christ is a *Redeemer*; by his righteousness he paid the price of our redemption; by his intercession he pleads for and procures it; by his Spirit he applies it to our souls. Isa. lix. 20. Job xiv. 25. Our *redemption* or deliverance from sin, and all its effects, is through his blood and Spirit, Eph. i. 4. Col. i. 14. Heb. ix. 12; and begins in our forgiveness, is carried on in our sanctification, and perfected in our eternal blessedness, when, at the resurrection, our very bodies shall be delivered from all the deathful effects of sin; and this entrance on eternal glory is called our *redemption*, as it brings the deliverance to its perfection. Luke xxi. 28. Rom. viii. 23. It is called the *redemption of the purchased possession*, as we then enter on the full possession of what Christ has purchased; or it is the *redemption of the peculiar people*. Eph. i. 14. Christ died for the *redemption of transgressions*; i. e. that he might make full satisfaction for them. Heb. ix. 15. He is made of God to us *redemption*; he is prepared and given of God to us, as an all-sufficient Saviour, as the purchaser, price, treasury, and substance of our everlasting deliverance from sin and misery, to holiness and happiness. 1 Cor. i. 30. We are justified through the *redemption that is in him*, the *redemption-price* of his righteousness, and in partaking of him as made of God to us *redemption*. Rom. iii. 22.

**REDOUND**; to tend towards. 2 Cor. iv. 15.

**REEDS** grow in fenny and watery places, and are of many different kinds. The common reeds in our country are of no great use, except for thatching of houses. The paper reeds of Egypt, the sugar reeds or canes, and the Spanish reeds, of which walking staves and weavers' reeds are formed, are of much more account. (2.) A staff made of reed: such a one, by way of derision, was put into our Saviour's hand instead of a sceptre: and with this they held up to him on the

cross the sponge full of gall and vinegar. Matt. xxv. 29, 30, 48. (3.) A measure of six cubits, or 11 feet 2.328 inches. Ezek. xl. 3. Christ will not break the *bruised reed*, nor *quench the smoking flax*; he will not utterly destroy, but kindly help, care for, and comfort the weak saints and their weak graces, that are upon the point of losing all their grace and comfort. Isa. xlii. 3. In allusion to the multitude of reeds growing about Egypt, the Egyptians and their king are likened to a *staff of reed*, and *broken reed*, to denote their inability to help, and their readiness to hurt the Jews, and such others as trusted in them for support or protection. Ezek. xxix. 6. Isa. xxxvi. 6. The ten tribes of Israel were *smitten as a reed* when tossed to and fro as to their outward estate, by the force of God's judgments upon them. 1 Kings xiv. 15. John Baptist was not a *reed shaken with the wind*; was not unsettled in his doctrine or practice, but constant and steady in bearing testimony to Christ, and following a course of strict holiness amid storms of trouble. Matt. xi. 7. The *measuring reed* in Ezekiel and John's vision may denote the word of God, according to which all the things of the church ought to be adjusted; or, that the providence of God should with great exactness protect and defend them. Ezek. xi. 3, and xlii. 16. Rev. xi. 1, and xxi. 15. The *reeds at Babylon were burnt with fire*; either those that were growing in the Euphrates were deprived of their moisture when the current was diverted, or they, or those on the roofs of houses, were burnt by the Persians. Jer. li. 32.

**REEL, or STAGGER**, is to move as men mad or stupid with drink, or as men that cannot hold their feet in a ship tossed by a tempest. Ps. cvii. 27. The earth *reels* when its inhabitants are thrown into great terror, perplexity, and disorder, Isa. xiv. 20; and *staggers* when shaken to and fro by earthquakes. Ps. xcix. 1. Men *stagger* at God's promise when any faith they have is much mixed with unbelieving fears and doubts. Rom. iv. 20. They *stagger* under affliction when they are so perplexed that they know not what to do, or whither to go. Job xii. 25. Isa. xix. 13, and xxxix. 9.

**REFINE**; to purge, as founders do metal from dross, or as vintners do wine from dregs. 1 Chron. xxviii. 18. Isa. xlv. 6. Christ is a *refiner and purifier*; by his word, his blood, his Spirit, and by sanctified troubles, he purges out the dross of error, corruption, and scandalous persons from the church, and the dross of sinful defilement from the heart and life of his people. Mal. iii. 2, 3. Isa. xlvi. 10. Zech. xiii. 9. The *word of the Lord is refined*; there is no dross, error, wickedness, or vanity to be found therein. 2 Sam. xxii. 31. Ps. cxix. 140.

**REFORM**; to bring into a new shape or course. The Hebrews were reformed when they left their idolatries and other evil courses, and turned to the Lord. Lev. xxvi. 23. The gospel dispensation is called the *reformation*; the ceremonial ordinances, being fulfilled in Christ, were laid aside for more clear, easy, and spiritual ones; and multitudes of Jews and gentiles were turned from the legal, superstitious, idolatrous, and other wicked courses, to the profession, faith, and obedience of a God in Christ. Heb. ix. 10.

**REFRAIN**; to withhold, keep back. Gen. iv. 1. Ps. cxix. 101.

**REFRESH**; (1.) To strengthen one by food. 1 Kings xiii. 7. (2.) To take rest and recover strength after fatigue. Exod. xxiii. 12. (3.) To revive and comfort. 1 Cor. xvi. 18. Men's spirits, souls, or bowels are *refreshed* when they get new inward ease, strength, vigour, and comfort. Job xxxii. 20. 2 Cor. vii. 13. Prov. xxv. 13. Philem. 7. The *refreshing* promised to the penitent Jews may comprehend the comfortable declaration and application of a free and full redemption through the person, obedience, death, and intercession of Christ; a comfortable deliverance and preservation from the general ruin of their nation, and chiefly the complete happiness of both soul and body at the last day. Acts iii. 19. See *REST*.

**REFUGE, SHELTER**; a place of safety in time of storms or danger. Job xxiv. 8. God and Christ are a *refuge*, or *shelter*: by them the saints are graciously protected against every storm of wrath, against every danger, and against the assaults of every foe. Ps. xiv. 6, and xli. 1, and lxi. 3. *Refuge of lies* are vain imaginations and ill-grounded hopes of safety; or persons we trusted disappointing us, as the Assyrians, who, instead of helping Ahaz, distressed him. Isa.

**xxviii. 15, 17.** To inspire the Hebrews with a horror of bloodshed, and mercifully to provide for the relief of the involuntary manslaughterers, God appointed six of their cities, Bezer, Golan, and Ramoth-gilead, on the east of Jordan, Kedesh-naphtali, Shechem, and Hebron, on the west of it, all of them belonging to the priests or Levites, to be cities of refuge; and they were commanded to add to these when their territories should be enlarged, but we find no account of any such addition. These cities were of easy access, situated in mountains or large plains. That nothing might retard the manslayer in his flight to them, the roads, to the width of fifty-eight feet four inches, were kept in good repair, and the rivers of note had bridges thrown over them. Where any other way crossed or parted from them, posts marked with **κρυφε** directed to the city of refuge. On the fifteenth day of the twelfth month, at the end of the winter, the roads were inspected by the magistrates, and repairs were ordered. These cities were plentifully stored with necessary provisions, but no weapons of war were made or sold therein. When a Hebrew, or a stranger among them, unwittingly killed his neighbour he fled with all possible expedition to the city of refuge that was next to him; for if any of the friends of the slain person could overtake him before he got thither, they were warranted to slay him. Whenever the manslayer entered the city, he used to send some prudent and moderate persons to meet the pursuing avenger of blood, to soften his rage. When he came up, he presented an accusation to the judges of the place, upon the footing of which the manslayer was cited to their bar. If upon trial it appeared he had slain his neighbour unwittingly, he was received as a lodger into the city; only it is said that the cause was again tried in the manslayer's own city; and if he was again found to have done it unwittingly, he was safely conducted back to the city of refuge, and abode there till the death of the high-priest; but he was obliged to apply himself to some business, that he might not be chargeable to the inhabitants. The altar of burnt-offering was also a *refuge* for petty criminals; and such as fled to it, if found to have done it undesignedly, were conducted to a city of refuge. Num. xxxv. Deut. xix. 11, 12. Josh. xx. Did these *refuges*, or *asylums*, represent Jesus Christ as the sole refuge for guilty sinners who have murdered their souls, their neighbour, their Saviour, and attempted to murder their God? How patent and open our way to him! how certain our peace and safety in him! nor, till his endless life be concluded, shall those who once come to him ever go forth, or be cast out; but if law and justice, those avengers of blood, find us without him, how great our danger of eternal death!

**REFUSE.** The gentiles were *refused* of God; before he called them by the gospel, they were most wretched, justly overlooked, and hated by God for their wickedness, and condemned by the members of the Jewish church. Isa. liv. 6. Men *refuse* Christ when they neglect the knowledge of his truth, the cordial belief of his promises, in which he and all his fulness are offered to them as the free gift of God, and the observance of his ordinances. Heb. xii. 25. The *refuse* of any thing is its dross, filth, or naughty part. 1 Sam. xv. 9. Amos viii. 6. The Jews were made as the *refuse* when rendered weak, poor, contemptible, and wretched. Lam. iii. 45.

**REGARD;** (1.) To think of, seriously consider, lay to heart. Isa. v. 12. 1 Sam. xxv. 25. (2.) To look upon one with pity and concern. Deut. xxviii. 50. (3.) To have or show a distinguished love to, esteem of, or care for. 2 Kings iii. 14. Rom. xiv. 6. God *regards* the prayer of the destitute when he graciously accepts it, and in a remarkable manner bestows what is asked, or what is better. Ps. cii. 17. Men *regard* sin when they love and esteem it, and delight to practise it. Ps. lxxvi. 18, and xxxi. 6. Jon. ii. 8. To *regard* men's persons is to value them for their outward honour, power, or wealth. Matt. xxii. 16.

**REGENERATION;** a new birth. See **RENEW**.

**REGION.** See **COUNTRY**.

**REGISTER;** a public record for marking genealogies and events worthy of remembrance. Ezra ii. 62.

**REHEARSE;** to tell over. Exod. xvii. 14. 1 Sam. xvi. 31.

**REHOB;** a city of the tribe of Asher, given to the Levites. It seems to have stood on the north border of Canaan, and to have been a very different place from

the Rooba of Jerome, which he says was but four miles from Bethshan. Num. xiii. 21. Josh. xix. 28, and xxi. 31.

**REHOBOAM**, the son and successor of Solomon, born by one Naamah, an Ammonitess, about the end of David's reign. It appears from the book of Proverbs that his father was at great pains to teach him wisdom; but these instructions were not blessed of God to him, nor were they duly exemplified in his father's life. When he began to reign, A. M. 3030, he, being about forty-one years of age, repaired to Shechem, where the Hebrews had assembled to make him king. Instigated by Jeroboam, who had begun to raise sedition a little before Solomon's death, they offered Rehoboam the sovereignty, provided he would ease them of the hard service and excessive taxes which his father had laid upon them as he carried on his buildings. He took three days to deliberate on the proposal. His aged counsellors, who served with his father in that station, advised him to give the people an obliging answer, and he would soon fix them in his interest. Unwilling to do so, he consulted with his young counsellors, who had been brought up with him. They advised him to tell the people that he intended to load them with far more grievous burdens, and to punish them far more severely than ever his father had done. This advice suited his haughty and foolish disposition, and he followed it. The ten tribes of Reuben, Simeon, Ephraim, Manasseh, Dan, Zebulun, Issachar, Naphtali, Gad, and Asher, provoked herewith, cried out that they were under no obligation to, and had no interest in the family of David, and so would go home, and let Rehoboam and the family of David care for themselves. Upon their defection in a body, Rehoboam sent Hadoram his treasurer after them, to persuade them to return. Perhaps supposing him the author of their late hardships, they stoned him to death. Rehoboam, seeing this, posted off to Jerusalem in his chariot, where the tribes of Judah and Benjamin acknowledged him king. Of these he formed an army of 180,000 to reduce the ten revolting tribes by force; but Shemaiah the prophet, in God's name, forbade him and his army from attempting this, as it would not prosper. Rehoboam and his people then returned to their homes. He, to strengthen his kingdom, fortified Bethlehem, Etam, Tekoah, Beth-zur, Socho, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Ajalon, and Hebron, and put garrisons of men and magazines of armour and provisions in them. As Jeroboam, who had been chosen king of the ten tribes, cast off the true worship of God, many of the priests and Levites, and no doubt others, retired to the kingdom of Judah, and strengthened it.

For three years Rehoboam and his subjects followed the Lord, and prospered exceedingly; but afterward they abandoned themselves to every enormity. Idolatrous altars, statues, groves, and high places were everywhere formed; and both men and women were publicly prostituted. To punish this wickedness, God brought Shishak king of Egypt to invade the land, A. M. 3035. He ravaged the country, and carried off the treasures of the temple and palace. Shemaiah the prophet told Rehoboam and his princes that their idolatry and other wickedness had occasioned these disasters. They humbled themselves under a sense of their guilt, and acknowledged the justice of God in their miseries. Shemaiah then assured them that God would not utterly forsake them, but would prove to them the difference between the hardships of serving the Lord and of serving Shishak. When Shishak left the country, after he had held it in subjection about three or four years, Rehoboam and his people restored in some degree the worship of God, but the high places were not removed. He caused brazen shields to be made for his guard who attended him to the temple, instead of the golden ones made by command of his father, which Shishak had carried off; these were laid up in his arsenal when they were not used. After Rehoboam had reigned seventeen years, he died and was buried in the city of David; and left Abijah his son, whom he intended to have made his colleague on the throne, to be his successor. There were almost perpetual wars between him and Jeroboam, the history of which, and of his life, was written by the prophets Shemaiah and Iddo; but not being intended as canonical, has not reached our times. 1 Kings xii. and xiv. 21-31. 2 Chron. x-xii.

**REHOBOTH;** (1.) A city near Nineveh, perhaps the same as the Oroba of Pliny; but some translate it

to signify the streets of the city Nineveh. Gen. x. 11. (2.) A city of Edom, where Saul king of that country was born; for it is absurd to imagine he could be of the other Rehoboth on the Tigris. Gen. xxxvi. 27. (3.) A well digged by Isaac eastward of Gerar, so called because there the Lord had made room for him. Gen. xxvi. 22.

RE'HUM. See SAMARITANS.

REJECT; (1.) To despise. Hos. iv. 6. (2.) To cast off, forsake. Jer. vii. 29, and xiv. 19. (3.) To refuse a request. Mark vi. 26. Obstinate abusers of gospel ordinances, whether Jews or gentiles, are *rejected as barren ground*; are deprived of the strivings of God's Spirit, and of divine ordinances, and exposed to temporal or eternal ruin, or both. Heb. vi. 8.

REIGN; to rule or command as a king. 2 Sam. v. 4, 5. *God reigns*; as the absolute ruler of all things, he governs and disposes of them, and to him must all persons give account. Ps. xciii. 1. *Christ reigns* as supreme Governor of his church; he alone gives her laws, appoints officers, and orders or disposes her concerns as he pleases. 1 Cor. xv. 25. *The saints reign*; they have a spiritual dominion over sin, Satan, and the corrupt influence of this world; and by their prayers have considerable influence in the management of it; and during the millennium, they shall possess the chief power in church and state. Rev. v. 10, and xx. 6. They *reign in life* spiritual, being more than conquerors, through him that loved them, of sin, Satan, and the world; and *reign in life* eternal when they are advanced to the highest glory, and have every thing to their wish. Rom. v. 17. *Sin reigns, and reigns unto death*, when indwelling sin has the chief power in the heart, and when sin in general hastens forward, and condemns to death temporal, spiritual, and eternal. Rom. vi. 12, and v. 25. *Grace reigns, and reigns to eternal life*; through the finished and imputed righteousness of Jesus Christ, the free favour of God, in a glorious and irresistible manner, disposes of the elect and all their concerns so as to promote their eternal life: the gracious habits implanted in their souls conquer their inward corruptions, and prepare them for eternal life; nor can sin reign over them as before. Rom. vi. 14, and v. 21.

REINS; (1.) The kidneys, or inward parts of an animal. Lev. xv. 2. Job xix. 27. Ps. cxxxix. 13. (2.) Men's souls, with the dispositions and thoughts. Lam. ii. 13. Rev. ii. 23. *God is far from men's reins* when they have no true knowledge, fear, love, desire of, or delight in him, and perform no true obedience to him. Jer. xii. 2. Men are *pricked in their reins* when their soul is wounded with disquieting thoughts, tormenting passions, envy, sorrow, anger. Ps. lxxiii. 21. Men's *reins instruct* them when God, by inspiration or otherwise, stirs up instructive and directive thoughts in their minds. Ps. xvi. 7.

RELEASE; (1.) To set a prisoner or slave at liberty. Matt. xxvii. 15. (2.) To forgive a debt or tribute. Deut. xv. 2. Esth. ii. 18. See FEAST.

RELY; to lean; to depend upon for help and victory. 2 Chron. xvi. 7, 8.

RELIEVE; to free one from hardship; as from oppression by righteous judgment. Isa. i. 17; from deep poverty by proper gifts and presents. 1 Tim. v. 17. Acts xi. 29; from hunger by refreshing food. Lam. i. 11, 19; from excessive grief by encouragement and comfort. Lam. i. 16. God *relieves* the fatherless and widow; he comforts them when in grief, he delivers them from oppression, and provides for them in poverty and want. Ps. cxlvi. 9.

RELIGION; (1.) The true religion, which consists in an inward and spiritual knowledge and belief of divine truth, faith in and love to Christ, and to God in him, manifested in a regular acknowledgment and worship of, and obedience to him, and in showing proper regard to men, chiefly to such as are in distress and want. Jam. i. 27. (2.) The external and ceremonial worship of the Jews. Acts xxvi. 5. (3.) A superstitions worshipping of angels. Col. ii. 18.

RELIGIOUS, or devout, are such as are much given to a religious course or profession. Acts xiii. 43.

REMAIN; (1.) To continue. Gen. viii. 22. (2.) To be left behind. Judg. v. 13.

REMAINDER, or remnant, what is over and above, what is left behind. Exod. xxvi. 13. 2 Kings xix. 4. God restrains the remainder of man's wrath, when he represses, and hinders from breaking out, whatever

portion of it he does not intend for his own glory and the good of his people. Ps. lxxvi. 10. *Remnant* often signifies a small part left behind; and so the *remnant* of a people are the small part that are saved from ruin, temporal or eternal. Rom. ix. 4. The *remnant* of the church's seed warred upon by the dragon are the small remains of the opposers of Antichrist scattered here and there. Rev. xii. 17. The *remnant of Baal* is what was left of his worship and worshippers. Zeph. i. 4.

REMEDY; a cure for preventing or removing of evil. 2 Chron. xxxvi. 16.

REMEMBER; (1.) To call to mind what is past. Deut. xv. 15. (2.) To keep in mind some event future and important, that we may prepare for it, or take notice of it when it comes. Exod. xx. 8. (3.) To think of and consider. Ps. lxxii. 6. Matt. xvi. 9. (4.) To esteem, reward. Eccl. ix. 15. (5.) To mention in the way of praise and commendation. 1 Chron. xvi. 12. (6.) To take care of. God *remembers* men when he shows regard to, cares for, favours, and saves them, especially after a delay and suspension of his agreeable benefits. Ps. lxxiv. 2. So he *remembered* Noah, and the animals with him in the ark, when he provided for their deliverance. Gen. viii. 1. He *remembered* Abraham when, from regard to his prayer, he delivered Lot from the destruction of Sodom. Gen. xix. 29. He *remembers* mercy when he signally exercises it. Ps. xxv. 6. Hab. iii. 2. He *remembers* or *mentions* sin or righteousness when he punishes the one and rewards the other. Jer. xxxi. 34. Ezek. xviii. 22, 24. Antichristians and other wicked men are *remembered* when their sins are censured or punished. 3 John 10. Ps. cxxxvii. 7. Rev. xvi. 19. Men *remember* God, or his name, when they think of, believe in, and depend on him for help and assistance. Ps. xx. 7.

REMEMBRANCE, memory, consideration. Deut. xxxii. 20, 26. *Your remembrances are like unto ashes, your bodies to bodies of clay*: your memory, or renown, and your body, or mortal life, are contemptible, and will soon perish; or, your memorials, your admonitions, are pitiful as ashes, and your strongest reasonings are weak and brittle as clay. Job xiii. 12.

REMIT; to forgive, declare forgiven, absolve from censure. John xx. 23.

REM'PHAN, an Egyptian idol. Some think him to have been Remphis, a king of Egypt, worshipped after his death. Perhaps he is the same as Moloch, Chion, and the Egyptian Serapis and Osiris. To commemorate the dream of the kine, by which Egypt was saved, a deity was there worshipped in the form of a bull; and the Hebrews imitated this idolatry in the wilderness, when they worshipped their golden calf. Amos v. 26. Acts vii. 43. Others think Remphan to be the same as Ham, Chronus, or Saturn, the father of the Rephaim, or giants.

REMOVE; (1.) To go from one place to another. Num. xii. 16. (2.) To take away, set aside. Gen. vii. 13. Judg. ix. 29. (3.) To pass, to change. Num. xxxvi. 7. (4.) To cause persons or things to pass from one place or state to another. Gen. xlvii. 21. Prov. xxii. 8.

REND; (1.) To *tear* asunder, pull in pieces. Ps. vii. 2. (2.) To reproach. Ps. xxxv. 15. *Rending of garments* imported one's being overwhelmed with grief, or shocked with something terrible. 2 Chron. xxxiv. 27. Gen. xxxvii. 29, 34. As the priests were not allowed to rend their garments when Caiaphas rent his garments, it was a token that the priesthood was about to be abolished. Matt. xxvi. 65. *Rending of the heart* imports great and bitter sorrow for sin. Joel ii. 13. God *rends the heavens, and comes down*, when, in a majestic manner, he powerfully delivers his people. Isa. xiv. 1. God *tore* the Jews when he divided and terribly afflicted them. Hos. v. 14. The anger of the Edomites *did tear perpetually*; they on every opportunity harassed and murdered the Jews. Amos i. 11. The Assyrian kings *did tear enough for their whelps*; they enriched their country with the wealth they procured by spoiling and overthrowing the nations around. Nah. ii. 12.

RENDER; (1.) To give. Num. xviii. 9. (2.) To return in thanksgiving. Ps. cxvi. 12. (3.) To return like for like, to recompense. Ps. cxlv. 2.

RENEW; (1.) To make over again. Rom. xii. 2. (2.) To repair and purge. 2 Chron. xv. 8. (3.) To confirm, establish. 1 Sam. xi. 14. God *renews the earth* when he returns the spring, and gives a new succession of creatures to replenish the earth. Ps. civ. 30. He *re-*

*renew his people's days* when he brings them out of captivity, and restores them to a flourishing estate. Lam. v. 21. *He renewed his witnesses* against Job when he brought one fresh plague on him after another, as testimonies of his displeasure with him. Job x. 17. The saints are *renewed* day by day, and *renew* their youth and strength, when, by fresh communications of grace from the fulness of Christ, they recover from spiritual decays, and grow in holiness and spiritual vigour and comfort. 2 Cor. iv. 16. Ps. ciii. 5. Isa. xl. 34, and xli. 1.

**RENEWING, REGENERATION;** (1.) That work of the Holy Spirit by which, through the imputation of Christ's righteousness, his grace is implanted in us, and we are born again, and spiritually changed in our whole man. The *mind* is made new; being endowed with spiritual light, it apprehends, judges, esteems, devises, searches, reasons, thinks, and deliberates on new matters, and after a new manner: the *conscience* is renewed, sprinkled by Jesus' blood, brought under the filial fear of God, and directed by his Spirit; captivated with the changing influence of God's redeeming love, the *will* has new inclinations, intentions, choice, delight, purposes, and a power over the animal passions; the *affections* are renewed, rectified as to their objects, and in their order and degrees; the *memory* is renewed, qualified to hide the word of God, and retain the impressions of his love; the *body* is renewed, in respect of its state of subjection to the soul, and its use as an instrument of righteousness. Tit. iii. 5. 2 Cor. v. 17. Gal. vi. 15. John iii. 3-5. (2.) The reviving, repairing, and strengthening of what was decayed and blemished by sin, in a particular saint, or in the church. Ps. li. 10. Rev. xxi. 5. Isa. lxxv. 17. *Regeneration* in Matt. xix. 28, if joined with what goes before, may either denote the new birth, or rather the putting of the church into a new state by the preaching of the gospel; if joined with what follows, it denotes the day of judgment, when the bodies of the saints shall be put into a new state of life, and there shall be a new heaven and a new earth.

Pelagians and Socinians, who deny original sin, deny also all implanted habits of grace; and Antinomians deny all inherent habits or principles of grace, pretending to substitute Christ, and Spirit, and word, in the room thereof. According to these, our regeneration consists in, or is effected by, our minds perceiving the light of divine truth, and our heart being thereby determined to credit the certainty of it by faith. Those who hold these opinions allow the word of God to have all the influence conceivable on the human soul, provided no vital habit or principle of grace be implanted by an almighty and creating act of God attending the word. But when we consider that the motions and acts of all beings, created or divine, flow from inward and abiding principles answerable to their motions and actions, it must be absurd to imagine that gracious acts of faith, love, hope, repentance, and new obedience, flow from no gracious principle dwelling in the heart. The Scripture account of men's hearts being by nature *unclean*,—*deceitful above all things*, and *desperately wicked*,—*enmity against God*,—*dead in trespasses and sins*, renders it manifest that no good act can be performed by them without new habits or principles of grace implanted in them. Job xiv. 4. Jer. xvii. 9. Rom. viii. 7, 8. Eph. ii. 1, 2. Matt. xiv. 19, viii. 16, 17, and xii. 33-35. Neither the love, nor the wisdom, nor the sufficiency of Christ, can appear in our redemption, unless the remedy answer to the malady, and gracious habits be implanted instead of the natural habits of indwelling corruption, spiritual knowledge instead of ignorance, faith instead of an evil heart of unbelief, love instead of enmity, &c. Ezek. x. 19, and xxxvi. 26. 1 Cor. vii. 11. Tit. iii. 3, 5. The Scripture never represents any gracious acts of men as either their regeneration or the means of it, but always as the *fruit* of it. We see and know spiritual things, because we are *born again*, and have had eyes to see and ears to hear given us. Deut. xxxiv. 4. 1 John v. 20. John iii. 3. 1 Cor. ii. 14. We believe that Jesus is the Christ, and receive him by faith, because we are *born of God*. 1 John v. 1. John i. 12, 13. We love God and his people, because we are *born of God*, and know God. 1 John iv. 7. The *sight-giving*, *dead-quicken-*  
*ing*, *heart-circumcising*, *renewing*, *begetting*, and *cre-*  
*ating* influence ascribed to God in this matter, at once represents us as *entirely passive* in our regeneration; and that the power of God works not by mere moral suasion, or any natural influence upon the rational soul, but by

a supernatural and almighty influence, similar to that through which by a word he created the world, healed desperate diseases, or raised the dead; and that by this divine agency there is produced in us an abiding vital habit or principle of grace, disposing and enabling to acts of faith, love, &c. Acts xxvi. 18. 2 Cor. iv. 6. Deut. xxix. 4. John v. 25. Rom. iv. 17. Eph. ii. 1, 5. Ezek. xxxvii. 1-14. Deut. xxx. 6. Col. ii. 11, 12, with Gen. xvii. 10, 11. Tit. iii. 5. Eph. iv. 23. John i. 13, and iii. 3, 5, 6, 8. Jam. i. 18. 1 Pet. i. 3, 23. Eph. ii. 10, and iv. 24. Col. iii. 10. The inspired representations of that which is produced by this supernatural and all-powerful agency of God, as, a *mind serving the law* of God, a *law of the mind that warreth*, Rom. vii. 23, 25; as a copy of God's law in the heart, which Adam had in his creation, Jer. xxxi. 33. 2 Cor. iii. 3; as *life, eternal life*, abiding in one, 1 John v. 12, and iii. 14, 15; a *heart*, a *new heart*, a *pure heart*, one *heart*, a *heart to know* and *fear God*, a *heart of flesh*, Ezek. xix. 11, 19, and xxvi. 6, and xviii. 31. Jer. xxiv. 7, and xxxii. 39. Deut. xxxiv. 4. 1 Tim. i. 5. Heb. x. 22; a *divine nature*, *God's workmanship* created not in or by, but *unto good works*, 2 Pet. i. 4. Eph. ii. 10; the *image of God*, opposed to the image of the devil, which is in them by nature, and answerable in the substance of it to Adam's likeness to God. Eph. iv. 24. Col. iii. 10. 2 Cor. iii. 18, with Gen. i. 26, 27. A *new creature* that has a real subsistence in us, and rendering us *new* in our qualities, and which is contrary to and exclusive of *old* sinful lusts. 2 Cor. v. 17. Gal. vi. 15. Eph. ii. 10, and iv. 24. Col. iii. 10. A *new man*, the reverse of the *old man*, which must be put off, and is crucified with Christ, Eph. iv. 22, 24. Col. iii. 9, 10. Rom. vi. 6; a *new man*, having eyes to see, ears to hear, and a heart to understand, Deut. xxxix. 4; an *inward or inner man*, which delights in God's law, and is *renewed and strengthened* day by day. Rom. vii. 22. 2 Cor. iv. 16. Eph. iii. 16. A *spirit born of God's spirit*, a *new spirit*, put within one, and which *lusteth against the flesh*, or habits of sinful corruption, and directs and draws in a good walk, and produces gracious fruits of actual holiness. John iii. 5, 6. Ezek. xxxvi. 26, and xi. 19. Rom. viii. 4. Gal. v. 17, 22. As *fleshly tables of the heart*, in which Christ's truths are written by the Holy Ghost. 2 Cor. iii. 3. An *inward root*, which produces good fruits, Matt. vii. 17, 18, xii. 33, and xiii. 6, 21. A *good treasure of the heart*, out of which good acts are brought forth, Matt. xii. 35; *good ground of an honest and good heart*, in which the seed of gospel truth is sown. Luke viii. 15. Matt. xiii. 23. As *incorruptible seed*, distinct from and conveyed into the heart by the word of God, 1 Pet. i. 23; *seed that abideth* in every one born of God, whether infants or adults, 1 John iii. 9; and which is manifest in an implanted habit of grace in every saint. This gracious habit or principle, under the different forms of knowledge, faith, love, hope, &c. is represented as *obtained*, 2 Pet. i. 1; *had*, 2 Thess. iii. 2; *kept*, 2 Tim. iv. 7; as *abiding*, Luke xxiii. 32. 1 Cor. xiii. 8, 13; *dwelling*, 2 Tim. i. 5. Eph. iii. 17; as *working*, Gal. v. 6, 22. Jam. ii. 22. 1 Cor. xiii. 4, 8; as *increased*, 2 Cor. x. 15; *growing*, 2 Pet. iii. 18: all which descriptions manifest, that in every regenerate person there is divinely implanted, preserved, strengthened, and excited, a supernatural gracious habit, or vital principle of holiness, altogether distinct from Christ and his Spirit or word.

This implanted and inherent grace and holiness may either be viewed as one simple habit or principle filling and disposing the whole soul to holy acts, or, in respect of the different powers of the soul in which it is seated and acts, and, in respect of its different forms of acting on objects, it may be distinguished into the different habit or graces of knowledge, faith, love, hope, repentance, &c. But the thing is so important, that whoever denies this implanted, inherent, habitual grace, holiness, or righteousness, overthrow the gospel, and all the work of the Spirit of God, the grace of Christ, and the new covenant. Without allowing this *habitual* grace, we must deny original sin, the sinful corruption of man's whole nature, and the spiritual extent and indispensable obligation of God's law, as a rule of life. We must deny the salvation of infants, or pretend they are admitted to heaven without any gracious dispositions. We must deny all spiritual union with Christ, justification by the imputation of his righteousness or adoption into his family. We must deny all indwelling of Christ, his Spirit, and word in our

hearts; and leave it to be filled, acted upon, and governed by the indwelling habits of sinful corruption. We must deny all sanctification of our nature, all renovation of the whole man after the image of God, all experience and exercise truly gracious or acceptable to God, all spiritual warfare between the flesh and spirit; all growth and perseverance of grace, and perfection therein at last; all marks of a gracious state, and examination of ourselves whether we be in the faith, or Christ be in us; all habitual, nay, actual preparation for the Lord's Supper, or for death or heaven; all meekness of nature or temper for the blessedness of heaven; and all admission to it, unless it be with hearts filled with all unrighteousness. In short, the whole experience and exercise of religion must be reduced to those of the stony-ground hearers; some kind of moral influence of the Holy Ghost by the word, and some rootless, chimerical, and transient acts of faith, love, or the like.

**RENOUNCE**; solemnly to give up. 2 Cor. iv. 2.

**RENOWN**; a wide-spread fame of any one's excellences, and good or mighty deeds. Dan. ix. 15. To be *renowned* is to have a high character of wisdom, honour, wealth, victories. Num. i. 16. Ezek. xxvi. 17, and xxxiv. 29. Isa. xiv. 20.

**REPAIR**; to build up what is rent or broken down. Judg. ii. 23. 2 Chron. xxix. 3. The Jews were *repairers of breaches, and restorers of paths to dwell in*, when, after the reformations of Manasseh and Amon, Josiah re-established the pure worship of God, and abolished idolatry; and when after the Chaldean captivity, they returned and built their temple and houses, and re-established the worship of God; but chiefly, when in the apostolic age and the millennium, they shall return to the Lord, and all division between them and the gentiles be removed. Isa. lviii. 12.

**REPENT** is with grief to change one's mind to what is thought more proper. Matt. xxi. 29. *God repents* not by changing of his mind, affection, or purpose, but by changing the manner of his work: so he *repented* that he had made man, or made Saul king, when he changed the course of his providence towards them, as men would do when they repent and change their mind, acting as one determined to destroy and pull them down. Gen. vi. 6, 7. 1 Sam. xv. 11. His *repenting himself concerning his servants, or his repentings kindling*, imports his compassionately rising up for their deliverance after he had seemed determined to ruin them in the world. Deut. xxxii. 36. Ps. cxxxv. 14. Hos. xi. 8. His *repenting of the evil, or the good*, he had conditionally threatened or promised, denotes his not inflicting the one or bestowing the other. Ps. cvi. 45. Jer. xviii. 10. His gifts and calling are *without repentance*; can never be recalled or taken back, as his love and faithfulness render them unalterable. Rom. xi. 29.

*Men's repentance* is, (1.) A change of mind, earnestly wishing something undone that is done. Isaac found no place *for repentance*; though Esau with tears begged it, and he himself earnestly desired it, yet he could not possibly recall the blessing of Jacob and transfer it to Esau. Heb. xii. 17. Or a change of opinion concerning the Messiah, or sinful acts, &c. Matt. iii. 2, and iv. 17. (2.) A legal repentance, by which one is grieved for and turns from his sin to outward appearances of religion, merely on account of the hurt it has done or is like to do him: thus, a malefactor who still loves his sin repents of having done it, because it has brought him to punishment: so Judas *repented* of having betrayed his Master, because he saw it would bring him to everlasting shame and torment. Matt. xxvii. 3. (3.) Gospel-repentance, which is a saving grace wrought in the heart of a sinful person by the word and Spirit of God, by which, from a sight and sense of his sin, as offensive to God, murderous to Christ, and defiling to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God as his Saviour, portion, and Lord, with full purpose of and endeavour after new obedience. This is called *repentance towards God*, because we then turn from sin to him; *repentance unto life*, as it proceeds from and manifests our spiritual life, and daily increases it, and issues in and prepares for eternal life. Matt. iii. 2. Acts iii. 19, xx. 21, and xi. 18. In every case, a correspondent faith must precede repentance; the faith of

the law must precede legal repentance, Rom. iii. 19; and the faith of the gospel must precede true evangelical repentance. We must first by faith *look on Jesus*, and then *mourn*; *he that cometh to God must believe*, and come by Christ as the way: *for whatsoever is not of faith is sin*. Zech. xii. 10. Heb. xi. 6. John xiv. 6. Rom. xiv. 23. But repentance is sometimes mentioned first, perhaps, because repentance is the end, and faith is the means, Acts xx. 21; or, in that expression, *Repent and believe the gospel*, the sense may be, Change your carnal notions of the Messiah and his kingdom, and believe the truths and offers of the gospel. Mark i. 15. Repentance is an absolutely necessary fruit of pardon of sin in justification. Ezek. xvi. 62, 63, and xxxvi. 25-31; part of salvation begun, and preparative for the complete degrees of salvation, Luke xi. 3, 5. See FORGIVE.

**REPETITIONS**. The vain repetitions of the Pharisees were the saying the same things over and over in their prayers, as if the more they spake they would be the better heard. Matt. vi. 9.

**REPHAIM**; a valley on the south or west of Jerusalem, very fruitful in corn. Isa. xvii. 5. It seems to have had its name from the GIANTS that anciently inhabited it; and here the host of the Philistines encamped oftener than once. 1 Chron. xi. 15, and xiv. 19.

**REPHIDIM**; a place on the east side of the western gulf of the Red Sea, where the Hebrews tempted God, and quarrelled with Moses for want of water; and so it was called Meribah, *contention*, and Massah, *temptation*. Here Moses brought them water from a rock; and here they, under the direction of Joshua, routed the Amalekites.

**REPLENISH**; to fill with inhabitants or wealth. Ezek. xxxv. 2. God *replenishes* sorrowful souls when he fills them with joy and comfort. Jer. xxxi. 25. The Jews were *replenished* from the East; they entertained numbers of idolatrous magicians and their abominations from Chaldea and Assyria; or, were proud of their alliance with the Assyrians. Isa. ii. 6.

**REPLY**. To reply against God is to quarrel with his purpose or providence. Rom. ix. 20.

**REPORT**. To report a thing is, (1.) To declare how it was done, how orders were executed. Ezek. ix. 11. (2.) To declare openly, or again and again. 1 Cor. v. 1. *Report and we will report it*; tell us what you can against Jeremiah, and we will rehearse it to the king to have him punished. Jer. xx. 10. The gospel is called a *report, or hearing*; by it the famed excellences and works of God in Christ are declared: and the prophets, apostles, and ministers, receiving it from Christ, publish it to men. Isa. liii. 1.

**REPROACH**; INPAMY; (1.) The bad character of any one, whether procured by his own wicked deed, or occasioned by false accusation, outrageous upbraiding, or scornful derision. Prov. vi. 35. Isa. li. 7. Ezek. xxxvi. 3. Neh. ii. 12. (2.) Slanderous speech, by which men give disgraceful characters to others. Ps. lxxix. 12. Persons or things are said to be a *reproach* when loaded with a bad character, and made a common by-word. Ps. xxii. 6, and lxxix. 41. Sin is the *reproach of any people*; it is a disgrace to them, and tends to render them contemptible. Prov. xiv. 34. Oppression or mocking of the poor is a *reproaching* of God, as if his image on them deserved no respect, as if by making them poor he had devoted them to hard usage, and as if he could not protect them. Prov. xiv. 31, and xvii. 5. The *reproach of Christ* is scorn and calumny endured for adherence to him and his ways. Heb. xii. 26, and xiii. 13. Among the Hebrews, barrenness was accounted a *reproach*, as it excluded from a share in the multiplication of Abraham's seed, and from being the honoured progenitors of the Messiah. Gen. xxx. 23. Isa. iv. 1. Luke i. 25. Uncircumcision was the *reproach of Egypt*, as it anciently showed men to be aliens from God, like the Egyptians; and perhaps many of the Jews neglected to circumcise their children in Egypt. Josh. v. 9. God put the Philistines to a perpetual *reproach* when he smote with the long-remembered and shameful disease of the emerods. Ps. lxxviii. 66. *Reproach breaks the heart*, as it not only tends to bereave a man of his outward enjoyments, but renders him contemptible and useless for advancing the honour of God, or doing real service to mankind. Ps. lxxix. 20.

**REPROBATE**; not approved. Among metallists it signifies what cannot abide the trial without showing

itself drossy, or of a coarse alloy. Thus wicked men are *reprobate silver*; they are not purged nor refined, nor will they pass current, according to the standard of God's law. Jer. vi. 30. When used concerning wrestling-games and races, it signifies him who mis-carries and loses the prize. *Lest I should be a reprobate, or castaway*; lest I should be found a hypocritical counterfeiter, one void of true grace, one whom God will never reward as a runner of the Christian race, or as a victorious fighter of the good fight of faith. 1 Cor. ix. 27. A *reprobate mind* is one hardened in wickedness, and which cannot discern between good and evil. Rom. iii. 28. Men are *reprobate concerning the faith* when they apostatize from the doctrines of Christ, and abandon themselves to the most horrible errors. 2 Tim. iii. 8. They are *reprobate to every good work* when quite incapable and adverse to the performance of them, and to others performing of them. Tit. i. 16. See DECEASE.

REPROVE. See REBUKE.

REPUTE; to reckon, esteem. Job xviii. 3. REPUTATION, a high character. Gal. ii. 2.

REQUEST; to crave, pray for. Judg. viii. 26. 1 Kings xix. 4.

REQUIRE; (1.) To ask as a favour. Ezra vii. 22. (2.) To demand as a debt, or as due obedience. Luke xix. 23. Deut. x. 12. (3.) To call to account for. Ezek. xxxiv. 10. (4.) To avenge, punish for. 1 Sam. xx. 16. God *requireth things that are past*; he orders that which was past and driven away to be renewed and brought back, and requires men for their past deeds. Eccl. iii. 15. *This night shall thy soul be required of thee*; it shall be separated from thy body, and called to give an account of itself and its deeds at the tribunal of God. Luke xii. 20.

REQUIRE. See RECOMPENSE.

REWARD; the last body or hindmost part of the troops in a marching army, who, as it were, guard the back of the army. Josh. vi. 13. The Lord, or his glory, is the *reeward* of his people when he affords them full protection, even from unseen enemies; so he was to the Jews in their return from Babylon. Isa. lii. 12, and lviii. 8.

RESCUE; (1.) To recover back from captivity. 1 Sam. xxx. 18. (2.) To save from imminent danger. Acts xxiii. 27.

RESEMBLE; (1.) To be like to other persons or things. Judg. viii. 18. (2.) To liken or compare. Luke xiii. 18.

RE'SEN; a noted city of Assyria, built by Ashur, between Nineveh and Calah. Some think all the three, together with Rehoboth, were at last united into Nineveh; but perhaps Resen is the same as Larissa on the Tigris, which was eight miles in circumference, its walls a hundred feet high, and twenty-five broad. Gen. x. 12.

RESERVE; (1.) To leave, set aside for a particular use. 2 Sam. viii. 4. (2.) To keep firmly and carefully. Jude 6. (3.) To keep things in store in order to give them out afterward. 1 Pet. i. 4.

RESIDUE; what is left or remains behind. Exod. x. 5. Neh. xi. 20.

RESIST. See OPPOSE.

RESORT; (1.) To meet together. Neh. iv. 20. (2.) To come to. Ps. lxxi. 3.

RESPECT; to esteem, regard. Sinful respect of persons is to regard and esteem them in giving sentences of judgment, for their outward honour, power, and wealth, not attending to truth and equity. Lev. xix. 15. Deut. i. 15. In this sense, God and Christ *respect not persons* for their nation, family, or outward circumstances, nor should judges or others do so. Acts x. 34. Lev. xix. 15. Deut. i. 17. James i. 1. 9. 1 Pet. i. 17. God has *respect to the lowly*; he delights to have fellowship with them, and to do them good. Ps. cxxxviii. 6. He had *respect to Abel* and his offering; esteeming his person as united to Jesus, he, by causing fire to descend from heaven and consume it, showed a regard to his offering, which was offered in faith. Gen. iv. 4.

RESPITE; a breathing, a time in which to advise. Exod. xvi. 15. 1 Sam. xi. 3.

REST; (1.) To cease from work. Exod. xxiii. 12. (2.) To sit or nestle quietly. Gen. xviii. 4. Isa. xxxix. 14. (3.) To lean, or to trust in. 2 Chron. xxxii. 8. (4.) To continue fixed. Isa. li. 4. (5.) To come to an end. Ezek. xvi. 42, and xxi. 17. God *rested from creation-work*, and was *refreshed*; he ceased to make new kinds of creatures, and took pleasure in what he had made.

Heb. iv. 4. Exod. xxxi. 17. His *resting in his love* implies his unchanging pleasure in the past effects of it, and his taking delight in showing it more abundantly. Zeph. iii. 17. His *taking his rest* during the Assyrian ravages of Egypt and Ethiopia imports his forbearing to interpose remarkably between the contending parties. Isa. xviii. 4. Men *rest on the Lord* when, with a strong faith in his promise and righteousness, they commit themselves to his care, and depend on him for all necessary blessings. Ps. xxxvii. 7. The saints *rest at noon* when, amid scorching persecution and temptation, God bestows upon them distinguished protection, inward patience, and comfort. Sol. Song i. 7. The dead *rest in their graves* from all labour, disturbance, and pain. Isa. lvii. 2. To *quiesce* is to cease to rest, make still. God's Spirit was *quieted* in the north country when the Persians, Greeks, and after them the Romans, executed the destined vengeance on Chaldaea, where his people had been oppressed; or when the spread of the gospel was the means of converting multitudes to Christ. Zech. vi. 8. God *quieteth the earth with the south wind* when he makes his gentle gales to blow on it. Job xxxvii. 17.

REST; QUIETNESS; (1.) A ceasing from labour. Exod. v. 5. (2.) A ceasing from open war. Josh. xiv. 15. (3.) Ceasing from tillage and husbandry; Lev. xxv. 5. (4.) A state of peace and reconciliation with God and men's own conscience. Matt. xi. 29. Heb. iv. 3. (5.) A calm composure of mind, produced by the love of God shed abroad in the heart, and by the Holy Ghost's witnessing to the conscience, justification, reconciliation, regeneration, adoption, and sure title to eternal glory; this is attended with a cheerful confidence in the promises, and a submission to the providences of God. Ps. cxvi. 7. (6.) Rest also signifies a peaceful and comfortable settlement, such as Canaan to the Hebrews, and the temple to the ark. Deut. iii. 20. Ps. cxxiii. 8, 14. (7.) A part of a wall for the ends of a beam to lie on. 1 Kings vi. 6. (8.) The remainder, these beside. Gen. xxx. 6.

Christ in his person, offices, relations, righteousness, power, and love, and in his promises, *is a rest and refreshing*, which, if applied and improved, yield a most sweet pleasure and quiet to men. Isa. xxviii. 12. Christ's *rest is glorious*; his gospel-church and his new-covenant state, in which his people enjoy sweet delight and repose, is the product of his glorious power and bleeding love, and is glorious in its properties and ends. Isa. xi. 10. The *rest remaining for the people of God* is the gospel state of the church, in which men enjoy freedom from the burdensome services of the ceremonial law, and have Jesus and his delightful promises clearly exhibited to them; and the heavenly state, in which the saints shall be for ever free from sin, sorrow, temptation, and trouble or toil, and for ever delighted in the full enjoyment of and conformity to a God in Christ. Heb. iv. 9. Canaan and the temple are called God's *rest*, because there the symbols of his presence resided, and the former was given by him to the Hebrews to dwell in. Heb. iii. 11. Ps. cxxiii. 14; but it was not *their rest*, because it was *polluted*, as God expelled them from it. Mic. ii. 10. If God *give quietness, who then can make trouble*? If God give inward peace and comfort, or even outward, who can vex his people? Job xxiv. 29. *The wicked shall not feel quietness in his belly*; no ease in his mind concerning his ill-gotten goods. Job xx. 20. Damascus was the *rest of God's wrath*; his judgments continued long upon it. Zech. ix. 1. QUIET; (1.) Still, calm, and peaceable, composed in mind. 1 Thess. iv. 11. Ps. xli. 10, and iv. 4. (2.) Idle, inactive. Judg. xviii. 7, 27. (3.) Free from noise and war. 2 Chron. xv. 1, 5. To *strive* is to render pleased, calm, and silent. Num. xiii. 30.

RESTORE; (1.) To give back again. Gen. xx. 14. (2.) To re-establish one in his former office or station. Gen. xl. 13. Isa. i. 29. (3.) To make *restitution* by giving back to an owner what was unjustly taken or detained from him, or which had been lost. In holy things, and where there was the least appearance of fraud, restitution was at least to be made to the full value and a fifth part more. Four sheep were given for one that had been stolen, and five oxen for one, as these animals were easily stolen, and the want of the last hindered the tillage of the field; and for fraudulently exacting a tribute, the restitution was to be fourfold. If the owner and his heirs were all dead or un-



known, the restitution was to be made to the priest as the Lord's deputy, and no atonement could be made for the person's injustice till once the restitution was made. Did not this hint that no man has any ground to expect forgiveness for his stealing or injustice till he makes restitution of what he unjustly obtained, at least do what he can to give every one his due? but he may make it in as secret a way as he can. Exod. xxii. 1-4. Num. v. 7, 8. Lev. xxii. 14, and vi. 4. Luke xix. 8. *According to his substance shall his restitution be*; all his estate shall be taken from him to pay what he fraudulently got. Job xx. 18. (4.) To recover, take back, put again in possession of. 2 Kings xiv. 25. (5.) To heal or cure. Matt. xii. 13. (6.) To reform the church from her corruptions in doctrine, worship, and practice. Matt. xvii. 11. Christ *restored* what he took not away when by his mediation he brought glory to God, and righteousness, holiness, and happiness to men. Ps. lxxix. 4. To *restore* a scandalous professor (*or set him in joint*, for so the word means) is to bring him to a sense of his sin, a belief of God's pardoning mercy, and an amendment of practice, and so to an access to sealing ordinances, as before. Gal. vi. 1. The *restitution of all things* is the putting of the world into a holy and happy state, which it shall be at the last day. Acts iii. 21.

**RESTRAIN; WITHHOLD;** (1.) To keep back, as with a bridle. Ps. lxxvi. 10. Gen. x. 6. (2.) To detain, cease from giving. Job xv. 4. (3.) To confine. Job xv. 8.

**RESURRECTION**, or rising again from the dead, is either, (1.) Civil, when a person or nation are recovered from a state of distress and bondage, as in the case of David, Hezekiah, Paul, Ps. xxv. 3, 4. Isa. xxxviii. 16. 2 Cor. i. 9, 10; and of the Jewish nation. Lam. iv. 20. Hos. vi. 1. 2. Ezek. xxxvii. 1-14. (2.) Spiritual, from a state of death in sin to spiritual life and happiness; and this is either of particular persons, when they are regenerated and born again, John v. 25. Eph. ii. 1, 5. Col. ii. 12, and iii. 1; or of the church, when, by the influences of Christ, she is mightily increased in her members, and they in their lively walking with God, and in their outward comfort and prosperity. This will take place in the beginning of the millennium, and is called the *first resurrection*. Isa. vi. 59, 21, and xl. 1. Rom. xi. 14. Rev. xx. 1-8. (3.) Corporeal, when dead bodies are restored to life. That there will be a general raising of the dead bodies of men and women at the last day, is most agreeable to reason. Reason hints that the law of God is given to our whole man, and is violated by our soul and body in connexion. The body, as an open port, admits incentives of good, and temptation to evil; the carnal affections depending on the body corrupt and mislead the mind and affections. What outward acts the soul designs, whether good or evil, the body executes. When the heart is filled with hatred of God and all unrighteousness, the tongue and other bodily members are instruments to execute it. When the renewed soul loves and cleaves to Jesus Christ, the tongue utters his praise, and other bodily members labour, or endure suffering for his sake. If these different parts of human nature share thus in actions good or bad, it is reasonable that they share together the everlasting reward or punishment; and hence the body must be restored to life, and reunited with the soul, never more to be separated. The dying of seeds, that they may revive and grow up, the revival of withered trees and roots in the spring, are natural presages of this resurrection. John xii. 24. 1 Cor. v. 36. The translation of Enoch and Elias to heaven, both soul and body; the restoration of many to life by the hand of Elijah, Elisha, and of Jesus and his apostles; but chiefly the resurrection of Jesus Christ from the dead, are incontestable proofs of a general resurrection. Jesus rose as the *first-fruits of them that slept*; to intimate which numbers of dead saints arose about the same time, who it is scarcely probable ever returned to corruption. 1 Cor. xv. 20. Matt. xxvii. 52, 53. In his resurrection he exerted his own divine power, and was solemnly owned by his Father as his only begotten Son. Rom. i. 4. Acts xiii. 35. *He rose for our justification*; as he was then discharged from all our debt, which he had taken on himself, and exalted to be a Prince and Saviour, to give repentance and forgiveness of sins. Rom. iv. 25. He is the *resurrection and the life*; the spring and cause of our spiritual resurrection from a state of sin, and of our revival after languishing and distress, and of our happy resurrection at the last day.

John xi. 25. That there shall be a future resurrection of the dead in general is also evident from many passages of Scripture. God showed the truth hereof to Moses at the bush in calling himself the God of the patriarchs after they were deceased; which imported that their souls did, and their bodies would, live unto God. Luke xx. 37, 38. Amid all his trouble, Job firmly believed, not that he would have a return to prosperity in this life, for this he did not (Job vi. 8, 9, vii. 7, 8, x. 21, 22, xvi. 22, xvii. 1, 15, and xix. 10, and his words are too grand to express such an event); but that at the last his Redeemer should raise him from the dead, and make him, in his *flesh*, in the very same body he then had, to see God as his friend and portion. Job xix. 25-27. With the view hereof, God comforts his church. Isa. xxvi. 19, and Dan. xii. 2, 3. In the New Testament this truth is evidently asserted in a multitude of places. Luke xiv. 13. John vi. 40, 44, 54, 69, xi. 24-26, and xiv. 19. Acts iv. 2, xvii. 18, and xxvi. 8. Rom. viii. 11. 1 Cor. vi. 14, and xv. 2 Cor. i. 9, and iv. 14. 1 Thess. iv. 14. 2 Tim. iv. 1. Heb. vi. 2, and Rev. xx. 12, 13. That the *same body* will be raised is evident from the reasons above mentioned, as well as from the very nature of the resurrection; for if the same body were not raised, it could be no resurrection, but a new creation. It is the body that was once vile, mortal, diseased, and dead and buried, and that bore the image of the earthly Adam, that shall be raised, changed, and glorified. Phil. iii. 21. Rom. viii. 11. Job xix. 26, 27. John v. 28. 1 Cor. xv. 42, 43, 51, 53, 54. That the saints' bodies shall rise first, and be rendered glorious like unto Christ's glorified body, and spiritual, so as to need no meat or drink, and to be no clog to the soul, is also plain. The vain questions concerning the time of the resurrection, the apparent difficulties of the raising of the same body, the difference of sex in them that are raised, are dismissed as improper for discussion here. Nothing proper is impossible for the power and wisdom of God. But let us know and earnestly remember that by the *resurrection of life* the godly shall, first in order, and in a glorious manner, be raised to enjoy everlasting happiness; and by the *resurrection of damnation* the wicked shall rise to everlasting shame and torment; while hell shall give up their departed souls, the sea and earth shall produce their dead bodies. John v. 28, 29. Rev. xx. 12-14.

**RETAIN;** to hold fast in power or possession. Judg. vii. 8, and xix. 14. God *retaineth* not his anger for ever; he will not always continue to punish and afflict. Mic. vii. 18. Wicked men *like not to retain God* in their knowledge; they are not inclined to cherish and increase their thoughts of God, and the impressions of his greatness, goodness, and justice on their consciences. Rom. i. 28. Sins are *retained* when the sinner is continued under censure or condemnation. John xx. 23. Bernice did not *retain the power of the arm*; did not by her marriage establish a firm union between the two kingdoms of Egypt and Syria: nor did she long maintain her interest in the favour of her husband Antiochus Theos: for he, after the death of her father, Ptolemy Philadelphus king of Egypt, divorced her, and retook Laodicea, by whom he himself, Bernice, and her child and friends, were soon after murdered. Dan. xi. 6.

**RETIRE;** to march backward; to go aside. Judg. xxi. 39. **RETURN;** (1.) To go back from whence one came. Exod. xiii. 17. (2.) To come again. 2 Chron. xviii. 26. (3.) To requite. 1 Kings ii. 32, 44. (4.) To rehearse, tell over. Exod. xix. 8. God *returns* to men when, after some judgments and afflictions, he bestows fresh favours upon them. Ps. vi. 4. Joel ii. 14. He *returns on high* when he as a judge gives sentence for his people, and against their enemies; and displays his authority and power in the execution of it. Ps. vii. 7. Men *return* to God when they repent of their sinful wandering out of the way of his commandments, and begin anew to obey and serve him. Isa. x. 21. Ezek. xviii. 21. The *return of the year* is the spring-tide, when it began anew in the season, and in the sacred reckoning of the Jews. 1 Kings xx. 22. In *returning and rest, ye shall be saved*; by means of returning to God in Christ by faith and repentance, and by resting quietly on him as your support and deliverer, without going to Egypt for help, shall ye have deliverance. Isa. xxx. 15. *Let them return to thee, but return thou not to them*; let them hearken to thy words, and follow thy pattern; but comply thou not with them in their courses, nor flatter them in their sins. Jer. xv. 19.



**RE'U**, or **RA'GAU**, the son of Peleg, and father of **Seraug**, was born A. M. 1787, and died, A. M. 2026. Gen. xi. 18.

**REUBEN**, the eldest son of Jacob by Leah, born A. M. 2246. When he was very young, he found *dudaim*, which we render *mandrakes*, in the field, about the time of wheat-harvest. These his mother sold to Rachel, who coveted them, for her night with Jacob. When he was about forty years of age, he, to the great grief of his father, committed incest with his concubine, but seems to have deeply repented of his sin. Though Joseph was likely to come between him and his father's inheritance, he did all that lay in him to preserve Joseph in safety. He begged the rest of his brethren would not murder him. With a view to protect him, he persuaded them to throw him into a dry pit, and leave him there to die of his own accord; but he intended to draw him out, and send him home in safety. His brethren had, during his absence, taken Joseph out, and sold him to the Midianites. When he found him taken out, he rent his clothes, and cried that he knew not what to do. When afterward Joseph's rough usage of them brought them to a sense of their guilt concerning his blood, Reuben reminded them how obstinately deaf they were to all his entreaties for the preservation of his life. When his father refused to let Benjamin go with him into Egypt, he offered to pledge the life of his two sons that he would bring him safely back. In his last benediction, Jacob told him that for his incest he should lose his birthright, and should never excel. Gen. xxiv. 32, xxx. 14, xxxv. 22, xxxvii. 99, 30, xlii. 21, 22, 37, and xlix. 3, 4. 1 Chron. v. 1.

His sons were Hanoch, Pallu, Hezron, and Carmi, all of whom were parents of considerable families. Num. xxvi. 5, 6. When the Reubenites came out of Egypt, their number fit for war amounted to 46,500, under the command of Elizur the son of Shedeur. They, with their brethren of Simeon and Gad, formed the second division in the march of the Hebrews, and went just before the ark. Their spy for searching the promised land was Shammua the son of Zaccbur. Dathan, Abiram, and On, who rebelled against Moses and Aaron along with Korah, were of this tribe. In the plains of Moab their warriors amounted to 43,730. When Moses seized the kingdoms of Sihon and Og, the Reubenites and Gadites, observing how proper the country was for their vast numbers of flocks and herds, begged to have it as their portion. At first Moses refused; but on their proposing to assist their brethren with all their force in the conquest of western Canaan, he granted the country to them and the half-tribe of Manasseh. There they repaired the cities, and settled their wives and children. Their warriors went over Jordan; and though perhaps they sometimes visited their families, yet they continued with their brethren for the greater part of seven years, till all the tribes had got their settlements; after which they were honourably dismissed. In their return home, they erected the altar of Ed on the bank of Jordan, not for offering sacrifices or incense, but for a testimony that they were of the same Hebrew stock and religion with their brethren. The design of this was at first mistaken by the other tribes; and Phinehas, and several of the princes, were sent to expostulate with them about this matter, as they took it to be a step towards apostasy from the worship of God; but when they heard the true design of erecting the altar, they were satisfied. According to the predictions of Jacob and Moses, this tribe never excelled, there never being any noted person born of it. The possessions of this tribe were much exposed to enemies, the Moabites on the south, the Ammonites on the east, and the Syrians from the north. Num. xxvi. 5, 6, i. 5, 21, x. 18, 21, xvi. and xxxii. Josh. xxii. Deut. xxxiii. 6.

In the days of Deborah, the Reubenites were so embarrassed with intestine broils or foreign invasions that they could send no assistance to Barak. During the reign of Saul, they (perhaps under the command of Bela the son of Azaz) conquered a tribe of the Hagarites on the east of Gilead, and seized on their country. They and their brethren the Gadites and Manassites, to the number of 120,000, attended at David's coronation. In that period, Eliezer the son of Zichri was their governor, and Adina the son of Shiza was one of David's worthies. Hazael king of Syria greatly ravaged their country; but it seems that afterward, in the reign of Jeroboam II. they and their

brethren of Gilead smote the Hagarites, and took from them their country, and a prodigious spoil of flocks. Not long after, when Beerah was their prince, Tiglath-pileser carried them captive into the north-east parts of his empire. Judg. v. 15, 16. 1 Chron. xii. 37, xxvii. 16, and xi. 42. 2 Kings x. 37.

**REVEAL**; to make manifest what was before concealed or unknown. Rom. ii. 5. Christ is *revealed* when God savingly enlightens men's minds in the saving knowledge of him, Gal. i. 16; when, by fearful judgments on the Jewish nation, he manifested his power and messiahship, Luke xvii. 30; and when he will, at the last day, come openly to judge the world. 2 Thess. i. 7. The *arm of the Lord is revealed* when Christ is savingly discovered, and when the power of God in its mighty effects is savingly felt, sins being forgiven, the conscience purified, and the heart changed. Isa. lii. 1. His *righteousness is revealed* when the obedience and sufferings of Christ, in which the equity of God's nature and law shine forth, are declared and offered to sinful men. Isa. lvi. 1. Rom. i. 17. The heavens *reveal men's iniquity* when God brings it to light, and punishes them signally for it. Job xx. 27. The *wrath of God is revealed from heaven against all unrighteousness* when, by the stings of conscience, and by his judgments on them, his displeasure with the conduct of sinners is clearly manifested. Rom. i. 18. The *popish man of sin was revealed* when he openly appeared as head of the church, or as a civil prince. 2 Thess. ii. 8. Men *reveal their cause to God* when they lay it before him in prayer. Jer. xi. 20. By Christ's coming into the world, and being preached in the gospel, the thoughts of many hearts are *revealed*: some have their consciences fully searched by his word; and many, by their evidence of, regard to, or hatred of him, declare what is in their hearts. Luke ii. 35. Every man's work shall be tried and *revealed by fire*; by the fire of God's word trying it, by fiery trials and persecutions, and especially by a thorough trial in the last judgment, its nature and quality shall be plainly discovered. 1 Cor. iii. 13.

**REVELATION**. Any immediate discovery of God's mind is called a *revelation*, Gal. i. 12. 1 Cor. xiv. 6, 26; but the last book of the Scripture, in which God discovered to John the apostle a multitude of things relative to his will and purpose towards the church, is particularly so called. Rev. i. 1. After an introduction and description of a vision which John had of Jesus Christ in the isle of Patmos, it contains seven epistles to the Asiatic churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, in which Jesus commends their good things, reproves their defects, and calls upon them to reform, and encourages them under their trials. Chaps. i-iii. In chaps. iv. and v. we have an introduction to the prophetic part, consisting of a vision of God upon a throne, and praised by ministers and saints; and of Christ's opening the seven-sealed book of his purposes; to the great joy of angels and redeemed men. In chap. vi. is the opening of six seals, exhibiting the state of the church, and of the Roman empire, from Christ's ascension to the fall of the heathenish form of the empire, about A. D. 323. In chap. vii. is an emblematic representation of the security of the saints under the trumpets, and their happy release from their troubles. In chaps. viii. and ix. is the opening of the seventh seal, and the sounding of six trumpets, by which is exhibited the fate of the church, by the Arians, Donatists, Pelagians, papists, and Saracens; and the fate of the Roman empire, by the Goths, Vandals, Huns, Heruli, Saracens, and Turks, from A. D. 323 to 1866, or 2016. In chap. x. is another introductory vision of Jesus Christ with a little open book, the seals being now loosed, in his hand, importing a further discovery of the events of providence. In chap. xi. is a view of the rise, power, duration of, and opposition to Antichrist, and of his fall, and the glorious millennium; and so reaches from A. D. 606, to the end of the 1000 years' reign of the saints; and of it chaps. xlii. to xlii. are but an explication. In chap. xii. is a repeated view of the state of the church under heathenism and Antichrist. In chaps. xiii. and xiv. we have a view of the rise of Antichrist, in his civil and ecclesiastical power, together with preludes, warnings, and emblematic representations of his ruin. In chaps. xv. and xvi. we have the preparation for, and the pouring out of the destructive vials of God's wrath on Antichrist. In chaps. xvii. and xviii

**xix.** are exhibited the marks of Antichrist, and the causes and terrible nature of his overthrow, and the grief of his friends and joy of the saints thereat. In chap. xx. is represented the glorious millennium, and the last judgment. In chaps. xxi. and xxii. is represented the happiness of the millennial and of the eternal state, and a terrible denunciation of wrath to such as take from or add to the words of God.

**REVELLINGS**; luxurious feasting, attended with wanton songs and behaviour. Gal. v. 21.

**REVENGE**, or **VENGEANCE**; (1.) An angry resentment of an injury that has been or is supposed to have been done us. Jer. xx. 10. (2.) A just censure of a scandal. 2 Cor. x. 6. (3.) A hatred of sin, manifested in using all proper methods to destroy it. 2 Cor. vii. 11. When *revenge* or *vengeance* is attributed to God, it includes no passion, but merely a righteous disposition to punish evil doers. Acts xxviii. 4. and the just punishment inflicted on them. Ps. lviii. 10, or chastisement of his people. Ps. cix. 8. *Vengeance belongeth only unto God*: he alone can fully resent injuries; he alone has the right to resent injuries done to himself, as the God and supreme Governor of the world; and he prohibits private persons from revenging any injuries done them, Lev. xix. 17, 18. Rom. xii. 17, 19; and by the law of requital, he did not allow, but set bounds to private revenge. Exod. xxi. 4. When magistrates punish injuries, or when the nearest kinsman killed him who had accidentally slain his friend, they acted as the deputies of God, the supreme ruler. Rom. xiii. 4. Num. xxxv. 19, 24. *The punishment* taken by God on the Chaldeans for destroying his people and temple is called *the vengeance of his temple*. Jer. i. 28.

**REVENUE**; profit, income. Ezra iv. 13. Isa. xxiii. 3. Christ's *revenue* is the blessings he gives to men, which are more precious, enriching, and useful than choice silver. Prov. viii. 19. In *the revenue of the wicked is trouble*; in acquiring, preserving, and parting with their wealth, they have trouble, and a curse and trouble often punish their wicked manner of procuring it. Prov. xv. 6. The Jews were *ashamed of their revenue*; ashamed of what they had sinfully procured to themselves; and of the issue of their giving presents to and trusting in the Egyptians. Jer. xii. 13.

**REVERENCE**; a submissive and humble deportment. *To do reverence to God* is to have an humble and filial awe of his greatness, fear of his displeasure, and a self-abused temper of spirit in worshipping him, or bearing his chastisements. Heb. xii. 28. *To reverence his sanctuary* is to pay a reverential and solemn regard to his ordinances. Lev. xix. 30. God's name is *reverend*; all things by which he makes himself known are to be reverently regarded, as being connected with him who is infinitely great, and to be feared of all his creatures. Ps. cxi. 9. *To do reverence to men* is to treat our superiors with the respect due to their rank and station. 2 Sam. ix. 6.

**REVERSE**; to make null; to overturn. Num. xxiii. 20.

**REVILE**; **RAIL**; to speak evil or indiscreetly of persons or things. Matt. xxvii. 39. 1 Sam. xxv. 14. As their words are, like spears and swords, destructive to men's persons, characters, and interest, revilers or railers ought to be expelled from human society and the church, 1 Cor. v. 11; and God has excluded them from his kingdom. 1 Cor. vi. 10. It was highly criminal *to revile rulers* in church or state, and *revilers of parents* were appointed to death. Exod. xxii. 28, and xxi. 17. They are blessed of God who bless, and from the heart wish well to such as revile them. Matt. v. 21. 1 Cor. iv. 12.

**REVIVE**; (1.) To become lively and cheerful after much fainting and sorrow. Gen. xiv. 27. (2.) To live again, after being dead or dead-like. Rom. xiv. 9. Hos. xiv. 7. (3.) To quicken, and render lively and active. Ps. lxxxv. 6. God *revives* men when he grants deliverance to them from great calamities, and gives his quickening Spirit and grace to render them active and cheerful in his service. Hos. vi. 2. Ezra ix. 8. Isa. lviii. 15. The Jews *revived the stones out of the heaps of rubbish* when they digged them up and rebuilt the wall of Jerusalem with them. Neh. v. 8. Sin *revives* when the commandment is closely applied to men's consciences, and the guilt, pollution, and power of their sin is manifested, and when it acts with greater vigour than before. Rom. vii. 9.

**REWARD, WAGES**: what is gained by service, or as

the subsistence of ministers. 1 Tim. v. 18, 2 Cor. xi. 8. What is gained by sinful works is the *wages of unrighteousness*. 2 Pet. ii. 15. (2.) The fruit of men's labour. Eccl. ix. 5. (3.) A bribe given to a judge for his favour in a cause. Deut. xxvii. 25. The *reward of the godly* from God is the blessings he bestows on them in consequence of their good works, and particularly the unmerited gift of eternal life in heaven, which is bestowed upon them from the mercy of God, and through the righteousness of Jesus Christ. Matt. v. 12. The *reward of the wicked*, or *the wages of their sin*, is that fearful and just punishment of death, temporal, spiritual, or eternal, which God inflicts upon them. Ps. xci. 8. Children are God's reward, which he bestows as a blessing on parents, or which parents devote to God as an acknowledgment of his kindness. Ps. cxxvii. 3. The praise and high esteem of men is the *reward of hypocritical appearance of religion*. Matt. vi. 2, 5. The Jews *loved a reward on every corn-floor*; like harlots, ready to prostitute themselves on corn-floors, or anywhere, and for a measure of corn or a piece of bread, they ascribed their plentiful crops to their idols, and gave them tithes of all they had, and were ready to join with the idols of any neighbouring country, for the sake of the most pitiful advantage. Hos. ix. 1.

**RE'ZIN**; the last king of the ancient Syrians, perhaps a descendant of Hazael. Having entered into a league with Pekah king of Israel, they invaded the kingdom of Judah, then governed by Ahaz. Not being able to take Jerusalem, they ravaged the country and returned home. Soon after Rezin's army again plundered the country; and about this time he marched to the Red Sea, and took Elath, and restored it, whether to Syria or the Edomites we are uncertain, as in the Hebrew ARAM and EDM are so very similar. But it is certain, that not long after Tiglath-pileser king of Assyria, at the desire of Ahaz, invaded Syria; slew Rezin, and carried his subjects captive to Media. 2 Kings xvi. 2 Chron. xxviii. Isa. vii. and viii.

**RE'ZON**, the son of Eliadah, having revolted from his master Hadadezer, the Syrian king of Zobah, while David made war upon him, put himself at the head of a band of robbers; and after ravaging the country about Damascus, he seized on that city, and set up for king of that place. Whether he did so in the time of David, or only in the time of Solomon, is uncertain; nor can it be known at what time he began to give disturbance to Solomon. It is certain that at the time of his death, he could scarce be less than ninety years of age; and it is likely he was succeeded by his son Hezion. 1 Kings xi. 23-25, and xv. 18.

**RHE'GIUM**; a city in the kingdom of Naples, on the south point of Italy, about six miles east of Messina in Sicily, and 180 south of Naples. It is said to have been originally built by a colony from Chalcis. It was splendidly rebuilt by Julius Caesar after his defeat of Pompey, and driving him out of Sicily. Here Paul touched as he went prisoner to Rome. Acts xxviii. 12, 14. It has been often plundered by the Turks, and injured by earthquakes. It is nevertheless still in a tolerable condition, and is the seat of an archbishop and of two colleges; but the inhabitants are not numerous, nor is their trade great. Their harbours are not good; being exposed to all winds, and proper only for small ships.

**RHODA**. See PETER.

**RHODES**; an island of the Mediterranean Sea; about seventy-five miles east of Crete, and eight south of Caria and Lysia in Lesser Asia, and of about 120 miles in circumference. Some think it was peopled by Dodanim, or Rodanim, the grandson of Japheth; but it was most probably peopled by the posterity of Shem, who dwelt on the adjacent continent, and received its name from the multitude of roses that grew on it. It is certain that the Rhodians were famous about the time of the Trojan war. Their most ancient cities were Lindus, Camirus, Jalyus, and Rhodes, which soon eclipsed all the rest, and is still a place of note. This island was famed for the fineness of the weather, for its excellent wines, and for the excellent laws relative to sea-trade, which furnished a rule to the seafaring men of the adjacent parts; also for the birth of several excellent artists in painting, statuary work, &c.; but for nothing so much as the famed colossus, or image of Apollo, which was fixed on the mouth of their harbour at Rhodes, so that the ships sailed in between the legs of it. It was seventy cubits high, or, according to

**Sextus Empericus**, eighty, and all its parts in proportion, few men being able to grasp its thumb. It was begun by Chares of Lindus, and was finished by Jachae, and cost about 300 talents, and contained about 200,000 pounds' weight of brass. It was erected about A. M. 3716; and after standing sixty years, was thrown down by an earthquake. The Rhodians procured a contribution from the neighbouring nations to restore it; but having got about five times the worth of it, they were too covetous to apply the money to any such use. Nobody, however, ventured to carry off the brass of the fallen statue, till about 894 years after, when Matvius, the sixth caliph of the Saracens, sold it to a Jew, who loaded 900 camels with it. After two different races of kings had governed the Rhodians, they introduced a republican form of government. After they had undergone a variety of changes, sometimes oppressed by the Carians or Greeks, and sometimes in great prosperity, being lords of Caria and Lycia on the continent, and courted by almost every state around, they at last fell a prey to the victorious arms of the Romans, about A. M. 3962, and about a hundred years after. Rhodes was made a part of the province of the islands. The Saracens seized it A. D. 654; but the Greeks afterward retook it, and kept it till 1283, when it was taken by the Seljukian Turks. In 1308 the warlike knights of St. John of Jerusalem wrested it from them, and kept possession of it till 1522, when Solymann the Ottoman Turk attacked them with 200,000 men, and 300 ships. After almost a year's siege of the city of Rhodes, and the loss of 90,000 of his troops, the knights, whose army was now reduced to 6000, were obliged to quit the island, and soon after settled in Malta. Most of the Rhodians deserted the place about the same time. The Turks therefore granted distinguished liberties and privileges to such Greeks as they could induce to reinhabit it. Paul touched here as he went to Jerusalem, A. D. 60. We find no vestige of Christianity till the fourth century, since which it has never been wholly exterminated. At present, the inhabitants are generally Greeks, who are poor and oppressed; but the Jews who fled from Spain are the principal inhabitants of the city and castle.

**RIB'LAH**; a city of Syria, in the land of Hamath. It was a most agreeable place. Here Pharaoh-necho, in his return from Carchemish, ordered Jehoahaz to meet him, and deprived him of his crown, giving it to Jehoakim his brother. 2 Kings xviii. 33, 34. Here Nebuchadnezzar spent his time while his generals besieged Jerusalem; and here he murdered Zedekiah's children and several of the Jewish princes, put out Zedekiah's eyes, and put him in chains. 2 Kings xxv. Jer. xxxix. 5, and lii. 9. Some think Riblah was the same as Antioch, or as Daphne in Syria; but as the Scripture represents it as on the way between Carchemish and Jerusalem, we can scarcely believe it was either of the two, but rather a city not far from Damascus, of which even the vestiges are now gone.

**RIBS**; the bones on the sides of many animals which form the protection of the heart and bowels. Eve's being formed of a rib taken out of Adam's side imported the equality and strong affection that ought to subsist between husbands and wives. Gen. ii. 21, 22. The three kingdoms of Lydia, Babylon, and Egypt, conquered by Cyrus and his Medo-persian troops, are likened to *three ribs in the mouth of a bear*. Dan. vii. 5.

**RICH, WEALTHY**; (1.) Such as have great incomes, and plenty of worldly good things. 1 Tim. vi. 17. Jer. xlix. 34. (2.) Such as place their happiness and confidence in their outward prosperity. Matt. xix. 24. Luke vi. 24. (3.) Such as have plenty of spiritual gifts and graces, and are entitled to everlasting happiness. Jam. ii. 5. (4.) Such as in their own opinion abound with spiritual gifts and graces, though destitute of them. Rev. iii. 17. (5.) Wise and worthy men, largely furnished with excellent endowments. Eccl. x. 6. (6.) Precious, plentiful. Ezek. xxvii. 24. 1 Tim. vi. 18. God is *rich*; has all fulness in himself, and is very ready to bestow great and good things on sinful men. Rom. x. 12. Eph. ii. 4. Men are *rich in themselves*, not towards God, when they are full of self-conceit, but destitute of true spiritual excellence. Luke vi. 21. To *make one's self rich* is to boast of wealth or valuable endowments; and to *make one's self poor*, is to have an humble view of our own gifts or property. Prov. xiii. 7. *Canaan was a wealthy place*, as the soil

was good; and there the Hebrews got the riches, flocks, and herds of the Canaanites. Ps. lxxi. 12.

**RICHES, or WEALTH**, denotes plenty, whether of outward good things, Gen. xxxvi. 7. Job xxi. 13. Eccl. v. 19; or of spiritual and eternal blessings, Luke xvi. 11; or the real welfare and advantage of either soul or body. 1 Cor. x. 24. The *riches of God* are his unbounded fulness of wisdom, power, mercy, grace, and glory. Eph. i. 7, 18, and ii. 7; or the effects of his power and goodness; all which pertain to him as their owner. Ps. civ. 24. The *riches of Christ* are his unnumbered multitude of spiritual and eternal blessings, fit to be bestowed on sinful men, Prov. viii. 15. Eph. iii. 8; and the abundant ascriptions of the praise and glory thereof. Rev. v. 12. The *riches of the glory of the gospel* are the wonderful mysteries revealed in it; and the infinite blessings it offers, which render it exceedingly glorious. Col. i. 27. The fall or diminishing of the Jews, their calamities and expulsion from the church of God, was the *riches of the gentiles*; occasioned their receiving the precious ordinances of the gospel, and many of them being admitted to the enriching state of fellowship with God. Rom. xi. 12.

**RICHLY**, plentifully, abundantly. Col. iii. 16.

**RID**; (1.) To deliver from danger. Gen. xxxvii. 22.

(2.) To clear away, destroy. Lev. xxvii. 6.

**RIDDANCE**; an utter destruction or putting of things clean away. Zeph. i. 18.

**RIDE** sometimes denotes honour and triumph. Isa. lviii. 14. When God or Christ are, in metaphorical language, said to *ride*, it denotes their speedy and majestic appearance to protect and deliver their people, or destroy their enemies. Deut. xxxiii. 26. Ps. lxxviii. 4, and xxvii. 10. Isa. xix. 4. Ps. xiv. 4.

**RIFLE**; to plunder, spoil. Zech. xiv. 2.

**RIGHT**, besides its signification relative to hand, side, &c. also signifies, (1.) Straight. Prov. ix. 15. (2.) Just and proper, opposite to wrong. Gen. xxviii. 25; and so a *right* is either a just cause, Job xxvii. 17. Ps. xvii. 1; or a just sentence, Job xxvi. 6; or a just title to any thing, or privilege of it; and so *they that do God's commandment have a right to enter by the gates into the city of the New Jerusalem*; they have a meanness for it, manifesting their title to it. Rev. xxii. 14.

**RIGHTEOUSNESS**. See JUSTICE.

**RIM'MON, or REM'MON**; (1.) A city belonging to the Simeonites, and which was rebuilt after the captivity of Babylon. It seems to have stood about twenty-five miles south-west of Jerusalem. Josh. xiv. 7. Neh. xi. 29. (2.) Remmon-methor, a city of Zebulun given to the Levites. Josh. xix. 3, and 1 Chron. vi. 77. (3.) A steep rock near Gibeath, whither six hundred Benjamites fled when the rest of their tribe was destroyed. Judg. xx. 45. Perhaps it was under this rock, not under a pomegranate-tree, that Saul stood. 1 Sam. xiv. 2. (4.) A principal idol of the Syrians worshipped at Damascus. The name signifies *elevation*; but whether that idol be the Elion or *Most High* of the Phenicians, or the sun, or Saturn, or Juno, or Venus, is not agreed. Perhaps it was none of these, but Jupiter Cassius, who had a temple on the north-east of Egypt, and was figured with his hand stretched out. Probably he was Caphtor, the father of Caphtorim, whose name, as well as that of Rimmon, signifies a *pomegranate-tree*. 2 Kings v. 18.

**RINGS** were either for suspending curtains or other things from, or for ornaments for the hands, fingers, ears, &c. Judah, Pharaoh, the Midianites, and Hebrews wore *rings* on their fingers, and sometimes they were finely engraved. Gen. xxxviii. 18, and xlii. 42. Num. xxxi. 50. Exod. xxviii. 11. Nay, idolatrous pictures and magical devices were sometimes engraved in them; hence Jacob hid the idolatrous *ear-rings* of those in his family. Gen. xxxv. 4. The Jewish women wore *rings*, not only on their fingers and in their ears, but in their nostrils.—Persons of dignity sealed their letters and decrees with their *rings*; and so, when Pharaoh conferred great authority on Joseph, he gave him his *ring* as an emblem of it. 1 Kings xxi. 8. Esth. iii. 10. Dan. vi. 17. Gen. xlii. 42. The *dreadful rings of the wheels* in Ezekiel's vision, *full of eyes*, may denote the marvellous and wise revolutions of Divine Providence, and the majestic appearance of saints in the church, when filled with the knowledge of Christ. Ezek. i. 18. The *rings on the finger* of the returning prodigal son may denote the everlasting love of God shed abroad in the heart, by

which its passions are excited to good works; or the Spirit of God by which the saints are sealed to the day of redemption. Luke xv. 22. To be as the *ring or signet on God's right hand* is to be very familiar with and dear to him. Jer. xxii. 24. Hag. ii. 23.

**RINGLEADER**; one who, as a captain of the vanguard, leads on the rest; one who, by his doctrine and example, stirs up others to any particular course. Acts xiv. 5.

**RING-STRACKED**; having spots on their legs where they used to be tied for the slaughter or for shearing. Gen. xxx. 35.

**RINSE**; to make clean by washing and rubbing. Lev. xv. 11.

**RIOT**; **RIOTING**; excessive and expensive feasting. 2 Pet. ii. 13. Rom. xiii. 13. **RIOTOUS**; intemperate, lascivious. Prov. xxviii. 7.

**RIPE**; ready to be cut down or plucked. The anti-christians and others are *ripe* for the sickle of God's judgments when their sin universally abounds; they have long gone on in the most aggravated wickedness, and the patience of God can no longer bear with them. Rev. xiv. 18. Joel iii. 13.

**RIP'HATH**, the second son of Gomer, and grandson of Japheth. His offspring, it is supposed, peopled Paphlagonia or Bithynia in Lesser Asia, where Mela the ancient geographer places a tribe called the Riphathæi or Riphathes. From this country, it is probable, part of them removed northward, and gave name to and resided near the Riphæan mountains. Gen. x. 3.

**RISE**. See **ARISE**.

**RITES**; laws, customs, ceremonies. Num. ix. 3.

**RIVER**; a current of fresh water flowing towards the sea in a hollow channel. The chief rivers of Asia are Euphrates, Tigris, Indus, Ganges, Kyang, Lena, Jenisea, and Ob. Those in the continent of Europe are Wolga, Don, Nieper, Niester, Danube, Dwina, Duna, Weissel, Oder, Elbe, Weser, Rhine, Po, Tiber, Rhone, Seine, Loire, Garonne, Ebro, Tajo, Guadiana, Guadalquivir. Those of Africa are the Nile, Senegal, Zaire, and Bravagall. Those of America are the River de la Plata, the river of the Amazons, the Mississippi, and St. Lawrence. The chief rivers of Britain are the Severn, Thames, Humber, Tyne, Esk, Clyde, Tweed, Forth, Spey, and Nesse. The rivers mentioned in Scripture are Nile in Egypt, Jordan, Kishon, Jabok and Arnon in Canaan. The waters of Nephtoth and Etam ought rather to be ranked among the brooks. In Syria, we read of the Abana and Parpar. In Chaldea and thereabouts, we find Euphrates, Hiddekel, Gihon, Pison, Cheber, Ahavah, Ulai. The Euphrates and Nile are sometimes called the *river*, by way of eminence. Ezra iv. 10, 16. Ps. lxxx. 11. Isa. xiv. 5. The Red Sea, and perhaps also the Mediterranean, is called a *river*. Ps. lxxiv. 15. Hab. iii. 8. Isa. xxiii. 3. *From the river to the ends of the earth* is from the Euphrates to the shore of the Mediterranean Sea; or it may import that the Christian church should for many ages exist between the Euphrates on the east and the west of Spain. Ps. lxxii. 8. Zech. ix. 10. God is likened to *broad rivers*; how large and abundant the refreshing influences he bestows on his people! and how full his protection of them! Isa. xxxiii. 21. Christ is likened to *rivers of water* in a dry place; how plentiful, free, and constant the cleansing and refreshing influences of his blood and Spirit! Isa. xxxii. 2. The gospel, its ordinances and blessings, the Holy Ghost and his influences, and the joys of the heavenly state, are likened to a *river*, to denote their plenty, purity, perpetuity, purifying and defensive influences. Ezek. xlvii. 5, 9. John vii. 38. Joel iii. 18. Ps. xli. 4, and John xvi. 11. God shakes his hand over the river, he smites its streams and dries up rivers, when he easily and effectually removes every difficulty that, like an interposing river, lies in the way of the execution of his purpose, and the salvation and deliverance of his people. Isa. xi. 15, and xlv. 27. The rivers and fountains of the antichristian state may denote their doctors and the defences of their cause, which tend to the support and increase of it, or the well-watered countries of northern Italy and Switzerland. Rev. xvi. 4. To pass through the land as a *river* is to flee off as speedily as possible in multitudes, not to return. Isa. xxiii. 10. Pharaoh's *river* made by him may denote his power and wealth. Ezek. xxx. 3. Whatever is very plentiful is likened to a *river*, as plenty of tears, of peace, of oil, or of pleasure. 2 Sam. ii. 18. Isa. xlviii. 18. Job xxix. 6. Ps.

xvi. 11. Behemoth's large draught of water is called a *river*. Job xl. 23; and plentiful rain is called the *river of God*. Ps. xlv. 9. *Rivers of living water* flow out of the saints' bellies when their inward fulness of spiritual grace appears in the multitude of their good works. John vii. 38.

**RIZ'PAH**. See **SAUL**.

**ROAR**; to make a hideous noise, as the raging sea, or angry lions. God's *roaring* imports the fearful displays of his will, his power, and wrath. Jer. xxv. 30. Joel iii. 16. Amos i. 2. Satan's *roaring* denotes the terrible nature of his temptations. 1 Pet. v. 8. Men's *roaring* is expressive of their outrageous or mournful outcries. Jer. i. 24. Job iii. 24.

**ROB**; to take away what belongs to another by force. Lev. xix. 13. Men *rob* God when they withhold his due tithes, offerings, or worship. Mal. iii. 8, 9. Paul's *robbing* of other churches was his receiving supplies from them to maintain him while preaching the gospel at Corinth. 2 Cor. xi. 26.

**ROBBERS**; such as by force take away what belongs to others, Job xii. 6; or unjust invaders of a country; as the Assyrians and Chaldeans were of Canaan, Isa. xlii. 24; or persons ambitious of stations not belonging to them, and ready to oppress their neighbours, Dan. xi. 14; or false teachers, who attempt to rob God of his honour, Christ of his office, and men of their happiness and outward wealth. John x.

**ROBBERY**; (1.) The violent taking away of our neighbour's goods. Prov. xxi. 7. (2.) Whatever is procured by violence and injustice. Isa. lxi. 8. Christ thought it no robbery to be equal with God; he claimed equal honours with the Father as his proper due. Phil. ii. 6.

**ROBE**. See **CLOTHES**.

**ROCKS**; large masses of stone connected together, either above or below the surface of the ground. Rocks standing out above the surface of the earth were very common in Canaan, and many of them were a shelter for the inhabitants in time of danger. In Scripture, we find mentioned the rocks of Lebanon and Hermon in the north, and the rocks of the hills by the river Arnon on the east, Jer. xvij. 14. Num. xxiii. 2; Oreb, near Mount Tabor, Judg. vi. 25; and Zohelath, Bozez, Seneh, and Rimmon, in the tribe of Benjamin; and the rocks of Engedi, Adullam, Selah-hammalekoth, and Etam, in the tribe of Judah; of the rock Joktheel in the land of Edom; and indeed the whole country abounded with rocks; as did Arabia the Rocky; though we read in Scripture of no more there but the rock of Horeb, and of Meribah in Rephidim, and of Kadesh. From these two last God supplied the Hebrews with water most of the time they were in the desert. According to Thevenot, Shaw, Pocock, and other travellers of credit, the rock of Meribah in Rephidim seems to have been a cleft fallen off from the side of Sinai, and lies like a large loose stone, in the midst of the valley. It is of red granite, of the hardness of flint; and is, according to Shaw, about six yards square; though Pocock says it is fifteen feet long, twelve high, and ten broad; and there are twelve openings in it, nay, Pocock says twelve on every side; from hence the water issued out during the thirty-nine years' journeyings of the Hebrews, and the stone is worn where the water flowed down.

Did this rock signify Jesus, who was as a root out of a dry ground, but was the firm and unchangeable God and Mediator of his people; and being smitten by Moses' rod, his fiery law, till he gave up the ghost, does, through the doctrines of his twelve apostles, convey refreshing blessings to his church, in every age and period of her wandering and eternal state? Exod. xvii. The rock of Kadesh, called also Meribah, was not to be smitten, but spoken to, that it might yield water; so, in the millennium, Jesus must not be crucified afresh, but only preached to men, that his blessings may flow out upon them. Num. x. 1-13.

God is called a *rock*, and a *rock of ages*; he is a high, firm, never-failing foundation, hiding-place, and source of blessings to his people. Ps. xviii. 2. Isa. xxvi. 4. Jesus Christ is the *rock* on which his church and people are built; he alone bears their weight and all their concerns; he is their refuge, their occasion of wide prospects in divine things, and the source of all-purifying and refreshing influence to them. Isa. xlii. 2. Matt. vii. 25. As rocks are barren and unfruitful places, Job xxix. 6. Ps. xviii. 16; hard-hearted sinners,

unfruitful in good works, are compared to *rocks*. Luke viii. 13. As *rock* denotes a quarry out of which stones are digged, Abraham and Sarah, who were once likely to have no children, are likened to a *rock* and pit. Isa. li. 1.

**ROD; STAFF, SCEPTRE;** (1.) A rod, in its original signification, is a twig, or small branch of a tree; and Jesus Christ is called a Rod or BRANCH, Isa. xi. 1: and so the word *shebet*, which we sometimes render *rod*, Gen. xxx. 27, is also used for *tribes*; because they grow as branches from a common root. And the two sticks of Judah and Ephraim becoming one denotes the junction of the tribes of Judah and Benjamin, which were one kingdom, with those of Ephraim and his fellows, which formed another. Ezek. xxxvii. 15-22. (2.) In the hand of one walking it signifies a STAFF, to support and assist on a journey. With these the heathen of old used to divine what course they should follow, Hos. iv. 12; and in allusion to this, food that supports men in life and action is called a *staff* and *stay*. Isa. iiii. 1. The Egyptians were a *staff* of reed to the house of Israel, i. e. an ally on which they depended, but which always failed them in a time of need. Ezek. xxxix. 6. (3.) In the hand of a shepherd it signifies his crook, by which he directs and lays hold of such of his flock as he pleases. Lev. xxvii. 32. Christ's *staves of Beauty and Bands*, which he cut asunder with respect to the Jews, were his peculiar concern with them as their Shepherd, and their brotherly connexion among themselves, which had been their glory and support; and which being dissolved, they not only lost their church-state, but fell into such furious contentions as hastened their ruin. Zech. xi. 10-14. (4.) In the hand of a surveyor, it signifies his measure for meting fields; and so the thing measured is called the *rod*; thus the Jewish nation is called the *rod of God's inheritance*, as it was set apart to be his peculiar property. Ps. lxxxiv. 2. The word may also be rendered *task*. Jer. x. 16. (5.) In the hand of a thrasher it denotes a flail, or thrashing staff. Isa. xxvii. 21. In allusion to this, in the hand of an offended person, it signifies an instrument to beat, correct, or punish the offender. Prov. xxiii. 13. In allusion to this correction, church-censures and punishment are called a *rod*. Mic. vi. 9, and vii. 14. 1 Cor. iv. 21. Prov. xxix. 15. God's chastisements of his people are called the *rod of men*; as they are inflicted with the kindness and compassion of a father. 2 Sam. vii. 14. (6.) In the hand of a warrior it signifies the truncheon, the staff of his spear, or his walking staff. 2 Sam. xiv. 21. (7.) In the hand of a ruler it is a *sceptre*, or badge of authority, to direct, govern, chastise, and reward, Esth. viii. 4; and hence it is put for power and authority, Isa. xiv. 5; and also for the rulers themselves; so where we have *shebet* in one place, we have *judges* in the parallel place. Compare 2 Sam. vii. 7. 1 Chron. xvii. 6. The princes of Judah are called *rods*, because with authority they ruled and corrected others. Ezek. xix. 14.

The *rod of Christ's strength sent out of Zion* is the gospel, attended with miraculous and saving influences for the conversion of multitudes, and the support and direction of saints. Ps. cx. 2. It is a *sceptre of righteousness*, by which the righteousness of God's nature and law is glorified to the highest: Christ's righteousness is brought near, offered, and applied to us; and by which we are effectually made righteous in all manner of conversation. This *sceptre* may also denote our Lord's righteous execution of his whole office. Ps. xiv. 6. God's *rod* and *staff* that comfort his people are his gospel-truths, and his supporting influence, by which he preserves and draws them to himself. Ps. xxiii. 4. Christ's *rod of iron*, with which he rules the nations, is his absolute authority over them, and his righteous judgments executed upon them, particularly in the overthrow of the Jewish nation, the ruin of heathenism in the Roman empire, and of Antichrist and Mahomet. Ps. ii. 9. Rev. ix. 15. The saints, by their prayers and otherwise, have a share in ruling the nations with this *rod of iron*. Rev. ii. 27. The Assyrians, and their conquests, are called the *rod of God's anger*, and a *staff in his hand*; and they corrected with a *rod*: afflicted, but could not destroy, the Jews. Isa. ix. 4, x. 5, 15, and xxx. 32. Nebuchadnezzar and his army are called the *blossoming rod*, and *rod of wickedness*; they prospered in their conquests, but were very wicked; by them God punished the increasing pride and growing violence of the Jews. Ezek. vii. 10, 11. The king-

dom of Moab is likened to a *strong staff* and *beautiful rod*, for their strong and beautiful appearance, their ruling over others, and being instruments of God's wrath against them. God broke this *rod*, and the *staff of the wicked*, when he ruined the authority and power of the Moabites and Chaldeans. Jer. xlviii. 17. Isa. xiv. 5. The *condemned rod of God's Son* may signify the royal family of Judah, and their authority over his peculiar people, which were condemned by the Chaldeans, and depressed by the calamities which they inflicted. Ezek. xxi. 10, 13. The *rod of the wicked* is their authority, power, and oppressive usage of others. Ps. cxxv. 3. The *rod of pride* in the mouth of the foolish is proud, passionate language, which wounds the soul, credit, health, or property of themselves and others. Prov. xiv. 3. The *grounded staff* denotes the appointed judgments of God, inflicted on the Jews or Assyrians. Isa. xxx. 32. See *SHILOH*.

**ROE; ROEBUCK.** See *DEER*.

**ROLL.** One rolls himself on the Lord when he depends on him for direction. Ps. xxxvii. 5. The Chaldeans were *rolled down from the rocks* when driven out of their strong and lofty city, perhaps some of them thrown over the walls, and deprived of all means of shelter, by the Persians. Jer. li. 25. Nations are like a *rolling thing* before the whirlwind, when tossed to and fro with the judgments of God. Isa. xlvii. 13.

**ROLL;** a piece of paper for folding up. Anciently, before the binding of books was invented, all writings were in rolls of paper; and the Jews in their synagogues still read the Scriptures out of copies in loose sheets that are rolled upon a staff. The *roll* in Ezekiel and Zechariah's vision is represented as containing denunciations of heavy judgments against wicked men. Ezek. ii. Zech. 5. The *roll*, or *volume of the book*, as it relates to David, may signify some written vow of his, wherein he had solemnly devoted himself to the service of God. As it relates to Jesus Christ, it may denote the purpose of God, by which every thing relative to his mediation was settled, or the Scriptures which testify of him, and almost from the very beginning intimated that he should bruise the serpent's head, and have his heel bruised. Ps. xl. 7. Gen. iii. 15.

**ROME,** the most noted city of Italy, and long the mistress of the world, was built by the Etrurians, and enlarged by Romulus, and a number of little else than banditti under his direction, about A. M. 3254. It gradually increased till it extended over seven hills, and at last it took in thirteen. The river Tiber, which runs through it, when swelled with rain, and blown back by the south-west wind, often did it a great deal of mischief, but was of great use on ordinary occasions, to afford water to the city, and to carry off the filth, which was conveyed to it by canals under ground. Its walls never seem to have been above thirteen miles in circumference; and if deductions be made for their various windings, they will be found much less: but the country around was formed into a vast extent of suburbs. To mention the diversified fate of this city, its burnings and pillage by the Gauls, and by the Goths, Vandals, Heruli, Greeks, &c.; and the various massacres, famines, and pestilences which have happened in it, would be improper in this work. In the time of Romulus it contained about 3000 inhabitants; in the time of Augustus they were about two millions, which is nearly what Scotland contains at present. At present they scarcely amount to 809,600; and no more than about the third part of what is within the walls is inhabited. It is now noted for its ancient ruins, and for St. Peter's church, which was one hundred years in building, and the Vatican, or winter palace of the pope, which consists of about 12,500 chambers, halls, and closets, and has a famous library, garden, and arsenal. Its hospitals are under excellent regulations; but the morals of the inhabitants are licentious to an awful degree.

The ancient Romans were noted idolaters, making gods and goddesses of almost every thing. There was but little philosophy among them till they conquered the Greeks. It seems, too, that for some ages chastity and honesty were in repute among them; but as their power increased, they decreased in every thing virtuous, and refrained from nothing villainous or wanton. Rom. i. 21-32. They were first governed by several kings for about two hundred and twenty years. During the next four hundred and eighty-eight years they were governed by consuls, tribunes, decemvirs, and

dictators, in their turns. They were afterward governed by sixty-five emperors, for the space of five hundred and eighteen years. Their power gradually increased, till they first subdued a great part of Italy; afterward, partly by force, and partly by villany, made themselves masters of all the countries from the north parts of Britain to the south borders of Egypt, and from the western parts of Persia to the western coasts of Spain. Thus their empire extended about 2660 miles from north to south, and about as much from east to west. Their wars with the Carthaginians, Spaniards, Gauls, Greeks, Mithridates of Pontus, Parthians, and Jews were the most noted. They had scarcely extended their powers so far and wide when their leading men, Marius, Sylla, Pompey, Julius Cæsar, &c. by their civil contentions, and massacres of each other's adherents were likely to ruin the empire. Julius Cæsar, by terrible bloodshed, got himself the sovereign power; but, long after, the senate retained some faint shadow of authority. His ambitious overthrow of the commonwealth form of government soon cost him his life; and Cassius and Brutus afterward made a most vigorous attempt to restore the freedom of the empire; but they perished in the attempt. The long, prosperous, and mild government of Augustus made the Romans give up almost all their care about their ancient liberty. Most of his successors in the empire were monsters of pride, cruelty, and almost every other vice. This, together with the civil contentions occasioned by numbers who endeavoured to seize on the supreme power; with the terrible ravages of the Goths, Vandals, Huns, Heruli, &c. and the divisions of the empire into different parts, the eastern and western, gradually wasted it, till it was entirely ruined.

About A. D. 46, a famine of seven years' continuance terribly distressed the empire, and, not long after, a multitude of earthquakes happened. The persecution of the Christians, the butchery of their subjects by Nero and Domitian, and the terrible wars with the Jews, cut off prodigious numbers of the Romans. The Jews were subdued; but the vengeance of Heaven still pursued the Roman persecutors. Even under the two Severuses, terrible famines devastated the empire. The next period, under the fourth seal, was unspeakably worse. In fifty years, above twenty emperors were mostly cut off in a miserable manner, and thirty other usurpers came to a wretched end, after making no small disturbance in the empire. While the Parthians, or Persians, invaded Syria and places adjacent, the Goths, Quadi, Sarmatæ, Suevi, and Vandals terribly ravaged almost the whole empire; few cities, and scarce an unwall'd town, was left unpillaged. Famines attended the carnage of war. A pestilence, too, of fifteen years' continuance, gradually depopulated the whole empire. Dogs, wolves, and other wild beasts were so accustomed to eat unburied corpses, that they began to enter the towns, and devour the living. In the beginning of the fourth century, after Dioclesian's ten years' persecution of the Christians, Constantine the Great, after much bloodshed, overturned heathenism, about A. D. 323; the emperors and their idolatrous priests were killed; the worship of the sun, moon, stars, and other idols, was prohibited. For a short space the Roman empire enjoyed a gleam of prosperity; but Constantine had scarcely removed the seat of government to Constantinople, and at his death divided the empire among his three sons, Constantine, Constantius, and Constans, when the intestine rebellions of Maxentius and Sylvanus, who struggled for the crown, with the ravages of the Persians and Armenians in the east, of the Alemans in Europe, and of the Scots and Picts in Britain, miserably distracted it. The eastern and western empires were sometimes united under the same sovereign; and Theodosius the Great almost restored it to its ancient honour; but on his death, A. D. 395, the Goths under Rhadagastus, and those under Alaric, in their turn, terribly harassed it; seized on France and Spain; and about a third part of the people were murdered by them. Italy was ravaged twice; Rome was besieged, and some years after, in 410, was taken and burnt. About the same time, other Goths, with the Alans, Burgundians and Vandals, spread havoc and ruin in France and Spain. At last Attila, who called himself the scourge of God, with his savage Huns, for fourteen years overran Thrace, Macedonia, Greece, France, and part of Italy, destroying with fire and sword wherever they came. The emperor Valentinian III. had scarcely

diverted them by a promise of tribute, when he was murdered. His empress Eudoxia invited the Vandals from Africa to avenge his murder. After ravaging Sicily and Italy, and taking and pillaging Rome, they, under Genseric their king, returned home laden with booty, and with multitudes of slaves, A. D. 455. After the western empire had languished out twenty-one years more, under eight turbulent reigns, Odoacer, afterward king of the Heruli, and other barbarians, deposed Augustulus, and translated the government to Ravenna, another city of Italy. His government had continued only sixteen years, when it was abolished by Theodoric the king of the Goths. Their royal government continued at Rome about sixty years, when Justinian, the emperor of the East, recovered part of Italy, and abolished the Roman senate. By this time the Romans in the western empire joined the ancient Goths, and the various tribes of barbarians who had poured in themselves from the east, and were divided into ten sovereignties or states. See HORN. The eastern part of the Roman empire, whose emperors resided at Constantinople, notwithstanding of hard struggles with the Persians, Saracens, and Turks, &c., continued till about the middle of the fifteenth century, when it was seized by the Ottoman Turks. About the end of the eighth century, when the pope had got himself made a civil prince, a shadow of the Roman empire was erected in Germany, by which the deadly wound given to that of Rome seemed to be healed. This will probably continue till the beginning of the millennium, when the kingdom of Jesus shall fill the whole earth. Gen. ix. 27. Zech. vi. 1-7. Dan. ii. 33, 34, 40-44, and vii. 7, 8, 19-27, and xi. 30-35, 40. Acts xi. 28. Rev. vi. viii. xii. and xiii. 3.

A Christian church was very early planted at Rome, to which Paul wrote an excellent epistle. After assuring them of his regard for them, he describes the deplorably corrupt state of all men by nature, whether gentiles or Jews; and the impossibility of justification before God by works of our own; he shows that, as in Adam we are all counted sinners, so in Jesus Christ we are first in order rendered righteous in justification, and then made holy in sanctification. After rehearsing several of the happy fruits of our union with Christ, such as freedom from the law, and from the power of sin, adoption into the family of God, possession of his indwelling Spirit, assurance of his love, perpetual care of his providence, and endless enjoyment of his presence, he treats of the purpose of election, and of God's sovereignty in rejecting the Jews, and calling the gentiles to a state of church-membership; and foretells the happy state of both Jews and gentiles in the happy millennium. Chap. i-xi. In the last part he applies his subject, exhorting to a variety of duties towards God, towards each other, towards magistrates, weak brethren, and ministers, and concludes with several salutations, and a warning against schism. Chaps. xii-xvi. A Christian church, real or pretended, has still continued at Rome. According to the lists we have, there have been about two hundred and thirty bishops or popes at Rome. Among the first sixty-five, and find nothing remarkably good, none of them remarkable in learning, nor excelling their fellows in piety; though, no doubt, many of the primitive ones were holy men; and it is as certain many of them were ambitious wretches, who studied to exalt themselves to a lordship over their brethren. Of the last one hundred and sixty-five I find not one giving any tolerable evidence of the grace of God in him; but all of them pretended to headship over the Christian church; and many of them noted for falsehood, perjury, murder, whoredom, magic, and almost every thing horrid. There have been also about thirty-five antipopes, and these much of the same temper and practice with their rivals. See ANTICHRIST, and CHURCH. While the Romans governed a great part of the world, they, either for money or good deeds, or of free favour, conferred the right of citizens on such as were not of their nation, and even sometimes on the inhabitants of a whole city. In this sense Paul and Silas were Romans, having a legal title to all the privileges of the citizens of Rome, or her colonies. Acts xxi. 37, 38, and xxii. 25-27.

ROOF; (1.) The covering of a house. The Jews had their flat for walking on, or even erecting booths on, Neh. vii. 17; and a battlement, breast high, around, to prevent anybody falling from them. As this rendered them private places, they often performed their

devotions on them, and burnt incense to idols, particularly the queen, or frame of the heavens. Deut. xxii. 8. Acts x. 9. Jer. xix. 14, and xxii. 29. (2.) The upper part of the mouth, which is an instrument of speaking and tasting. *The roof of the church's mouth is like the best wine*; the gospel ministrations of pastors, and the holy prayers, praises, and converse of saints, are precious, refreshing, and quickening. Sol. Song vii. 9.

**ROOM**; (1.) A place. Gen. xxiv. 23. (2.) The stead, or office. 2 Sam. xix. 13. (3.) A state of liberty and comfort. Ps. xxi. 8. (4.) Chamber, apartments. As *upper rooms* were most retired, strangers at the pass-over and other solemn feasts had the upper rooms allotted for their lodging, Mark xiv. 15; and here the disciples attended their devotions. Acts i. 13. (5.) A seat, Luke xiv. 8. Notwithstanding multitudes coming to Christ, there is always *room*; abundant station in his love, his covenant, and his righteousness, for their spiritual and eternal happiness. Luke xiv. 32.

**ROOT**; (1.) That part of a plant which is fastened in the earth. Job xiv. 8. (2.) A foundation which establishes what is built on it. Job xxviii. 9. (3.) That from which any thing proceeds: so the love of money is the *root* or cause of all evil. 1 Tim. vi. 10. A wicked person, or vile error, is a *root of bitterness* which secretly infects and corrupts others with the poison of sin. Deut. xxix. 18. Christ is called the *Root of Jesse*, or *David*, as he is the author of their being, and immutably establishes the glory of their family. Isa. xi. 10. Rev. v. 5, and xxii. 16. *If the root be holy so are the branches*; if the ancient patriarchs, Abraham, Isaac, and Jacob, the parents of the Hebrews, were in covenant with God, their children must be consecrated to his service, and not cast off for ever. Rom. xi. 16. *The root of nations goes up as a rottenness, and their blossoms as dust, and they have neither root nor branch left*, when there is an utter destruction both of parents and children. Isa. v. 24. Mal. i. 4. *To be rooted and grounded in Christ* is to be firmly united to him, and well established in the faith and experience of his truth. Col. ii. 7. *The root of the matter* is in one when he has a real habit or principle of grace, and a firm belief of the fundamental doctrines of the gospel, from which the fruit of good works proceeds. Job xix. 21. *To take root, spread out the roots, or to have the root by great waters*, is to become seemingly fixed in great prosperity. 2 Kings xix. 30. Job xxix. 19. Ezek. xxxi. 7. *The roots of hypocrites are wrapped about the heap, and he seeth the place of stones*; his condition is seemingly established, and though he has no proper root of grace, he expects a high raised happiness. Job viii. 17. The royal family of Judah had their *roots under the king of Egypt*, and towards the king of Babylon; by submission to Pharaoh-necho Jehoiakim obtained the kingdom, and by solemn engagement of subjection. Zedekiah got the crown from Nebuchadnezzar. Ezek. xvii. 6, 7. *To be rooted-out, plucked up by the roots, or to have the roots dried, or killed with famine*, is to meet with fearful destruction that ruins the principal men and overturns the constitution of the state. Deut. xxix. 23. Hos. ix. 6. Isa. xiv. 30.

**ROPE** on the head were expressive of great distress, and earnest begging of compassion. 1 Kings xx. 31, 32.

**ROSE**; the name of a well-known flower, and the tree that bears it. Rose-bushes thrive best in a rich, moist, open soil; for, when the soil is dry and the situation shadowed, the flowers are less beautiful. Tournefort mentions fifty-three kinds of roses, of which the damask rose and the rose of Sharon are among the finest. The essence of damask roses is an excellent perfume. Roses in general are delightful to view, agreeable in their smell, and useful in medicine for curing consumptive disorders, &c. Jesus Christ is called the *Rose of Sharon*; how unbounded his comeliness, delightfulness, and efficacy, for the healing of our souls! Sol. Song ii. 1. *The wilderness blossoms as the rose*; through the preaching of the gospel, the gentle world shall be converted to Christ, and flourish with saints and graces. Isa. xxxv. 1.

**ROAST**. The slothful man *roasteth not what he took in hunting*; he does not live nor get pleasure in what he acquires by his diligence; but what is ill gotten is unhappily spent. Prov. xii. 27.

**ROT**. The name of the wicked rots; is forgotten, and becomes infamous. Prov. x. 7. *God was as rottenness to the house of Judah, gradually wasting their*

numbers, glory, and strength, and rendering them contemptible. Hos. v. 12. A bad wife is *rottenness* to her husband; she gradually wastes his reputation, usefulness, and wealth, and is a means of hastening his death. Prov. xii. 4. *Envy is the rottenness of the bones*; as it weakens the faculties of the soul, wastes the natural constitution, and increases spiritual and hastens a natural death. Prov. xiv. 30.

**ROVERS**; plundering robbers, or wandering ravagers; so the Amalekites who burnt Ziklag are called by our translators. 1 Chron. xii. 21.

**ROUGH** places are such as are uneven, uncultivated, abounding with briars and thorns. Deut. xxi. 4. By John Baptist's ministry, *rough* places were made plain, and *rough* ways smooth; people, even the very worst, were prepared to regard the person, miracles, and doctrine of Christ. Isa. xl. 4. Luke iii. 5. *A rough wind* is one strong and boisterous, and is an emblem of heavy and irresistible calamities. Isa. xxvii. 8. *Rough* caterpillars, goats, garments, are such as are hairy and shaggy. Jer. li. 27. Dan. viii. 21. Zech. xiii. 4.

**ROUSE**; to stir up from sleep or rest. Gen. xlix. 9.

**ROW**; to push forward a ship with oars. Mark vi. 48. *Thy rowers have brought thee into great waters*; thy rulers have, by their pride and folly, plunged thee into great difficulties, and thine enemies have driven thee to the very point of utter destruction; as the Tyrians were by the Chaldean siege, when obliged to desert their city, and build another in the adjacent island. Ezek. xxvii. 26.

**ROYAL**; kingly. *The royal city* is that where the king dwells. Josh. x. 2. *Royal dainties* are provision fit for the table of a king. Gen. xlix. 20. The law of God is called *royal*, because it is the authoritative will of the King of kings. Jam. ii. 8. And the saints are a *royal* priesthood; are at once *kings and priests* unto God. 1 Pet. ii. 9.

**RUBY**; a precious stone, of a red colour, mixed with purple. In its most perfect state, it is a jewel of great value, and in hardness is second only to the diamond. Its usual size is of the bigness of the head of a large pin, but is found from that size to forty carats. The price of Jesus Christ and his grace is infinitely superior in value to *rubies*. Job xxviii. 18. But the original word קְרִינִיטִים is thought by some to signify *pearls*.

**RUDDER**; a piece of timber hung on the stern of a ship by four or five hinges, to bridle her motion, and turn her to what side the steersman pleases, by means of the position of it in the water. That piece of timber in the inside of the ship to which the rudder is fastened, is called the *helm*, or *tiller*, and sometimes the rudder. The ancient rudders had four parts; the *clavus* or *helm*, whereof the whole was directed; the pole, the wings, and the handle; and oftentimes they had two, and sometimes three or four rudders to one ship; they, at least sometimes, fastened their rudders to the ship with cords. Acts xxvii. 30.

**RUDDY**, or **REDDISH**. See **WHITE**.

**RUDE**. It is hardly probable that Paul had any thing awkward in his manner of speech; but he hints that he was indifferent, suppose the Corinthians reckoned him thus defective. 2 Cor. xi. 6.

**RUDIMENTS**. See **ELEMENTS**.

**RUE**; a plant that bears a rosy flower, and which when dried is much used in medicinal infusions, being esteemed an excellent expeller of poison, or pestilential influence in fevers, and cephalic cure for disorders of the head. Luke xi. 42.

**RUIN**; destruction, or the means of it. Isa. xxv. 2. 2 Chron. xxviii. 23. *Let this ruin be under thine hand*; take thou care of this disordered and perishing state. Isa. iii. 6.

**RULE**; (1.) Government; dominion. 1 Kings xxii. 31. (2.) A standard for directing actions by: thus the word of God is our *rule* to direct us how to glorify God and enjoy him. Gal. vi. 16. (3.) A boundary or measure which one cannot rightly go beyond. 2 Cor. x. 13.

**RULE, GOVERN**; to direct and order by authority. Dan. iv. 26. 1 Kings xxi. 7. *God governs the nations* by managing them and causing them to act, prosper, or suffer at his pleasure. Ps. lxxvii. 4. Christ is a *governor*, and has the *government on his shoulder*, he is the great ruler of his church, who appoints her laws and ordinances, and sets up officers and officers, and dispenses favours or corrections as he sees meet. Isa. ix. 6, 7. Jer. xxx. 21. Satan and his agents are *rulers of the darkness of this world*; reign over and



direct wicked and ignorant men in their wicked works of darkness. Eph. vi. 12. Judah *ruled* with God when Hezekiah and his princes zealously promoted the reformation of the kingdom. Hos. xi. 12. Men *rule* their own *spirit* when they restrain their passions and lusts, and direct the motions of their souls by the rule of God's law. Prov. xvi. 32.

As the Jews had their rulers civil and sacred, so under the New Testament there is still a civil and ecclesiastical government; the former of which is of God, as to the general plan; but the particular form, whether of kingdom or commonwealth, or mixed of both, as in Britain, is left to the discretion of men; and so is called an *ordinance, or creature of man*. 1 Pet. ii. 13. The duty of civil magistrates to their subjects is to establish good laws, and see to the execution thereof, Zech. viii. 16. 2 Chron. ix. 1; to govern them wisely and justly, 2 Chron. i. 10; to punish evil-doers, and encourage them that do well, Rom. xiii. 3; to protect them from enemies, and preserve to them their various rights and privileges. 1 Tim. ii. 2. Prov. xviii. 16. As the true religion tends at once to the honour of God and the welfare of nations, they are by their laws and example to exert themselves to the utmost to promote the same. By the exercise of the civil power in favour of the church, they are to prevent or abolish persecution, profaneness, idolatry, superstition, or heresy, and remove all occasions thereof; and to maintain for her the whole of her spiritual privileges granted her by Christ; and to promote the public administration of and attendance to every ordinance of Christ; and to punish every gross violation of the divine law, unto death, banishment, imprisonment, and confiscation of goods, &c. Isa. xlix. 23, and lx. 10, 16. Rom. xiii. 3, 4. 1 Tim. ii. 1, 2. Exod. xxxii. Josh. xxiv. 2 Chron. xv. and xvii. and xix. 23, and xxix-xxxv. Ezra x. Neh. v. xiii. Ezra vii. 26, &c.

Some have pretended that magistrates have no concern with religion at all, and especially with revealed religion, in the execution of their office, but ought to leave every man to profess, teach, or worship what and in what manner he pleases, provided he does not disturb the commonwealth by any civil crimes; and ought to protect them in their full liberty to propagate their blasphemous tenets or idolatrous worship. Some have even pretended that civil establishments of the true religion are calculated to render men irreligious, or at best hypocritical dissemblers. But when we consider that all things ought to be done to the glory of God, 1 Cor. x. 31. 1 Pet. iv. 11. Prov. xvi. 4; that magistracy is an *ordinance of God*, and magistrates *ministers, or deputies of God, for good to men*, appointed to be a *terror to evil-doers, and a praise to them that do well*, Rom. xiii. 1-5. 1 Pet. ii. 14, with Gal. v. 19-21. Phil. iii. 2. Tit. i. 10, 11; that every head of a family has power to exclude superstition and idolatry from it, and to establish in it the true worship of God, and refuse lodging to heretical seducers, Gen. xviii. 19. Josh. xxiv. 15; that magistrates ought to exercise their power as is most conducive to make all their subjects live *quietly in all godliness*, as well as honesty, 1 Tim. ii. 1-3; that magistrates are often expressly commanded to punish obstinate idolaters, false prophets, blasphemers, profaners of the Sabbath, &c. as well as thieves, robbers, murderers, Deut. xiii. 5-7, and xvii. 2-5. Lev. xxiv. 15, 16. Exod. xxii. 18, 20. Num. xv. 35; that magistrates, not only Jewish, but heathen, have, with God's approbation, required their subjects to worship the true God, and have suppressed and punished obstinate idolaters, or blasphemers, Gen. xviii. 19, and xxxv. 2-4. Exod. xxxii. 20, 27. Josh. xxiv. 14. 2 Chron. xiv. 2-5, and xv. 13, xviii-xx. xix-xxi. and xxxiii. 15, 16, and xxxiv. 31-33. 2 Kings x. 30. Ezra vii. 13-26, and vi. 1-14. Dan. iii. 29, and vi. 27; that the fourth commandment, of which the obligation is perpetual and universal, binds magistrates to provide that the Sabbath be sanctified in all their gates, which cannot be done by the teaching of blasphemy or practising idolatrous worship, that the exercise of the magistrates' power in favour of the true religion, and opposition to false religion, is promised as a blessing to the New Testament church, Isa. xlix. 23, and lx. 10, 16. Ps. lxxii. 10, and ii. 12. Zech. xiii. 2. Rev. xvii. 14, 16; that magistrates have power to appoint Christians to observe public fasts or thanksgivings, when the state of the nation requires it, 1 Sam. vii. 5, 6. 2 Chron. xx. 3. Ezra viii. 21. Neh. ix. 1. Jer. xxxvi. 9. John iii. 7; and that the

very law of nature requires that magistrates chiefly care for the honour of God, who is the *sovereign head* of civil societies, as *King over all the earth*, and the source and bestower of all their happiness; and that men should be governed as having immortal souls, not as mere animals; that as righteousness exalts nations, sin, even idolatry and blasphemy, is the reproach and ruin of any people; that sins are especially hurtful to nations, as they tend to debauch men's manners and provoke God to wrath against the nation; that if God grant men the benefit of any duly attested revelation, it should be readily received as the rule of our conduct, be our station what it will:—it is plain that magistrates can never lawfully exercise their power which they, as his deputies, received from God, for his honour and the true welfare of mankind, in giving equal establishment and protection to the religion of the devil, as they may to the religion of Jesus Christ, by whom kings reign, and princes decree justice. Prov. viii. 15, 16.

The whole of the objections against what we have just asserted are rather specious declamation than solid reasoning. To pretend that civil laws can bind but in so far as dependent on and regulated by the authority and law of God; to pretend that magistrates ought or may punish crimes *only* as injurious to men, without any way regarding their offensiveness or injuriousness to God; to pretend that conscience, which derives all its authority from God, can warrant men either to do or establish what is sinful, or protect them in it; to pretend that men's civil liberty, which is all derived to them from God, as his free gift, can protect them in blasphemy or idolatry any more than in theft or murder, proceeds plainly upon atheistical principles; to pretend that such as enjoy the benefit of revelation should not make use of it for regulating the laws of their nation, or the administration of civil offices, is plainly a contempt of revelation and obstinate drawing back to heathenism. To pretend that the Jewish church and state were not distinct is false, and has been repeatedly refuted by Leusden, Gillespy, Apoloni, and others. To pretend that the Jewish magistrates being typical renders the laws enjoined them, or their example useless to us, is absurd, and infers that we ought to account almost all the Old Testament useless to us as a rule, because it primarily respected persons who were typical. Upon accurate comparison, it will be found that after the Jews' rejection of the theocracy under Samuel, 1 Sam. viii., their magistrates were in almost all things similar to our own. No difficulties that I know of attend magistrates' civil power about religious matters, but the like, if not greater, attend church rulers' ecclesiastical power about them.

Both magistrates and church rulers ought carefully to observe the difference between their respective powers; and to act precisely within the limits and according to the nature of their own department. Neglect of this has been a fertile source of almost all the blended establishments and manifold disorders in both church and state. The civil and ecclesiastical powers are indeed co-ordinate, which may beautifully subsist together, the one independent of the other, and yet each exercised for the advantage of the other; but they are not *collateral*, dependent upon one another, and which cannot rightly subsist if separated the one from the other. These two powers differ in their *foundation*, their *formal object*, their *form*, their *proper end*, their *proper effects*, their *proper subjects*, the *formal consideration of the persons on whom they are exercised*, and their *divided execution*. Magistracy is *founded in God's universal dominion over all nations*, Ps. xlvii. 2, 7. Jer. x. 7; and hence the law of nature, common to all men, is the immediate rule of it and all its administrations; and revelation is introduced as a rule by the law of nature, requiring us to receive whatever God is pleased to reveal; or by the possessors of the magisterial power being religious professors of revealed truth. But ecclesiastical power is *founded in the economical headship of Christ as Mediator over his church*, and so revelation must be the immediate regulator or standard thereof, and the law of nature be admitted as a rule, by virtue of the general rules of the Scripture. 1 Cor. xiv. 26, 40. Phil. iv. 8.

In their *object*, the power of magistrates relates immediately to the *outward man* and the *external concerns* of mankind. Even in sacred things it has what is *external* for its proper and immediate object. Thus the magistrate provides the church with *external ac-*



commodations, and removes *external* impediments of spiritual exercises. If he convocate synods, he calls them together, not properly as *courts* or *ministers of Christ*, but as meetings of subjects, whose deliberations are like to promote the honour of God, his superior, and the happiness of the nation. He commands persons to appear before church courts as panels or witnesses, not as they are *spiritual members* of the mystical body of Christ, but as *his own subjects*, to take trial or bear witness before proper judges of the cause, that through the good order and purity of the church, the honour of God and the peace and order of the commonwealth may be promoted: his ratification of church deeds is an adopting of them into civil laws, the observance of which he declares necessary for the welfare of the state. But ecclesiastical power is exercised about things as *spiritual*. It deals with men as members of Christ's spiritual and mystical body, and deals only with their outward ears, or the like, to come at their conscience and heart. In their *form*, magistrates, though *ministers* of God, are *lords* as well as *fathers* of their subjects, and may compel the disobedient by enforcing their civil laws with penalties of confiscation, imprisonment, or death; and they punish transgressions as *crimes* which insult the honour of God as King of nations, and tend to the hurt of the state. The power of church rulers is altogether *ministerial*, to give out directions or censures precisely according to Christ's prescriptions; and they consider transgressions, even the maladministrations of professing magistrates, as *scandals*, wounding to the honour of Jesus Christ, and of God as in him, and to the souls of men. In their *proper ends*, magistrates exercise their office in order to promote the glory of God in the welfare of their commonwealth, and they aim at promoting the welfare of the church, either as they are church members, or as it is an excellent means of promoting the welfare of the state. But the end of all ecclesiastical power is the spiritual edification of men's souls to the honour of God, as he is in Christ reconciling the world to himself, and that all his chosen may be converted to him, and walk in him, and with one another, as becometh the gospel. Hence the *proper effect* of civil power is the good of the commonwealth, and the enjoyment of civil privileges in a way honourable to God as *King of all the earth*, and the preventing of scandals, or promoting of the peace and purity of the church, by magistrates impartially encouraging such as do well, and terrifying and punishing such as do evil, and encouraging a regard to or spread of sound doctrine, is but an attendant or accessory effect thereof. But the *proper effect* of church power is spiritual, reaching to men's conscience in a manner answerable to the spiritual nature of the kingdom of Christ; and the advantage that the commonwealth reaps from it by the piety, peacefulness, and fervent prayers of the subjects is but an accessory effect of it. In the *subject* in which it is invested, and by whom it may be exercised, church power, under the New Testament, cannot go by succession, nor, in jurisdiction, can it be exercised by one person, as the civil power may be. Nor can it reside in a child or woman, or be exercised by a deputy. The power of magistrates extends to all their subjects, whatever be their characters, and extends to them precisely as *members* or *subjects* in the commonwealth. But church power extends only to such as are professed *members of Christ's mystical body*, and precisely under that consideration. Finally, the exercise of these powers is perfectly *separable*, or *divided*. The one power ought to be exercised where the exercise of the other is neglected. The end of ecclesiastical power being to gain sinners to repentance and salvation, all that appear duly penitent ought to be absolved from censure; but the end of civil punishment being the satisfaction of the law and the deterring of others from crimes, the most penitent may be punished by fining, banishment, imprisonment, scourging, or death. The church too may retain under censure the impenitent, suppose they should have been absolved by the civil law, or have satisfied its demands of punishment. Nay, the church may censure professing magistrates for their unjust wars, tyranny, or oppression, notwithstanding their having a colour of civil law

on their side. When magistrates prosecute the same faults as *crimes against the state*, and the church rules prosecute them as *scandals against the church*, the processes ought to be entirely distinct. Only, to prevent unnecessary swearing, perhaps an extract of the proof in the one court may be sometimes sustained for evidence in the other. That Jesus Christ has left a particular form of government in his gospel-church is plainly enough laid down in the oracles of Christ. Nor is it less evident that this power of the spiritual office is not allowed to magistrates, diocesan bishops, or to the community of the faithful, but to church-officers of his own appointment. The officers appointed by him are either extraordinary and temporary, as apostles, evangelists, prophets; or ordinary and standing, as pastors or teachers, ruling elders and deacons. Eph. iv. 11, 12. 1 Cor. xii. 28. Rom. xii. 5-8. 1 Tim. iii. and v. 17. Acts vi. All these ordinary officers ought to be chosen by the people which they are to officiate among; and ought to be men of knowledge, prudence, sanctity, and a good report; and are to be solemnly ordained by other church-officers unto their office. Acts vi. and xiii. 2, and xiv. 23. To the pastor's peculiar character, it is proper to preach the gospel and dispense the sacraments. To him and the ruling elder it equally pertains to admit members into communion, watch over their morals, censure the unruly and the erroneous, and absolve the penitent, and to visit the sick; and to both, equally with deacons, it pertains to take care of the poor, and of what provision is made for them. See epistles to Timothy and Titus. 1 Pet. v. Rev. ii. and iii. Acts vi. For the effectual execution of their office, Christ has appointed in his word several courts, the less subordinate to the greater, as a congregational session, presbytery, and synod. Matt. xviii. 15-20. Acts xiii. 2, and xiv. 23. 1 Tim. iv. 14. Acts xv. and xvi. 4. The business of these courts is to regulate the administration of Christ's ordinances as to the proper circumstances thereof, to admit members, to censure the unruly and the erroneous, and to absolve the penitent; or to ordain other church-officers. By this form of government lordly ambition is more effectually checked, the spiritual liberty of the people preserved, offenders properly censured, error purged, and schism prevented, than by any other.

**RUMP**; that of rams offered in sacrifice was burnt on the altar, because it consisted chiefly of fat. Exod. xxix. 22.

**RUN**; (1.) To move with a swift pace. 1 Sam. viii. 11. (2.) To flow as water in a river, or when poured from a vessel. Ps. civ. 10, and cxix. 136. (3.) To pursue eagerly, as runners in a race do to obtain the honour and reward of outrunning their fellows, 1 Pet. iv. 4: thus the saints' eager following of God, and obedience to his law, and ministers' laborious preaching of the gospel, in view of the eternal reward, is likened to the running of a race. Heb. xii. 1. 1 Cor. ix. 24. Gal. ii. 2. Phil. ii. 16. The Galatians did *run well*, while they were earnest and active in receiving and practising the doctrines. Gal. v. 7. God's word *runs swiftly* when his commands and purposes are speedily fulfilled. Ps. cxlvii. 15. To *run with footmen* and be in the *land of peace* is to have to struggle with lesser difficulties and troubles. To *contend with horses*, and be in the *swellings of Jordan*, is to be exposed to great trouble and perplexity. Jer. xii. 5. *The race is not to the swift, nor the battle to the strong*: undertakings do not always succeed with men according to their qualifications, diligence, or advantages, but according to the will and providential interposal of God. Eccl. ix. 11.

**RUSH**. As rushes cannot grow without mire, or flags without water, and when cut down soon lose their greenness; so hypocrites will not follow religion except compelled by some carnal motive and advantage; nor is their religious profession constant or durable. Job viii. 11-20. The common people of a land are compared to *rushes*, to denote their vast number, and their weakness, even in their prosperity. Isa. ix. 14, 15.

**RUSH**; to press forward with haste and fury. Acts xix. 29.

**RUST**; corrupting dross which breeds on iron, especially if damp; also the smut among corn. Matt. vi. 19.

## SAB

**SABACT'HANI**, or **HHAZABTANI**. *Thou hast forsaken me.* Mark xv. 35.

**SABA'OTH**, or **TZABAOth**; armies. Rom. ix. 29. Jam. v. 4.

**SABBATH**, or **REST**. The Greeks sometimes give this name to the whole week, because the principal day of it was the Sabbath; thus the Pharisees boasted that he fasted twice on the Sabbath, or week. Luke xviii. 12. But the Sabbath, properly so called, is that day of holy rest in the week. God, having finished his work of creation in six days, ceased or rested therefrom on the seventh, and set it apart for the solemn worship of himself by men, and as an emblem and pledge of their eternal blessedness. Gen. ii. 1, 2. No doubt the ancient patriarchs observed the Sabbath, though in their short history we have no express account of it, any more than of their family-worship; but great brevity is observable in the history from Moses to the end of David's reign, which was nearly four hundred and forty years, during which time the Sabbath was regarded by all as the express appointment of God. The *end of days*, when Cain and Abel offered their oblations; the *day* when the sons of God met together, or the days of Job, were most probably the Sabbath-day. Gen. iv. Job. i. 6, and ii. 1. In Homer, Hesiod, and Herodotus, and others of the most ancient writers among the heathens we have hints of a seventh day Sabbath, the observance of which they have derived from their progenitors. When the manna began to be given to the Hebrews, Moses mentions the Sabbath as not unknown to them; and informs them that a double portion of manna would fall on the preceding day, and ought to be gathered, as none would fall on the Sabbath. Exod. xvi. 23. To mark the perpetual and universal obligation of the observance of the Sabbath, God proclaimed the law of it from Sinai, wrote it on a table of stone, with the rest, which are allowed to be moral; and he enforced it by manifold reasons, absolutely moral and universal. Exod. xx. 8-11. Injunctions to keep it, and threatening the breach of it, are everywhere found in the law and the prophets. For gathering sticks on it God appointed a man to be stoned to death. Num. xv. 32-36. For neglecting to observe it, the Jewish nation was almost destroyed, and their land lay seventy years desolate. Lev. xxvi. 34, 35. Neh. xiii. 16-18. Jer. xvii. 27. Ezek. xx. In honour of his own resurrection, Jesus, the Lord of the Sabbath, changed the Sabbath from the seventh to the first day of the week. To mark the divine authority of this change, he, on that day, made repeated visits to his disciples, John xx. 19, 26; and on it bestowed the miraculous gifts and graces of the Holy Ghost. Acts ii. 1. It is called the *Lord's day*; and thereon the primitive Christians met for public worship, and made their collections for the poor. Rev. i. 10. Acts xx. 7. 1 Cor. xvi. It must not be forgotten, that till the Romans destroyed Jerusalem, the Jewish Christians showed respect to the ancient Sabbath; and the apostles very often took the opportunity of preaching on it to the Jews, as they then assembled in their synagogues. Acts xiii. 42, xvi. 13, and xviii. 4. The first day was observed by Christians, as their Sabbath, for almost 1600 years, without having their practice so much as questioned, nor have any arguments against its observance been since adduced, which are worthy of notice. As the command plainly prohibits all manner of civil business, travelling, carnal talk, &c. Exod. xx. 8-11. Isa. lviii. 13, it were to be wished, that multitudes of this generation would consider how they will reconcile their journeys on worldly business, cleaning houses, idle recreation, unnecessary sleeping, idle chat, or clubbing in the tavern, on this holy day, or how they will answer for these at the judgment-seat of Christ.

God, indeed, prohibited the Jews from kindling fire on the Sabbath, for the work of erecting the tabernacle, or dressing of their manna, or to travel through their tents, Exod. xxxv. 2, 3, and xvi. 29; but in our Saviour's time, they, in some things, carried their strictness to an excess: they found fault with his hungry disciples for plucking a few ears of corn as they walked

## SAF

through a field; and quarrelled with himself for healing diseases on the Sabbath. Matt. xii. 1-12. Mark ii. 23-24, and iii. 1-6. Luke xiii. 11-16, and xiv. 1-6 John v.

The modern Jews still observe the seventh-day Sabbath, and boast of it as their spouse, exclusively given to them. They commence it on Friday evening, when they repair to the synagogue, and rehearse certain prayers, and, after returning home, the fathers bless their children, and masters their scholars. On Saturday morning they rise later than usual; when they come to the synagogue, they rehearse several psalms and prayers. A section of the law is read, and a corresponding one from the prophets. After which the last of the seven readers lifts up the book, and blesses the people. They have also a kind of sermon some time of the day. Their other rites are too trifling to be noticed. On account of the *rest* of this day, the Jewish festivals, the year of release, &c. are called *Sabbaths*. Lev. xix. 3, 30. What is meant by the *second Sabbath after the first*, whether the second Sabbath of the sacred year—or the second, or the last day of unleavened bread, or the day of Pentecost, or rather the second of the seven Sabbaths between the passover and pentecost, the learned are not fully agreed. Luke vi. 1.

**SAB'E'ANS**. See **SHEBA**.

**SAB'TAH** and **SAB'TE'CHA**, the third and fifth sons of Cush. It is probable that both may have settled in Arabia the Happy; but Bochart will have the latter to have settled in Kerman, on the east of the Persian Gulf, where he finds ancient vestiges of his name. Gen. x. 7.

**SACBUT**; an ancient musical instrument used in Nebuchadnezzar's concert. Dan. iii. It is supposed to have had four strings, and to have produced a shrill sound. Athenæus thinks it was similar to the psaltery; but Isidore will have it to have been a kind of flute, or hautboy.

**SACKCLOTH** was generally worn in times of mourning. It was worn by Job, Ahab, and the Syrians who came to implore mercy for Benhadad, and by Mordecai, when the Jewish nation was in danger of ruin. Job xvi. 15. 1 Kings xxi. 27, and xx. 31. Esth. iv. 1, 2. The prophets also wore it, or similar coarse apparel; and the false prophets, to be like them, wore rough or coarse garments. Isa. x. 2. Zech. xiii. 4. In allusion to which, Christ's witnesses against Antichrist are said to prophesy in sackcloth to denote their distress, and their mourning for the corruptions and low state of the church. Rev. xi. 3. The sun became black as *sackcloth of hair*, when the glory, and principal idols of the Roman empire were overthrown by Constantine the Great. Rev. vi. 12.

**SACRIFICE**. See **OFFERING**.

**SACRILEGE**; the stealing of things set apart to holy uses. Rom. ii. 22.

**SADNESS** (of the countenance) sometimes imports mourning and grief. Matt. vi. 16. Sometimes it is put for real mourning, and the cause of it, by means of which the heart is *made better*; weaned from worldly things, and brought to a concern about eternal things. Eccl. vii. 3.

**SAD'DUCEES**. See **SECT**.

**SAFETY**; (1.) Freedom from danger, temporal or spiritual. Ps. xii. 5. (2.) Outward freedom from fear; prosperity. Job xxiv. 23. *I was not in safety*, nor had I rest or quiet, *yet trouble came*; I was not self-confident, and fearless of danger and affliction, nay, had been sorely afflicted; yet this uncommon calamity came upon me. Job iii. 26. To be *in safeguard* is to be well defended. 1 Sam. xxii. 23.

**SAFFRON**; an odoriferous herb, which, being planted in September, is in full flower in February; after which its leaves spring forth, and continue till May. Its flower is of a bluish colour, with yellow threads, and is of a very agreeable smell. It is an excellent cordial, and of great use in curing many diseases. Tournefort mentions forty-six kinds of it. Saints and their graces are like *saffron*; they are comely, delight-

ful, and useful for the healing of the church. Sol. Song iv. 14.

**SALNTS**; holy ones; (1.) Persons holy by profession, covenant-dedication, gracious dispositions, and religious conversation. Ps. xvi. 3. Heb. vi. 10. (2.) The souls of holy men, who in heaven are freed from all sinful infirmities. Rev. xviii. 24. (3.) Holy angels. Deut. xxxiii. 2. Jude 14. See **SANCTIFY**.

**SALAMIS**. There was an island of this name south of Athens, where the Persian fleet received a signal defeat from the Athenians; but the Salamis spoken of in Scripture was a city of Cyprus. Here Paul and Barnabas preached the gospel. About A. D. 118, the Jews destroyed it. It was however rebuilt, and was the seat of the principal bishop of the isle; but the Saracens razed it to the ground when they seized on the island. It is probable that Famagosta, which suffered so much when the Ottoman Turks took the island, arose out of its ruins.

**SAL'EM**, or **SAL'UM**, where John baptized, was probably a place near Shechem, where Jacob stopped as he returned from Mesopotamia; but some commentators translate the word *Shalem safe and sound, or in peace*. John iii. 23. Gen. xxxiii. 18. It was probably here that Melchisedek was king, and came to meet Abraham in his return southward from smiting Chedorlaomer and his allies. It is certain, Jerusalem, was afterwards by contraction called **SAL'EM**, Ps. lxxv. 2, was then called *Jebus*, and was far off the way between Damascus and Sodom; whereas this was directly on it, when one came south by the west side of Jordan. Gen. xiv.

**SAL'MON**. See **RABAB**; **ZALMON**.

**SAL'MONE**, **SALMO'NIUM**, or **SAMMO'NIUM**; a city and seaport on the east end of the isle of Crete, where cape Salmone now is. Acts xxvii. 7.

**SALO'ME**; the wife of Zebedee, and mother of James and John. She was one of those holy women who generally accompanied the Lord Jesus, and ministered to him for his subsistence. She foolishly begged that her two sons might have principal posts in his temporal kingdom. She witnessed his crucifixion; brought perfumes for his dead body; and visited his grave the morning he arose from the dead. Matt. xxvii. 56, xx. 20-22, and xxviii. 10. Mark, xvi, 1, 2.

**SALT** is either dug out of mines, for there are whole mountains consisting of rocks of salt, and there are salt mines in Upper Hungary one hundred and eighty fathoms deep; or it is formed by the heat of the sun exhaling the water from it on seashores; or it is formed by boiling sea or salt spring water; it may also be extracted from other substances; as from earth moistened with excrements, &c. The salt mingled with the water of the sea preserves it from putrefaction, and renders it stronger to bear heavy bodies; the perpetual motion of the ocean prevents the salt particles from falling to the bottom. There is scarcely any substance without a mixture of salt. It seasons food, preserves from corruption, kills worms, heals wounds, and rectifies the humours of animal bodies. New-born infants were anciently rubbed over with it to close the pores, harden the skin, and preserve from any corruption which might otherwise result from the cutting the navel string. Ezek. xvi. 4. In a way contrary to nature, Etisha cured the brackish water of Jericho, by casting salt into the spring. 2 Kings ii. 21. The sowing of salt on a place, or making it salt, or salt pits, imports perpetual barrenness and desolation. Judg. ix. 45. Deut. xxi. 23. Zeph. ii. 9. Halifax states that there is a valley covered with salt, reaching from Tadmor to the east border of Idumea; but whether David smote the Edomites in the north, and Amaziah smote them in the south part of this valley, cannot be determined. It appears that the Greeks of Syria had salt pits on the west of the Dead Sea, and north border of Edom, and where possibly the Valley of Salt was. 2 Sam. xlviii. 13. 2 Kings xiv. 7. There was salt made out of the Dead Sea, which was a bitter caustic, and digested meat better than other salt. Salt was a covenant of friendship and fidelity due from guests, friends, or servants to their entertainers or masters: so the Samaritans pretended they were salted with the salt of the Persian palace; they were under the deepest obligation and had firmly resolved to show their fidelity to the Persian king their master. Ezra iv. 14.

All the ceremonial offerings were to be seasoned with salt. Did not this mark the purity, prudence,

grace, faithfulness, and love to God with which Jesus Christ, amid great grief and trouble, offered himself to God for us, and with which we should devote our persons and services to him? Lev. ii. 13. Ministers are the salt of the earth, like marl, or other saltish substances, that fatten and fructify the earth, they tend to render nations and persons fruitful in works of righteousness; and they are the means of preserving them from sinful rottenness and corruption; but how useless and base, if they act not in character! Matt. v. 13. True grace and edifying converse are also compared to salt; how delightful they render the spiritual food of divine truth! and what blessed means of healing souls, and preserving them from infectious corruption! Mark ix. 50. Col. iv. 6. *Every one shall be salted with fire, and every sacrifice salted with salt*: every person must either be purified with trouble, and in the way of sorrow for sin, and mortification thereof; or, he shall be for ever salted with the tormenting but preserving torments of hell. Mark ix. 49. A covenant of salt is one of friendship, firm and durable. Num. xviii. 19. 2 Chron. xiii. 5.

**SALVATION**. See **SAVE**.

**SALUTE**; to pay friendly compliments, whether by words, kisses, or letters. Matt. x. 12. Rom. xvi. 16. 1 Cor. xvi. 20.

**SAMA'RIA**; (1.) A city of the Ephraimites; and the capital city of the ten tribes of Israel for some ages. When Omri was king of Israel, he, about A. M. 3080, bought a hill from Shemer, for a sum equal to 684*l*. 7*s*. 6*d*. of our money, and built on it a city, which from the name of the late owner he called Shomron, or Samaria. It stood about forty-two miles north from Jerusalem, and twelve south of Dothaim. Its situation was very agreeable, and it had plenty of fine water. Leaving Shechem and Tirzah, where the former kings had resided, Omri fixed his residence at Samaria; Ahab his son there built a fine palace, the principal chambers of which were lined with ivory. 1 Kings xxii. 39. Though he, as well as his father, did what they could to fortify Samaria, it appears that Benhadad king of Syria obliged them to allow him to build streets, or places of trade, for his use in it. In Ahab's time it sustained a siege from Benhadad and his thirty-two tributary kings, but was relieved by the defeat of the Syrians. 1 Kings xx. In Jehoram his son's reign it sustained another siege from the Syrians, till women ate their own infants for hunger, but was miraculously relieved and supplied. 2 Kings vi. and vii. Not long after, the elders of it beheaded seventy of Ahab's descendants, and sent their heads in baskets to Jehu. 2 Kings x. In the time of Jeroboam II. it was extremely populous, and the inhabitants were luxurious, effeminate, oppressors of the poor, and idolatrous to an uncommon degree. Amos iii. 15, and iv. 1, 2. Hos. vii. 1, and viii. 5, 6. In A. M. 3283, Shalmaneser, after a siege of three years, took it, and reduced it to ruins. 2 Kings xvii. 1-6. Mic. i. 1, 6. Isa. vii. 4. Hos. xiii. 16. It was afterward gradually repaired. Alexander planted a colony of Macedonians in it. Hyrcanus, the Jewish king, demolished it, and caused water to run over its foundations. About A. M. 3947, Gabinus, the Roman governor of Syria, rebuilt it in part, and called it *Gabinitiana*. Herod the Great restored it to its ancient lustre, and called it *Sebaste*, in honour of Augustus, or Sebastos, the Roman emperor. Whatever it might suffer in the Jewish wars, it was a place of some consideration about A. D. 400. (2.) The country of the Ephraimites, or of the ten tribes. 1 Kings xiii. 32. In the New Testament Samaria always signifies the territory between Judea and Galilee; and where the tribes of Ephraim, Manasseh, and Issachar had dwelt. Here our Saviour had converted many. John iv. Here Simon Magus deceived the people; and here many were converted by the ministry of Philip the deacon, and of Peter and John. John iv. Acts viii.

**SAMARITANS**; the inhabitants of the country of Samaria. When Shalmaneser carried the ten tribes out of their own land, he transplanted others from Babylon, and parts adjacent, into it. There they continued their former idolatry; the Babylonians worshipped Saccoth-benoth; the Cushites, Negal; the Hamathites, Ashima; the Avites, Nibhaz and Tartak; and the Sepharvites burnt their children in the fire to Adramelech and Ananlelech; nor, if we believe the Jews, were these their only idols. God punished their idolatry in his land with the destruction of many of

them by lions. Suspecting the cause, they begged king Esarhaddon, who, it seems, transplanted other tribes thither, that he would take proper methods to instruct them in the worship of the God of their new country. He sent them a Hebrew priest, who instructed them in the Jewish religion, and gave them a copy of the law of Moses. Copies of this still remain, with a version thereof in the Samaritan dialect, both in the Samaritan character, but much corrupted, especially with respect to numbers, and where the transcribers mistook one Hebrew letter for another; and with some follies in favour of mount Gerizzim. Thus instructed, the Samaritans blended the Jewish religion with their own idolatries. 2 Kings xvii. When Nebuchadnezzar ravaged the countries of Moab and Ammon, part of the inhabitants took refuge among the Samaritans, who were spared, as being of Chaldean origin.

When the Jews returned from Babylon, the Samaritans did all that lay in their power to oppose their rebuilding of the temple, and bribed some of the counsellors of Cyrus to do what they could to stop it. Ahasuerus, or Cambyses, had no sooner ascended the throne than they wrote him a petition to that effect, accusing the Jews of disloyal designs. In the short reign of Artaxerxes, Magus, Bishlam, Mithredath, and Tabeel, with their companions, wrote to him to put a stop to the work. Much about the same time, Rehum the chancellor, Shimshai the scribe, and their companions, the Dinaites, Apharsathchites, Tarpelites, Apharsites, Archevites, Susanchites, Dehavites, Elamites, Babylonians, and others, wrote him a letter, in which they represented the Jews as a very rebellious people, who, if permitted to rebuild their cities and temple, would seize on all the king's territories on the west of the Euphrates; and they begged the king would make inquiry into the histories to which he had access, and he would find they had been always a rebellious nation. The Magi returned for answer, that a search into the records had been made, and it had been found that powerful kings had ruled among the Jews; and he desired them to stop the work by force, which they immediately did. Soon after, Tatnai the governor, and Shethar-boznai, with their companions the Apharsathchites, sent a letter to Darius Hystaspes informing him that they had done what they could to stop the building of the Jewish temple, and that the Jews had pretended an edict of Cyrus appointing them to build it. Upon search the edict was found, and Darius ratified it, and ordered the Samaritans to give the Jews no further trouble. Ezra iv. 6.

When Nehemiah began to promote the rebuilding of the walls of Jerusalem, Sanballat the Horonite, Tobiah the Ammonite, and Greshem the Arabian did all that lay in their power, by threatening and subtlety, to cut off Nehemiah, or put a stop to the work; but their purposes were frustrated. Manasseh the son of Joiada, the Jewish high-priest, married the daughter of Sanballat, on which account Nehemiah banished him from Jerusalem. Sanballat applied to Darius Nothus for leave to build a temple for his son-in-law on mount Gerizzim. He represented that this would effectually divide the Jewish nation, and render them incapable of accomplishing any noted enterprise. He obtained his desire, and the temple was built. Before this, it seems, the Samaritans had no temple. Observing that Alexander heaped favours upon the Jewish nation, they pretended to be a part of them. When he left the country, and marched into Egypt, they revolted, and burnt Andromachus his governor. He quickly revenged the affront, and put numbers of them to the sword. He placed a colony of Macedonians in the city of Samaria, and gave the neighbouring territory to the Jews. This heightened the animosity between them and the Jews. Whenever a Jew violated any important point of the divine law, to escape punishment he took refuge with the Samaritans, and embraced their method of worship. When Antiochus Epiphanes persecuted the Jews, the Samaritans disowned connexion with them, and pretended to be originally Phenicians, or descended from Joseph by Manasseh. Hircanus king of Judea desolated their country, and razed Samaria and Shechem, their capital cities, to the very ground. When Herod re-established Samaria, a vast number of heathens settled in the country; but a part still clung to the same Jewish religion, and professed to expect the Messiah; but the contention between them

and the Jews was extremely sharp; they refused even common dealings with each other. John iv. 9. The Samaritans refused to receive our Saviour to lodge, because he seemed to be journeying to Jerusalem. Luke ix. 52, 53. The Jews imagined the Samaritans to be the worst of men, and possessed by the devil. John viii. 48. In one of our Saviour's journeys from Jerusalem to Samaria, he converted a Samaritan woman, and many others, at Shechem. John iv. 4-22. When he afterward sent forth his apostles, he prohibited them to enter the city of the Samaritans. Matt. x. 5. Much about this time Simon the sorcerer greatly deluded them, and was regarded by them as some wonderful person, if not the Messiah. When the gospel was preached in this country by Philip, many of them believed, and the Holy Ghost was conferred on them, by the laying on of the hands of Peter and John; but it is said that by means of Simon many who once professed Christianity in that place apostatized to the heresy and licentiousness of the Gnostics. Acts xiii.

Some time after, the Samaritans, to insult the Jews, and interrupt their devotion, scattered dead men's bones in the court of the temple, at the feast of the passover. On other occasions they murdered some Jews, as they came from Galilee to the solemn feasts. This occasioned a war between the two nations. When the Jews revolted, the Samaritans continued in subjection to the Romans; notwithstanding of which they partly shared in the calamities of their neighbours. Since these times, they have always submitted to the powers that ruled the country.

At present the Samaritans are few in number; but pretend to great strictness in their observation of the law of Moses, and account the Jews intolerably lax. From the letter of their high-priest to Joseph Scaliger, above a hundred and ninety years ago, and which has been preserved, it appears that they profess to believe in God, and in the mission of his servant Moses; in the holy law; the mount Gerizzim, the house of God; and that they look for the day of vengeance and peace. They keep the Sabbath so strictly that they will not move out of their place, except to their synagogue. They always circumcise their children on the eighth day after their birth. They do not marry their own nieces, nor allow a plurality of wives, as the Jews do. Their high-priest still resides at Shechem; where he still offers sacrifices at the temple on mount Gerizzim; and declares the time of the feast to the Samaritans, who are scattered, some at Damascus, some at Gaza, nay, some at Grand Cairo in Egypt.

**SAME.** To be the same, when applied to God or Christ, denotes immutability. Heb. i. 12. Jesus Christ is the same yesterday, to-day, and for ever: under the law, under the gospel, and in the eternal state, he is still the same in person and office; and in every different period or case he is still the same in relation and love to his people. Heb. xiii. 8.

**SAMOS;** an island situate in the east of the Mediterranean Sea, about nine miles from the coast of Lesser Asia. It is about eighty miles in compass; but the soil is so fertile, that it would employ 100,000 hands. It was famous among the heathen for the birth of the goddess Juno, and of Pythagoras and Melissus; and here the famed Lycurgus and Pherecydes died. For many ages it was a state of no small note, and was a commonwealth; but Syloson, Polycrates, Meandrus, and others, ruled them for a considerable time most oppressively. The Persians, Greeks, the kings of Pergamos, the Romans, Saracens, and Turks have more than two thousand years been masters of the place in their turns. Though Paul touched here as he sailed to Jerusalem (Acts xx. 15), yet we have no account of Christianity here till about the end of the second century, since which it has never been utterly extirpated. At present the place is in a poor condition. Samos or Sussan, its capital, is on the south-east coast, and has a tolerable harbour; but is but little frequented, because of the pirates that infest the neighbouring seas. The island is inhabited by a few Turks, and about 12,000 Christians, who have an archbishop, whose dues, after deducting his tribute to the sultan and to the patriarch of Constantinople, can scarcely furnish him with sufficient to support life. Under him are about two hundred priests, and a greater number of monks, extremely ignorant, but nevertheless judges, in the absence of the Turkish cadi.

**SAMOTHRACIA**, now **SAMANDRA'CHI**, is a small island about twenty miles in circumference, on the coast of Thrace, having several good harbours, and originally peopled by the Pelasgi and Athenians, and afterward by the Samians. It was anciently famous for the worship of the Cabiri, or great gods of the heathen, Ceres, Proserpine, Pluto, and Mercury, whose names, in the Samothracian language, as well as other evidences, lead to the conclusion that the ancient inhabitants came from Phenicia. Here also they worshipped Castor, Pollux, Neptune, and the other sea deities. Foreigners of the highest character counted it a great honour to be initiated into the sacred mysteries of the Samothracian idolatry. Paul passed by this island as he sailed to Macedonia, Acts xvi. 1; but when Christianity was first introduced is doubtful.

**SAM'SON**, the son of Manoah, a Danite. After his mother had been long barren, the angel **ЯКОВАН** appeared to her, and informed her that she should have a son, who should begin to deliver Israel out of the hand of the Philistines, who then had begun to oppress them. He ordered her to drink no wine or strong drink during her pregnancy, nor to eat of any thing unclean; but to consecrate the child unto God, and bring him up as a Nazarite from his infancy; but refused to tell her who he was. She went and informed her husband Manoah of what had happened. He prayed to the Lord that the man of God who had spoken to his wife would again appear and give further directions concerning the education of the child. The angel again appeared to the woman, and she went and informed her husband, who hastened with her to the angel, who repeated to them his former directions. Manoah and his wife begged he would tarry a little, till they prepared a kid for his entertainment. He told them he would eat none of their meat, even if it were ready, and bade them offer their burnt-offering to the Lord. They asked his name, that after the fulfilment of his predictions they might know whom to honour as their informer. He refused, and told them his name was *Secret*, or *Wonderful*. Meanwhile, Manoah offered his kid and a meat-offering on the rock beside them, and the angel ascended up to heaven in the flame. Manoah and his wife, who till now had thought him a man, were seized with terror, and fell on their faces towards the ground. Manoah concluded, that since they had seen an angel they must die; but his wife more justly inferred, that if the Lord had intended to kill them he would not have accepted their offering, nor given them such information concerning their son.

Next year, which was about A. M. 2848 or 2872, Samson was born. By endowing his mind with uncommon bravery, and his body with supernatural strength, the Holy Ghost early marked him out for important enterprises. He dwelt at Mahane-dan, between Zorah and Eshtaol. Going one day to Timnath, then in the possession of the Philistines, he saw a young woman who engaged his affections. He requested his parents to procure her for him to wife. They represented, that it would be more proper that he should marry a wife of his own people. As he still urged his request, they supposed it might be a suggestion from God to bring about the deliverance of their nation, and they at last went with him to Timnath to further his wishes. On the way, Samson turned a little aside, and a young lion came rearing to devour him. Without even a staff in his hand, he caught the furious lion, and rent him to pieces, as if he had been a kid. He then hastened after his parents; but told them nothing of his killing the lion. Some time after, as they again went to Timnath to celebrate his nuptials, Samson turned aside to see the carcase of the lion. To his surprise, he found a swarm of bees had hived in it. He ate a part of the honey, and carried another to his parents; but he still kept secret his conflict with the lion.

When the marriage was celebrated at Timnath, thirty young men of the place attended him. As they began to entertain one another with riddles to be solved, Samson proposed a riddle, which if they explained during the seven days of the feast, they should have thirty linen shirts, and as many suits of apparel; but if not, they should give him a similar supply. On their agreement to the proposal he told them his riddle, which was, *Out of the eater came forth meat, and out of the strong came forth sweetness*. After they had long, to no purpose, endeavoured to guess at its mean-

ing, they urged his wife by entreaties, and even by threatenings to burn her and her father's family if she did not procure them information, and extract the secret from her husband. By her continued entreaties and weeping she obtained it, and immediately informed her countrymen. On the seventh day, just before sunset, they asked Samson, *What was sweeter than honey, or what was stronger than a lion?* Samson replied, that if they had not plowed with his heifer (*i. e.* dealt with his unfaithful wife), they would never have solved it. Animated by the Spirit of God, he went directly to Askalon, and killing thirty Philistines, he gave their clothes to his thirty companions. Offended with his wife's treachery, he left her with her father, and went home with his parents. Her father, imagining he had quite forsaken her, married her to one of the thirty young men who attended the wedding. When Samson's anger subsided, he went back to visit her, and presented her with a kid. As she had been given to another, her father denied him access to her chamber, and desired him to marry her younger sister, who was more beautiful. Beat on revenge, Samson, and those he employed, caught three hundred foxes (for these animals were very numerous in that country), and tied them tail to tail, with a firebrand between them; he then turned them into the Philistines' fields of standing corn. The ripe corn took flame, and was quickly consumed; the vines and olive-trees were also scorched or burnt. Knowing that the injury he had received from his father-in-law was the cause of his conduct, the Philistines burnt his treacherous wife and her father to death. Samson assured them, that he would be further avenged on them before he ceased. After cutting off great numbers of them, he retired to the rock Etam, about eight miles south-west from Jerusalem. Informed of his retreat, the Philistines invaded the territories of Judah, and demanded that Samson their destroyer should be given up to them. Three thousand Jews went up to the top of the rock, and told him they were come to bind and deliver him into the hand of the Philistines. Upon their giving him their oath that they would not kill him themselves, he allowed them to bind him. Great was the joy of the Philistines, as they received him bound; but suddenly he snapped asunder the cords with which he was bound, and taking the jaw-bone of an ass that lay at his feet, he with it slew 1000 of the Philistines. To check his proud boasting of his victory, he suddenly became faint from thirst. On his humble request, the Lord opened a well in a hollow place of the rock (perhaps under the jaw-bone, which he had hung from him), out of which he drank, and allayed his thirst. To commemorate the event, the place was called *Lehi*, the *jawbone*; or *Ramoth Lehigh*, the *lifting up of the jaw-bone*; and the fountain, *Enhakkore*, the *well of him that cried*.

Some time after, Samson, forming a sinful attachment to a harlot of Gaza, lodged in her house. Informed of this, the Philistines set a watch at the gates to kill him as he went out in the morning. Having notice of their designs, he rose about midnight and carried away with him the posts and doors of their gate, to the top of the hill before Hebron, which was not less than twenty or thirty miles. Not long after, he fell in love with one Delilah of the valley of Sorek; but whether he made her his wife, or only his harlot, is not very evident. The five lords or princes of the Philistines each promised her 1100 shekels of silver (about 700*l.* sterling), if she could find out and deprive him of his strength. She did what she could to obtain the bribe. Suspecting her treachery, he, for a while, imposed on her. First he affirmed, that the binding of him with green withs, or twisted branches of trees, would render him weak as another man; next, that the binding of him with new ropes; and again, that the weaving of his hair into tresses in the loom, would do it. Finding that he broke the withs and ropes as easily as if a thread, and went off with the web, beam, and all, on his head, as soon as the Philistines, who watched in an adjacent room, were ready to apprehend him; she teased him so with her flatteries and importunities, that he foolishly discovered the secret, and told her that if his head were shorn he should be weak as another man; as that would violate his Nazariteship, and so deprive him of the invigorating influence of the Holy Ghost. She lulled him asleep on her lap, and cut off his hair. When she, as formerly, awoke him with

an alarm of the Philistines being ready to apprehend him, he thought to shake and besmirch himself as before; but could not, as the Lord had departed from him. The Philistines, who waited in the next room, rushed in, apprehended him, and put out his eyes; they then carried him to Gaza, put him in prison, and made him grind at their cornmill as a contemptible slave. When he had continued here about a year, his strength returned with the growth of his hair. While the Philistines observed a solemn thanksgiving to Dagon their god, for delivering Samson their destroyer into their hand, the lords appointed him to be brought to their temple to make them diversion. The apartment was capacious, but was thronged, and many from the roof, or galleries, beheld the sport. As the roof was supported by two pillars, Samson, after being greatly insulted, desired the boy who led him to guide him to the pillars, that he might lean on them. Having laid hold of them, and being divinely warranted to lay down his life for the service of his nation, and the destruction of their enemies, he, after a short prayer, pulled down the pillars and the temple upon them, by which several thousands were killed, even more than all he had slain in his life. Thus fell Samson, after he had judged Israel twenty years, and lived about thirty-eight. His friends, hearing of his death, came and carried off his body, and buried it in the sepulchre of his ancestors. Judg. xiii-xvi. That, with all his faults, he was a real believer, is testified by the Holy Ghost; but some imagine that passage only implies that he had the faith whereby he was qualified for uncommon exploits. Heb. xi. 32, 33.

Did this Jewish hero typify our Almighty Redeemer? How express the prediction, and supernatural the manner of his birth! How solemn his separation to the service of God! how wonderfully invigorating the spiritual influences he was possessed of! how early and marvellous his exploits! how he, by obedience and death, satisfied the broken law, conquered the world, sin, death, and the devil! how sweet the provision he hereby made for himself and his friends! nay, what rest for numerous multitudes of sinful men is prepared by his victory over sin, Satan, and death! how important his parables, and known only to such as have fellowship with himself! How basely Judas and his countrymen betrayed him, and delivered him to the gentiles, that he might be crucified! His enemies rejoiced to seal him up, and watched him in his grave; but he broke the bands, and carried off the gates and bars of death, and, ascending up on high, led captivity captive. Alone he performed his grand exploits. By a voluntary death in his despised manhood, according to his Father's will, he destroyed thousands of principalities and powers. By the despised preaching of the gospel he conquers thousands of souls, and slays ten thousands of lusts. How dreadful his vengeance! By the Romans, like Samson's firebranded foxes, he spread ruin among his Jewish opposers, and burned up their cities. By outraging and ravaging the Goths, Saracens, Tartars, Turks, &c. he resented the injuries done to his cause. And, in fine, how shall his fiery vengeance for ever prey on the damned!

SAMUEL, or SHEMUEL, the son of Elkanah by HANNAH, and the sixteenth in descent from Korah the seditious Levite. He was born about the same time with Samson; and as his mother, after long barrenness, obtained him by earnest prayer, she devoted him to the service of God as a Nazirite from his infancy; and after he was weaned, he was committed to the care of Eli the high-priest, to bring him up in the service of the tabernacle. When Eli, by reason of age, could hardly officiate, and was sinfully indulgent towards his sons, who profaned the service of God, the Lord one morning, before the lamps of the tabernacle were extinguished, called Samuel by his name, as he lay in a bed very near to that of Eli. Samuel supposed it had been Eli, and ran hastily to ask him what he wanted with him. Eli bade him lie down again, for he had not called him. The call was repeated a second and a third time, and Eli then suspected that God had spoken to Samuel, and bade him go lie down again, and if he was called any more, to reply, Speak, Lord, for thy servant heareth. Samuel did so. The Lord again called him, and told him what shocking calamities would quickly come upon the Hebrews, and upon the family of Eli, because he had not restrained the wickedness of his sons. At Eli's request, Samuel, not with-

out reluctance, related all this to him. From this time forth Samuel was taken notice of as a prophet of the Lord.

When Eli died, Samuel, now about forty years of age, succeeded him as judge of Israel. Having assembled the people, probably on occasion of their removal of the ark from Bethshemesh to Kirjath-jearim, he warned them to put away their idols, and to return to the Lord, who would grant them deliverance. He dismissed them for the present, and ordered them to meet him in a body at Mizpeh, a place about sixteen or eighteen miles north-west of Jerusalem, or perhaps more easterly. There they assembled at the appointed time; and, as many of them had long, perhaps about twenty years, bewailed the case of their country, and cried to the Lord for deliverance, they now, at a solemn fast appointed by Samuel, confessed and mourned over their sins, and instead of drink-offerings of wine, poured out water before the Lord. Meanwhile the Philistines, dreading their intentions, marched to attack them. The Hebrews urged Samuel to pray for them; he did so, and offered a lamb for a burnt-offering. God terrified the Philistines, and struck dead many of them. They fled in the utmost consternation: the Hebrews pursued them as far as Bethcar, and recovered from them the cities which they had taken from them; nor did the Philistines ravage the Hebrew territories any more during the government of Samuel. To commemorate this noted deliverance he set up a stone or pillar, calling it *Eben-ezer*, the *stone of help*, because there God had helped them.

For the more regular administration of justice, Samuel every year made a tour from Ramah to Bethel, thence to Gilgal, and thence to Mizpeh (perhaps that situated in Gilead), and then returned home to Ramah, where he built an altar for his own devotion, and that of those Hebrews who flocked to him from the country about, to ask his direction, or to have their causes decided. 1 Sam. i-iii. and vii. 1 Chron. vi. 22, 28.

He had two sons, Joel or Vashni, the father of Heman the singer, and Abiah, whom, in his old age, he appointed judges of the people. Unlike their father, they perverted justice, and received bribes. The elders of Israel used this as a reason for asking a king, that they might be like the nations around. Samuel, disliking the motion, consulted the Lord. Provoked with the sinful proposal, the Lord bade him grant the people their desire, since they were weary of Divine government; but first to warn them what manner of tyrants, that would oblige their children to serve in his wars, and drudge in his house or field, and would oppress them with heavy taxes and otherwise, they might expect, according to their own proposal. They persisted in their request. About A. M. 2909, he was appointed by God to anoint SAUL to be their king; and afterward he confirmed the kingdom to him at Gilgal. On that occasion, after their peace-offerings were finished, Samuel solemnly challenged the assembly to accuse him, if they could, of the least injustice in his administration. They solemnly declared they could not accuse him of any. After rehearsing the various appearances of God in their favour, while the theocracy lasted, he warned them to take heed to serve the Lord, and thus entail on themselves signal blessings. He told them, although it was now wheat-harvest, when thunder or rain seldom happened, yet a storm should happen that very day, to testify God's displeasure at their request of a king. At Samuel's desire the Lord sent the storm. The thunder terrified the people, and they begged for forgiveness of their offence. After he had solemnly warned them against apostasy from the service of the true God, and had engaged to continue his prayers for them, he dismissed them, and returned to his house, and never afterward appears to have acted as a judge. 1 Sam. viii-xii. Two years after, he sharply reprov'd king Saul for offering sacrifice, and warned him of losing his kingdom. Almost twenty years after, he, by the direction of God, ordered Saul to go and destroy the Amalekites, and what belonged to them. At his return he sharply rebuked him for rebellion against God's commandment, in sparing the best of the sheep, and Agag the king; the last of which Samuel hewed in pieces before the Lord. He told Saul, that, for his rebellion, the Lord had rejected him, and would give the kingdom to one of his neighbours. Upon Saul's earnest desire, he honoured him so far before the people as to join in public worship with him; and then leaving

him, never visited him more, but continued to lament his fate. 1 Sam. xiii. and xv. To comfort Samuel in his grief, the Lord ordered him to anoint one of the sons of Jesse the Bethlehemite to be king after Saul. To conceal the matter, and prevent Saul's murderous rage against him, he was appointed to take a heifer with him and offer it for a peace-offering. The elders of the place were afraid at his coming; but he removed their fears, and told them he came with peaceful designs, and called them to prepare themselves for the sacrifice which he intended to offer. He himself sanctified Jesse and his sons for that occasion. After the sacrifice, he had a secret interview with Jesse and his sons. When Eliab the eldest appeared before him, his stately appearance made him conclude that he was the person appointed for king. The Lord told him that he was not; and that the Lord did not, as men do, look on the outward appearance, but on the heart. The seven of Jesse's sons that were present passed before him in their turns; but the Lord suggested to him, and he told Jesse, that none of these was the person appointed for king. Understanding that David the youngest was with the sheep, he sent for him directly, and was directed by God to anoint him. It is probable that none but Jesse, David, and Samuel knew of this unction. After performing it, Samuel returned to Ramah, where he presided over a body of young men who had devoted themselves to the peculiar service of God. About sixteen or seventeen years after, he died, greatly lamented, about A. M. 2947. 1 Sam. xvi. 1-13, and xix. 18-24, and xxv. 1. Samuel was a noted prophet, and the first in the continued succession of prophets that ended in Malachi. He wrote rules for the management of the kingdom, pointing out to the king and people their proper rights; but, it is said, some of the Hebrew kings afterward destroyed it, that they might rule as they pleased. He wrote part of the history of David, and is supposed to have written the books of Judges and Ruth. He dedicated considerable spoils to the service of God, and began to regulate the order of the priests and Levites in their sacred service. 1 Sam. x. 25. 1 Chron. xix. 29, and xxvi. 28, and ix. 10. Though his extraordinary character, and the broken state of the church, occasioned his occasional offering of sacrifice, yet there is no reason to reckon him a priest, more than Gideon, or Elijah, or Manoah.

Of the two books of Samuel, called by the Vulgate version the books of Kings; the first of which, perhaps the first twenty-four chapters, were written by Samuel, contains the history of about a hundred and twenty years, or perhaps less; the second contains the history of David's reign, extending to forty years. The style of these books is extremely plain and easy for a learner.

Did this Hebrew judge and prophet typify the blessed Jesus? How ardently desired and supernatural his birth! How early was he devoted to, fitted for, and employed in the service of God! how extensive his office! at once the illuminated Prophet, the extraordinary Priest, and the sovereign Judge of Israel! how effectually atoning is his sacrifice; and prevalent his intercession, to preserve friendship with Heaven, and obtain spiritual and other victories on earth! how marvellous his conquests of our enemies, and restoration of the treacherously abandoned worship of his Father! how gracious his instructions, sharp his reproofs, and certain his predictions! how by him kings reign, and princes decree justice! How candid, generous, and just his whole management! yet how wickedly and dangerously were he and his Father rejected by his brethren the Jews, who desired a temporal deliverer! and still are by carnal professors! but how broken and distressed is their case, till they seek the Lord, and David their king!

**SANBALLAT**, a native, we think, of Horonaim, in the country of Moab: how he, with his friends Tobiah and Geshem, were vexed at Nehemiah's coming from Persia, and rebuilding the wall of Jerusalem; what methods they used by fraud to destroy him; and how Sanballat got a temple built for Manasseh his son-in-law, may be seen in **NEHEMIAH** and **SAMARI-TANS**. Neh. ii, iv, and vi.

**SANCTIFY**; (1.) To prepare or set apart persons or things to a holy use. Exod. xix. 22. God sanctified Christ when he set him apart to his mediatory office, and furnished him with gifts and graces for the discharge of it. John x. 36. Christ sanctified himself: by

his solemn prayer, he surrendered himself to, and prepared himself for suffering work, and by his suffering he prepared himself to be our effectual Saviour. John xvii. 19. He was sanctified by his own blood; by the shedding of it, he was set apart, and fitted to be an everlasting and glorious Intercessor and Saviour. Heb. x. 29. The Hebrews in general were sanctified, when separated from the rest of the world, brought into peculiar covenant-relation to God, and ceremonially purified by atonements, washings, &c. Exod. xxxi. 13. God sanctifies the Sabbath, by setting it apart for a holy and religious use. Gen. ii. 3. The Jewish tabernacle, temple, vessels, and priests and Levites were sanctified, when set apart to the service of God, and ceremonially prepared for it, by sprinkling of blood or oil, or by washing with water. Exod. xxx. 29, and xxviii. 41. Lev. vii. 12. The Medes and Persians are represented as God's sanctified ones; he set them apart, and prepared them as priests, to make a bloody sacrifice of the Assyrians and Chaldeans to his just vengeance. Zeph. i. 7. Isa. xiii. 3. Compare Jer. xxii. 7. The Hebrew word which we render to sanctify signifies also to prepare. Jer. vi. 4, and xii. 3, and li. 27, 28. Men sanctify themselves when they set themselves apart to God's service, and prepare to appear before him in a proper condition and holy frame, and study to be qualified to partake of holy things. Exod. xix. 10, 11. Num. xi. 18. Josh. iii. 5. Meat is sanctified by the word of God, and by prayer, when freed from the curse and its effects, and set apart to be used in the service of God. 1 Tim. iv. 5. (2.) To use in religious exercises, or in a holy manner; so men sanctify the Sabbath. Deut. v. 12. They sanctify a fast when they set it apart to, and use it in holy exercises. Joel i. 14. (3.) To show or manifest that to be holy which is so. Lev. x. 3. Isa. xxxix. 13. Ezek. xxxvi. 23. God sanctifies himself or his name when, by his providential works, he manifests his holiness and equity, and orders all things to his own glory. Ezek. xxxviii. 23. Men sanctify God, or his name, when they regard and revere every thing whereby he maketh himself known; when they confess his holiness and justice, and by their obedience to his will show their regard thereto. Isa. viii. 13. Num. xx. 12. (4.) To make holy what was before defiled and sinful; so the saints are sanctified, when by the blood of Jesus sprinkled on their consciences, to remove the curse, as the source of the strength of sin, and to purge their hearts from dead works,—and by the Holy Ghost entering into them, and gradually removing their corruption, and bestowing on them his grace, they are set apart to God's service, and conformed to his image. Heb. x. 14. They are sanctified by God the Father; he, in election, separates them to his service; he gives his Son, and sends his Spirit to render them holy. Jude 1. They are sanctified in Christ Jesus, and he is made of God unto them sanctification. In a state of union to his person, and by his shedding of his blood for them, and applying it to their consciences, and by his communicating his grace to them, is their holiness begun, preserved, revived, and increased to everlasting perfection. 1 Cor. i. 2, 30. They are sanctified by the Holy Ghost, as he, by means of God's word and ordinances, applies Jesus' blood to their consciences, and is the planter and increaser of their holy dispositions, and the director, exciter, and enabler of them to perform their good works. Rom. v. 16. John xvii. 17.

**SANCTIFICATION** of men, as a privilege, is purchased for, given to, and wrought in us, by a gracious God. As a duty it is studied by us; and in order to attain it, we must receive it out of Christ's fullness by faith in his person and promises. Sanctification is either of nature, whereby we are gradually renewed after the image of God, in spiritual knowledge, righteousness, and true holiness, Eph. iv. 24. Col. iii. 10: or of practice, whereby we more and more die unto sin, have its power weakened in us, and cease the love and practice of it, hate it as abominable, and live unto righteousness, loving, studying, and practising good works. Tit. ii. 11, 12. Sanctification comprehends all the graces of knowledge, faith, repentance, love, humility, zeal, patience, &c. and the exercise thereof in our dealing with God or man. Gal. v. 22-24. 1 Pet. i. 15, 16. Matt. v-vii. As in this world sanctification, though perfect in part, the whole man being sanctified, and the whole law regarded, Ps. cxix. 6, is still imperfect in degree, and remains of sin still continue in the

whole man, 1 Kings viii. 46. Eccl. vii. 20. 1 John i. 8. Jam. iii. 2. Rom. vii. 14-25: the saints, while here, are in a state of spiritual warfare with Satan and his temptations, with sin and its motions, and with the world and its pattern and influence. 2 Cor. ii. 11. Gal. v. 17, 24. Rom. vii. 23. 1 John ii. 15, 16. That the holiness of our nature and practice is of unspeakable moment appears from its being the end of all the offices of Christ, Matt. i. 21. Tit. ii. 11, 12, 14. Heb. ii. 10, 11, and ix. 14, and x. 19-22, and xiii. 12. Ps. cx; the end of his debasement, and his exaltation, Tit. ii. 14. 1 Pet. i. 19, and ii. 21. Eph. v. 1, 4, 25-27; the end of the Holy Ghost, in his whole work on Christ and his church, Tit. iii. 5, 6. Ezek. xxxvi. 27; the end of all the precepts, promises, and providences of God, Matt. xxii. 37, 38. 2 Cor. vii. 1. 1 John iii. 3. Rom. ii. 4. Isa. xxvii. 9; and the end of our election, redemption, effectual calling, justification, adoption, and spiritual comfort, Eph. i. 4, 5. 1 Cor. xvi. 19, 20. 2 Tim. i. 9. Rom. vi. 14. 2 Cor. vi. 18. 1 John iii. 1-3. Rom. v. 21, and vi. 1, 2. Good works, or holiness in practice, are neither necessary to change God's purpose relative to us, Mal. iii. 6. Jam. i. 17; nor to qualify us for receiving Jesus Christ as a Saviour, Isa. lv. i. Rev. xxii. 17; nor to found our title to Christ's righteousness, or what is purchased by it, whether grace or glory, 1 Tim. i. 1. Tit. iii. 5. Gal. ii. 20. 1 Pet. iii. 16. Col. iii. 6. Phil. iii. 3, 9; but they are necessary as the fruits of salvation, Matt. i. 21. Rom. xi. 26; necessary as correspondent with the nature of these divine persons, in fellowship with whom our happiness lies, Lev. xi. 44, 45. 1 John iv. 8, 16, 19. Heb. xii. 28, 29: necessary as corresponding to what Father, Son, and Holy Ghost do for us, in our election, redemption, effectual calling, justification, adoption, comfort, and glorification, Eph. i. 4. Tit. ii. 14. John xvii. 15, 17. Ezek. xxxvi. 25-31. Acts xxvi. 18; necessary as an obedience to the will of God, our Sovereign and God, Exod. x. 2-18; necessary as expressions of our gratitude to God for his kindness, Luke i. 74, 75. Rom. vi. 1, 2, 15. Ps. c-24, and cxvi. 16; necessary as fruits and evidences of our union to Christ, faith in him, and justification by his imputed righteousness, Col. ii. 6. Jam. ii. 17-24; necessary to adorn our profession, and so to gain others to Christ, and to a useful and comfortable method of living in the world, Tit. ii. 10. 1 Pet. ii. 9, and iii. 1, 2. 1 Cor. vi. 20, and vii. 16. Matt. v. 16; necessary as means of our present happiness and comfort, 2 Cor. i. 12. 1 John i. 6. Ps. cxix. 6, 165. Prov. iii. 17; and, in fine, necessary as a proper preparation for the heavenly blessedness, 1 John iii. 2; 3. Rom. ii. 7, and vii. 9. Heb. xii. 14. Gal. v. 22-25. Sanctification is founded upon and mightily influenced by our free justification through the imputed righteousness of Christ. (1.) Justification frees from the curse of the law, which binds one under the ruling power of sin. 1 Cor. xv. 56. Gal. iii. 13. Rom. vi. 14, and vii. 4. (2.) Herein the wisdom, love, power, justice, mercy, and truth of God are legally engaged to bestow sanctification on the persons justified, as the earnest and meanness of that eternal life to which they are adjudged in justification. Rom. v. 21. 2 Tim. iv. 8. (3.) The blood of Jesus Christ applied to our consciences doth in a real but inconceivable manner purge it from dead works, to serve the living God. 1 Tim. i. 5. Heb. ix. 14, and x. 22. (4.) The believing persuasion of our justification through Jesus' righteousness, by our therein perceiving the constraining love of Christ, the goodness, greatness, and holiness of God, the purity, goodness, and high and indispensable obligation of the law as a rule, and the amazing wiliness and dreadful desert of sin, and the beauty of holiness, and the certainty of strength for and reward of it, effectually excites us to holiness in all manner of conversation. 2 Cor. v. 14. Gal. iii. 14. Matt. iii. 15, and v. 17, 18. Zech. xii. 10, and x. 12. Isa. xiv. 24.

**SANCTUARY:** a holy or sanctified place, as, (1.) The Holy of holies, where the ark and its appurtenances, and the cloud representing the divine glory, stood, Lev. iv. 6; or the furniture of this holy place. Num. x. 21. (2.) The apartment where the golden candlestick, table of shew-bread, altar of incense, &c. stood. 2 Chron. xxvi. 18. (3.) The whole tabernacle or temple. Josh. xxiv. 26. 2 Chron. xx. 8. It was called the *sanctuary of strength*, because it was a strong place, and easily fortified, and it belonged to God the strength of Israel, Dan. xi. 31; a *worldly sanctuary*, as it was of a carnal and typical nature.

Heb. xl. 1. Nay, the sacred courts are sometimes included, and called the *sanctuary*. Lev. xii. 4. (4.) Any place appointed for the public worship of God, Ps. lxxiii. 17. (5.) Canaan, which was a holy land where God's people dwelt, where his tabernacle and temple were fixed, and where his favours and his peculiar presence were enjoyed. Exod. xv. 17. (6.) Heaven, where God and his holy angels and saints for ever dwell. Ps. cii. 19. Heb. viii. 2. (7.) The temples of idols are called *sanctuaries*. Isa. xvi. 12. Amos vii. 9. (8.) In allusion to the Jewish sanctuary, whose brazen altar protected petty criminals, a place of refuge and shelter is called a *sanctuary*. Isa. viii. 14. Ezek. xi. 16.

**SAND.** As its particles are innumerable, great multitudes are likened to the *sand* of the sea. Gen. xxii. 17, and xxxii. 12. Sand is heavy, but Job's grief is said to be *heavier*, Job vi. 3; a fool's wrath is *heavier* than the sand and gravel, it is more insupportable, being without cause, measure, or end. Prov. xxvii. 3. As sand is a sinking and slippery foundation, false foundations of religion, or ill-grounded hopes of future happiness, are likened to it. Matt. vii. 26. Though sand is easily washed away, yet God has made it the boundary of the raging sea. Jer. v. 22.

**SANDALS,** at first, were only soles fastened on the feet with strings or thongs; afterward they were covered; and finally, shoes were called by this name. Mark vi. 9. Acts xii. 8.

**SAN HEDRIM, or SENATE;** the chief council of the Jewish nation. Acts v. 21. It is said to have consisted of seventy or seventy-two judges, and to have taken its rise from the instalment of the seventy elders assistant to Moses, Num. xi; to have continued till the birth of Christ, and a long time after; and to have sat in the form of a half-moon, at the tabernacle or temple. But, as we find no vestiges of this court in the Old Testament, we can hardly believe it to have existed till some time after the captivity, perhaps in the days of the Maccabees. Whatever power Herod took from them, to punish their intended condemnation of him, it is certain this court afterward existed, and Christ and his apostles, and Stephen the deacon, were brought before them, and the former condemned. John xi. 47. Matt. xxvii. 1. Acts iv-vi; but at that time they had no power of condemning to death. John xviii. 31. Multitudes of things concerning this court are told us by some writers, but as they are warranted by no good authority, we dismiss them as unworthy our regard. See **JUDGES**.

A variety of ancient states had also their *senates* or chief councils, as the Athenians, Carthaginians, and Romans; but they could not make laws, or elect magistrates, without the concurrence of the people. The Roman senate had none directly under them to execute their orders, and so were obliged to direct their decrees to the consuls with an air of submission, and often the tribunes of the people stopped the execution of their mandates. The modern states of Venice, Genoa, Lucca, Lubbeck, Holland, &c. have their *senates*: nor is our parliament much different.

**SAPPHIRE,** a transparent jewel, which, in its finest state, is extremely beautiful and valuable, and in lustre, hardness, and worth second only to the diamond. It is of a pure blue colour, and the finest are of a deep azure. In the less fine it varies into paleness, but of a lustre much superior to the crystal. The best sapphires come from Pegu in the East Indies; nor are those of Bohemia and Silesia contemptible. The ancient sapphire was but a more beautiful kind of the lazuli, or a half-transparent stone of a deep blue, tinged with white, and spotted with stars of a golden colour. It was the second stone in the high-priest's breastplate, and might represent the saints as pure and heavenly-minded. Exod. xxviii. 18. It was the second foundation of the New Jerusalem, and might represent Christ as the untainted Lord from heaven, and his pure and heavenly truths. Rev. xxi. 19. Isa. liv. 11. God's throne of appearance to the Hebrews was *like unto sapphire*, that is, was a sky of a bright azure colour. Exod. xxiv. 10. The Jewish Nazarites were *polished as sapphires*; they looked fresh, clean, and comely. Lam. iv. 7. The king of Tyre had his crown and clothes set or hung thick with *sapphires, emeralds*, and other precious stones. Ezek. xxviii. 13.

**SARAH, SA'RAI,** the wife of ABRAHAM, was probably the same as Isciah the daughter of Haron, Abra-



ham's brother, and the granddaughter of Terah, but not by Abraham's mother. Gen. xx. 12, and xi. 29. She perhaps was first called Sarai, *my mistress*, when she became the head of a family, and was called Sarah, *the lady*, after her being the mother of a multitude was divinely secured. Gen. xvii. Her beauty endangered her chastity in Egypt. She advised Abraham to go in to Hagar, that she might have the promised seed by her means, and was punished with Hagar's contempt. This excited her angry expostulation with Abraham, and hard usage of Hagar. Just before the destruction of Sodom, Sarah, overhearing the angel's promise of a son to her, laughed in a way of unbelieving contempt, as if she were too old for child-bearing, and was sharply rebuked by the angel. She added to her guilt by the denial of it. She had scarcely conceived, when her beauty, and her falsely affirming herself to be Abraham's sister, endangered her chastity at the court of Abimelech king of Gerar. When she was above ninety years old, she bore Isaac, and suckled him for three years. On his being weaned, she was provoked with Ishmael's ill usage of Isaac, and never rested till Hagar and he were quite expelled from the family. Not long after the intended sacrifice of Isaac (which she seems to have known nothing of till it was over), Sarah died at Hebron, aged one hundred and twenty-three years, and was buried in the cave of Machpelah. Gen. xii. xvi. xviii. xx. xxi. and xxiii. The Holy Ghost represents her as a noted believer, an eminent pattern of honouring her husband, and an emblem of the covenant of grace, and the gospel dispensation. Heb. xi. 11. 1 Pet. iii. 6. Gal. iv. 22-31. (2.) Sarah, or Sherah, the daughter of Asher. Num. xxvi. 46.

**SARAPH** and **JO'ASH**, who had dominion, perhaps as David's deputies, in the country of Moab, were not, as some assert, Mahlon and Chilion the sons of Naomi, as they were poor and distressed, not rulers. 1 Chron. iv. 21.

**SARDIS**; an ancient city of Lesser Asia, at the foot of mount Timolus. It is said to have been built soon after the destruction of Troy, about A. M. 3100. In the time of Cyrus, it was the capital of Lydia, and was extremely rich and glorious. It was taken by Cyrus, and plundered; but it continued a place of no small consequence. After it had greatly suffered from war, it was entirely ruined by an earthquake, in the time of our Saviour. By Tiberius the Roman emperor's orders, it was rebuilt, but never recovered its ancient splendour. A Christian church was early planted here; but the vigour of inward piety quickly decayed. The glorified Jesus sent them, by John, a corrective epistle, pointing out their spiritual languor and hypocrisy, and charging them quickly to endeavour their removal, as they might otherwise expect a sudden punishment. There still remain some vestiges of Christianity here, with a bishop; but since the place fell into the hands of the Saracens and Turks, it has gradually dwindled, and nothing now remains but a tolerable inn, some cottages for shepherds, and heaps of old ruins. Rev. iii. 1-6.

**SARDINE**, or **SARDI'US**; a precious stone of a red colour. The best come from about Babylon. It was the sixth foundation of the New Jerusalem, and the first jewel in the high-priest's breastplate. It might represent Jesus and his saints in their sufferings. Rev. xxi. 20. Exod. xxviii. 17. God is likened to a *sardine stone*, to signify his majesty, and his terrible wrath and vengeance on his enemies. Rev. iv. 3.

**SARDONYX**. See **ONYX**.

**SARGON**. See **ESARHADDON**.

**SATAN**; a name of the devil, importing him to be an *implacable enemy* to the honour of God and the true interests of men. He tempted our first parents in paradise; bereaved Job of his substance and health, and tempted his friends to reproach him; tempted David to defile Bathsheba, and to number the Hebrews; he caused Ahab's prophets to seduce him to war against Ramoth-gilead. Gen. iii. Job i. ii. &c. 2 Sam. xii. 1 Chron. xxi. 1 Kings xxii. He even tempted our Saviour to distrust, to self-murder, and to worship himself; tempted Judas to betray his Lord, and Peter to deny him; and induced Ananias and his wife to dissemble with the apostles concerning the price of their field. Matt. iv. 1-11, and xvi. 23. John xii. 17. Luke xxii. 23. Acts v. 5. His power was long established in the world: and by the erection of the Assyrian, Persian, Grecian, and especially the Roman empires, he attempted

to fortify it against all attacks of the expected Messiah, but God made them all contribute to the furtherance and spread of the gospel. By the preaching of the gospel, and working of miracles, by Christ and his apostles, and by the overturn of heathenism, his kingdom was overthrown. Matt. xii. 26, Luke x. 17, 18. John xii. 31, and xvi. 11. Rev. ii. 9. See **ANGEL**, **DEVIL**.

Peter is called *Satan*, because, in reproving Christ's intention to suffer, he performed Satan's work, and by his direction. Matt. xvi. 23.

**SATIATE**; to fill plentifully. Jer. xxxi. 14, 25. The sword is *satiated with blood*, when there is a great slaughter made. Jer. xli. 10.

**SATISFY**; to give till there be sufficient. A man's appetite is *satisfied* when he receives a full meal. Prov. vi. 30. The mind is *satisfied* when it receives all the comforts, delights, and blessings wished for. Ps. xcl. 16, and cxlv. 16. A good man is *satisfied from himself*; Christ and his Spirit and grace lodged in his heart, and not external things, as wealth or honour, are the source of his comfort. Prov. xiv. 14, and xii. 14. What wicked men gain by their works *satisfies not*, i. e. is not true and substantial happiness. Isa. lv. 2. Men are *satisfied with the breasts of their wife*, and *ravished with her love*, when so delighted with their own wife as to desire or put no other in her stead. Prov. v. 19. An angry foe is *satisfied* when he takes full revenge. Exod. xv. 9. The ground is *satisfied* when it receives plenty of rain. Job xxxviii. 27.

**SATYR**; a fabulous being, represented by the ancients by half a man and half a goat. It was perhaps the horned owl, or a kind of ape, plenty of which haunted the ruins of Babylon. Isa. xiii. 21. It may be that devils often appeared in this shape to some of the heathen.

**SAVE**; (1.) To protect or deliver from temporal danger and distress. Matt. xiv. 30. So Othniel and others, Whom God used as instruments in delivering the Hebrews from their oppression and misery, are called *saviours*. Judg. iii. 9. Neh. ix. 27. Judas Maccabeus and his brethren and successors, who delivered the Jews from the slavery and idolatrous impositions of the Syro-grecians, and subdued the Edomites, were the *saviours on mount Zion*, who judged the mount of Esau. Obad. 21. (2.) To deliver from the guilt and power of sin; render men holy and happy, Matt. i. 21; especially in the heavenly state of perfect blessedness. Matt. x. 22. God *saves* men, by delivering them from distress, temporal, spiritual, and eternal. John xii. 27. 1 Tim. i. 9. He was the *Saviour of Israel* in the desert, delivering them from unnumbered perils and troubles. Isa. lxiii. 8. He is the *Saviour of all men*, delivering them from dangers and trouble, and giving them multitudes of favours; but *especially of them that believe*; whom, through the Son and Spirit, he rescues from sin and misery, to everlasting holiness and happiness. 1 Tim. iv. 10. He *saves men by his name*, and judges them by his strength, when, to the honour of his power and other perfections, he delivers them from distress, temporal or spiritual. Ps. liv. 1. Jesus Christ is the only and all-sufficient *Saviour*: as a Surety, he undertook and paid all our debt of obedience and satisfaction to the broken covenant of works: as a Mediator and Redeemer, he, by his blood and Spirit, made and maintains peace between God and us sinful offenders; and by price and power, he rescues us from the slavery of the broken law, and of sin, Satan, the world, and death: as a Priest, he gave himself a sacrifice of infinite value to atone for the guilty, and he makes perpetual intercession with God in our behalf: as a Prophet he delivers from ignorance, and gives the true knowledge of every essential truth: as a King, he fully rescues us from sin and Satan, and brings us to himself; he rules, directs, and draws us by his word and Spirit; he defends us from restraints, and conquers our enemies, and, in due time, transports us to mansions of bliss. 1 Tim. i. 15. Heb. vii. 25. Isa. xliii. 11. 2 Pet. i. 1, 11. He is the *Saviour of the world*; is equally suited to the case of sinful men on earth, and is in the gospel-promise given and exhibited to them, whether they be Jews or gentiles. 1 John iv. 14. John iv. 42, and iii. 15, 16.

We are *saved* by the grace of God, as it is the original cause of our salvation, and all the means by which it is effected. Eph. ii. 8. We are *saved* by God's word, as it exhibits and offers salvation to us; and by it the Holy Ghost applies salvation to the soul. Jam. i. 21

*Saved by faith*, as it discerns and receives Christ and his salvation. Luke vii. 50. *Saved by baptism*, as by it salvation is sealed and applied to such as believe. 1 Pet. iii. 21. *Saved by ministers and Christians*, as they publish the doctrines and offers of salvation, and warn, beseech, and excite men to receive it. Rom. xi. 14. 1 Cor. vii. 16. Jude 23. 1 Tim. iv. 16. Men are *saved as by fire*, when they are delivered from the greatest danger of ruin, and when almost all their works are rejected. 1 Cor. iii. 15. The righteous are *scarcely saved*; with great difficulty the Jewish Christians escaped ruin from the Roman armies, along with their country; and it is not without fear and hazard that the righteous escape the vengeance of hell. 1 Pet. iv. 18. *Women are saved in child-bearing*; amid great danger they are ordinarily preserved in the birth of children; and though their sex introduced sin, many of them are saved eternally, through the incarnation and obedience of Christ. 1 Tim. ii. 15.

SALVATION is, (1.) A deliverance from temporal dangers and enemies. Exod. iv. 13. 1 Sam. xiv. 45. (2.) Deliverance from a state of sin and misery, into a state of union with Christ, in which we are justified by his blood, adopted into his family, sanctified by his Spirit, and comforted by his presence;—a deliverance from spiritual danger and distress, to a comfortable and quiet condition. Rom. i. 16. (3.) Eternal happiness, in which men shall be freed from sin and sorrow, and shall enjoy the most perfect and lasting fellowship with God. 1 Pet. i. 9. Heb. i. 14.

God is called *Salvation*, and the *God of salvation*; he delivers from distress, and bestows comfort, temporal, spiritual, or eternal. Ps. xxvii. 1, and lxxviii. 20. Christ is called *Salvation*, as he is the purchaser and bestower of our everlasting freedom from evil, and enjoyment of happiness. Luke ii. 30. Isa. xlix. 6. *Salvation* is ascribed to God and Christ, as they contrived, purchased, prepared, and bestow it. Rev. vii. 10, and xix. 1.

The gospel is called *salvation*, and the *word, gospel, or bringer of salvation*: as by it salvation is published, offered, and applied to us. Heb. ii. 3. Acts xiii. 26. Eph. i. 13. Tit. ii. 11.

*Salvation is of the Jews*; Christ the Saviour sprung of them; the gospel proceeded from them to the gentiles. John iv. 22. The long-suffering of God to the Jews and others is *salvation*; is calculated to promote the everlasting happiness of some. 2 Pet. iii. 15. *Salvation and strength* came to the church, when, by means of Constantine, she was delivered from heathen persecution, and her constitution established by the civil law. Rev. xii. 10. That *turns to our salvation* which tends to promote our spiritual and eternal happiness. Phil. i. 19. Men *work out their own salvation* when they receive Jesus the Saviour, and walking in him prepare for the future blessedness of the heavenly state. Phil. ii. 12. Confession and repentance are *to salvation*, as they are means of our preparation for further grace and glory. Rom. x. 10. 2 Cor. vii. 10.

SAUL, the son of Kish, a Benjamite. About the time when the Hebrews so loudly insisted for a king, to render them like the nations around, the asses of Kish strayed, and Saul and a servant were sent to seek them. After they had searched a considerable time without any success, the servant proposed to Saul that they should consult Samuel the seer, or prophet, who lived at no great distance, by whom it was possible information might be obtained respecting them. Some maidens of the place directed them to him. Samuel, who at that very day called the chief persons of the district to a sacrifice which he intended to offer, being directed by God, welcomed Saul, told him where the asses were found, and intimated to him that there was a design on foot to make him the king of Israel.

As Saul belonged to one of the smallest families of the least tribe of the Hebrew nation, he was greatly surprised at the news. At the feast on the flesh of the sacrifice, Saul was placed at the head of the table, and had a whole shoulder served up to him, to mark his distinguished honour, and his need of strength and authority. As Saul lodged with Samuel that night, they had a secret conference on the top of the house. On the morrow, as Samuel accompanied Saul out of the place, he bade the servant pass on before them; and then, with a vial of oil, anointed Saul in the name of the Lord to be king over Israel; and to assure him of the validity of his appointment, gave him a three-

fold token, viz. that near Rachel's grave he should meet two men, who should inform him that the asses were found; that in the plain of Tabor, a little distant, three men on their journey to worship the Lord at Bethel, where it seems there was a high place, should make him a present of two of their loaves; and that at the hill of God (i. e. where the ark then stood at Kirjath-jearim, or at Gibeon, where the tabernacle was) he should light on a company of prophets praising God, and being influenced by the same spirit, should join in that exercise. These events happened accordingly, and the last occasioned the proverb, *Is Saul the son of Kish among the prophets?* Almost immediately after, A. M. 3909, or 3939, Samuel assembled the Hebrews at Mizpeh, to receive their new king. The Lord's choice was manifested by the casting of lots. The lot fell on the tribe of Benjamin, and then on the family of Matri, then on the house of Kish, and eventually upon Saul, who had hid himself among the baggage of the congregation. By the direction of God, he was found; and being presented before the people, he was found to be taller by the head than any of them. The people shouted, and congratulated him on his honours. Samuel then declared to the assembly the laws of their kingdom, and wrote them in a book. God endowed Saul with qualifications for government. The body of the people went home; but a band of men, divinely instigated, clave to him as his honorary guard. Meanwhile some contemned him as incapable of his office; but he overlooked the affront, and returned to his wonted labour. 1 Sam. ix. and x.

About a month after, the inhabitants of Jabesh-gilead, being terribly distressed by a siege from Nahash the Ammonite, besought their brethren to relieve them before the seven days of their truce were ended. When the news of their case came by their messengers to Gibeah, the people wept and cried. Saul, as he returned from ploughing, being informed of the cause, hewed a yoke of his oxen to pieces, and sent them by messengers into all the parts of the Hebrew territories, charging the people to attend him and Samuel at Bezek without delay, otherwise their oxen should in like manner be hewn to pieces. The people, moved thereto by God, assembled so quickly that in five days, or perhaps less, he had an army of 30,000 men of Judah, and 300,000 of the other tribes. Crossing the river Jordan and marching all night, they, about the break of the seventh day, divided into three bodies, attacked the Ammonites suddenly, and cut them to pieces before the walls of Jabesh-gilead. This victory gained Saul the universal regard of his nation; and they were for killing such as before contemned him. Saul wisely interposed to prevent this; and soon after had his royal authority confirmed to him by Samuel at Gilgal.

When Saul had reigned about two years he levied a standing army of 3000 men; 2000 he kept with himself, and the rest were headed by Jonathan his eldest son. With these they attempted to wrest from the Philistines the strongholds they had retained from the birth of Samson, or perhaps had lately seized at Michmash, Bethel, and Gibeah, in the very heart of the country. On the news of Jonathan's defeat of the garrison at Michmash, the Hebrews took heart, and in great numbers assembled at Gilgal, to drive out the enemy; but they wanted arms, as the Philistines had carried off most of the armour and all the smiths out of the country. Informed of their meeting, the Philistines (perhaps assisted by the Phœnician or Arabian shepherds, now expelled from Egypt) marched a prodigious army against them. The terrified Hebrews dispersed, and hid themselves in dens and caves, no more than six hundred remaining with Saul. In his panic, Saul, instead of waiting full seven days for Samuel as he ought, on the seventh offered sacrifice to the Lord himself. He had scarcely offered his oblation, when Samuel came and rebuked him for his invasion of the priestly office: he told him that for this the Lord should transfer the royalty to another, who would act more agreeably to his mind. Samuel, Saul, and Jonathan, with the six hundred men who remained, marched from Gilgal to Gibeah. Jonathan and his armour-bearer having climbed up a rock, and routed an advanced garrison of the Philistines, Saul's sentinels observed it; and he, finding that Jonathan and his armour-bearer were absent, called Ahiah the high-priest to consult the Lord whether he should attack the enemy. But before the priest had time to do so, Saul, hearing a

great noise, and finding that the army of the Philistines were employed in killing one another, he pursued them, and the Hebrews, coming out of their caves, assisted him; they pursued the enemy, slaying all along as far as Ajalon on the west, and Bethel on the east. The rout had been still more complete, had not Saul, by a rash eurse, condemned to death the person who should stop the pursuit, by taking the least refreshment till night. As Jonathan, who knew nothing of the prohibition, followed the enemy through a wood, he dipped his staff in some honey that dropped from a tree and tasted a little of it. In the evening Saul consulted the Lord whether he should attack the camp of the Philistines by night. To punish him for commencing the pursuit without waiting the Divine allowance, and for his rash adjuration, the Lord gave him no answer. Suspecting the wickedness of some other than himself to be the cause, he rashly devoted the criminal to death. Lots were cast to find him out, and at the second throw Jonathan was taken. Though his excuse was good, his father told him he must die: but the people would not allow that he who had been so instrumental in their deliverance should be slain for no crime. After this Saul kept a standing army, commanded by Abner his cousin, and forced into it such valiant men as he pleased. With considerable success he made war on the Moabites, Ammonites, Edomites, and Philistines. 1 Sam. xii-xiv.

About A. M. 3931, or 3941. Saul was ordered by the Lord to cut off the whole nation of the Amalekites, with the whole of their cattle. Assembling his army at Tella'm, on the south of Canaan, he found that it consisted of 10,000 men of Judah, and 200,000 of the rest of the tribes. With these he ravaged the country of Amalek from Shur on the west to Havilah on the east, slew multitudes of the people and their cattle, but saved Agag the king, and the best of the cattle and spoil. On his return he erected a monument of his success at South Carmel. When Samuel came to the army at Gilgal, Saul told him he had fully executed the divine orders. What then (said Samuel) means this bleating of the sheep? Saul told him that the people had brought the best of the herds and flocks to be a sacrifice to the Lord, and that he had spared Agag the king. Samuel told him it was most wicked for him, who was only the vicergerent of Heaven, to rebel against the Lord, and spare what he thought fit. As Saul still blamed the people for preserving the cattle for a sacrifice, Samuel told him that God regarded obedience more than sacrifice, and that their disobedience was as bad as witchcraft and idolatry, which sin Saul was very zealous against; and that since he had rejected the Divine commandment, God had determined to dethrone him and his family. At last Saul confessed his sin, and entreated Samuel to supplicate of God forgiveness of it. As Samuel refused and was going away, Saul held his garment till it rent. Thus (said Samuel) shall God rend the kingdom from you, and give it to one better. Saul then begged that Samuel would at least honour him before the people, that they might not condemn him, and rebel. Samuel complied so far as to join with him in public worship; and after hewing Agag in pieces before the altar, went off and never again visited Saul. It was perhaps about this time that Saul murdered the Gibeonites, imagining this indiscreet zeal would atone for his neglecting to destroy the Amalekites. 1 Sam. xv.

About A. M. 3935, or 3941, Samuel anointed David to be king of Israel, and the spirit of government departed from Saul, and an evil spirit of melancholy troubled him. To allay his melancholy he was advised to obtain a skillful musician to divert him. David was selected for this purpose, and his music soothed Saul's mind, while his good behaviour gained him his affection, and he became his armour-bearer. Saul recovering, David returned to feed his flock. Some years after, when the Philistines invaded the Hebrew territories, and pitched in Ephes-dammim, while Saul and his army encamped in the valley of Elah, Goliath having defied and terrified the Hebrews, Saul promised his eldest daughter to the man who should attack and kill him. David, coming from his flock, accepted the challenge, slew him, and gained the prize: but the women in their songs at the army's return, attributing the victory chiefly to David, Saul was highly displeased, and sought a proper opportunity to murder him. One day as David was playing on the harp to divert his melan-

choly, Saul threw a javelin to kill him; but David avoided the stroke. With no good intention he gave David the command of 1000 of his troops; and with no intention to bestow her, but to prompt David to rush upon danger, he promised him in marriage Merab, his eldest daughter; but he gave her to Adriel, the Mehlahite, to whom it seems she bore five sons, who were brought up by Michal, and hanged by the Gibeonites, with the permission of David. Hearing that Michal, his younger daughter, was in love with David, he caused some of his courtiers to inform him that he might have her for one hundred foreskins of the Philistines. By these terms he intended to render David odious to the Philistines, and to endanger his life. David's reputation daily increasing, Saul resolved to have him murdered at any rate. For some time Jonathan diverted it; but Saul, in his melancholy, again attempted it. David, however, escaped to his house: there Saul sent a body of his troops to besiege him; but Michal, who was now married to David, let him down from a window, and deceived her father's messengers with a pretence that he was sick, till he was out of their reach, and then by falsehood excused herself to her father. Hearing that David had escaped to Samuel at Najoth of Ramah, he repeatedly sent messengers to apprehend him; but a prophetic influence seized them as soon as they came near the place. He then went thither himself; but a similar influence caused him to prophesy, and detained him till David had time to escape. He was highly disappointed with David's absence at the feast of the new moon, as he then intended to murder him; and because Jonathan excused him, he was outrageously reproached, and a javelin thrown to kill him. 1 Sam. xvii-xx.

Not long after, as Saul heavily complained to his servants that none of them was so faithful as to discover David's accomplices, Doeg, his chief herdsman, an Edomite, reported, that while he attended at the tabernacle for some purification, he saw Ahimelek the high-priest give David and his attendants a supply of the sacred provision; that he inquired of the Lord in his favour, and also gave him the sword of Goliath. The innocent high-priest was sent for, and accused and condemned; and he and eighty-four of his fellow-priests, with all the persons of Nob, and even the cattle, were by Saul's orders murdered by Doeg. It seems he intended to have murdered the family of Jesse; but David conveyed his parents into the country of Moab. Hearing that David was in Keilah, a fortified city, he thought to apprehend him there. Soon after, on the information of the Ziphites, who invited him, he pursued him with an army in the wilderness of Maon; but when he had nearly overtaken him, an invasion of the Philistines obliged him to return. Soon after, he pursued David in the wilderness of Engedi, and had his skirt cut off by David, in a cave. He was so moved by David's generosity in saving his life, when it was in his power to take it, that he wept, and acknowledged his wickedness in seeking to murder a person so innocent. Upon a second invitation of the Ziphites, Saul again sought for David in the wilderness of Maon. A second instance of David's generous forbearance, in sparing his life, when he penetrated into his camp in the night, and carried off his spear and his drinking cup, made Saul again acknowledge his innocence. Soon after, hearing that David had taken shelter among the Philistines, he gave over all thoughts of getting him murdered. 1 Sam. xxii-xxiv. xxvi. and xxvii.

About A. M. 3949, the Philistines invaded his kingdom, and encamped in the very heart of it, at Shunem near Jezreel. In his distress, Saul asked counsel of God, but received no answer. According to the commandment of God, he had formerly cut off the witches; but now, when rejected of God, he, in disguise, applied to a witch at Endor, to bring him up Samuel from the dead, to show him what he should do. After several spells of enchantments, she with terror cried out that he had deceived her, for he was Saul. Being assured that she had nothing to fear, she told him she saw gods ascending out of the earth, and an old man covered with a mantle. Perceiving it to be Samuel, Saul bowed himself, and told the spectre that he had taken this course to consult him, as he was greatly distressed by the Philistines, and God refused to give him any direction. The spectre told him that he need expect no success, as God was departed from him, and that his kingdom should be quickly taken from him and given to David.

that the Hebrews should be routed, and himself and his sons slain, and be with him on the morrow. Some think that Satan, by means of this woman, was permitted to deceive Saul, by assuming the appearance of Samuel; others suppose that God, to punish Saul's sinful curiosity, might (not by means of, but at the time of, the enchantments) cause Samuel to appear, and denounce Saul's ruin to him. As we have no certainty that Saul saw any apparition, some think there might be no appearance at all, but merely a voice, and that the form was only a pretence of the witch. We cannot believe there was any thing here, but the devil in the likeness of Samuel. This likeness, and a pretence to be Samuel, was the reason of his being so called. Samuel had not to ascend out of the earth as this spectre did, but to come down from heaven. It is absurd to imagine that God would raise one from the dead to answer Saul, when he refused to answer him by more common methods; absurd to suppose a glorified saint subject to infernal enchantments; or that God would do any thing tending to honour diabolical arts. Nothing in the history evinces the spectre to be a prophet. That God would take Saul's kingdom from him and give it to David was publicly known. From the posture of affairs, it was natural to infer that the Hebrews should be routed, and Saul and his family slain; and besides, who knows not, that God may, for holy ends, give devils knowledge of some future events? Nay, the very speech of this spectre tends to prove him a devil. He never intimates the sinfulness of dealing with wizards, though for this very sin Saul was cut off. 1 Chron. x. 12, 13. He pretends that Samuel, in his glorified state, had been disquieted by Saul. He pretends that Saul and his sons in general should on the morrow be with him, whereas, two of his sons, Armoni and Mephibosheth, lived long after, and were hanged by the Gibeonites, and Ishbosheth lived several years. Nor can we believe that wicked Saul and godly Jonathan could be ever together with this spectre, either in heaven or hell. And, in fine, when we consider how long Saul tarried with the witch, and had to return to his army; and that meanwhile David was dismissed from the camp of the Philistines, and went as far as the south border of Canaan, and routed the Philistines, who had burnt Ziklag, it can scarcely be believed that Saul and his sons could be slain on the morrow after. It is certain that Saul fainted with terror at the spectre's speech, and was hardly prevailed on to take refreshment. He then travelled all night to his troops. When the battle was fought, the Hebrews were routed; but they maintained a running fight till they came to Gilboa; there, taking advantage of the ground, they attempted to rally, but were overpowered by the enemy, Jonathan, Abinadab, and Melchishua, Saul's sons, were slain.

After Saul had fought to the utmost, and was hard pressed by the arrows of the enemy, he begged his armour-bearer would run his sword through him, and prevent his falling into the hand of the uncircumcised foes. The armour-bearer refusing, Saul fell upon his own sword. The armour-bearer did the like. An Amalekite who was near perhaps hastened Saul's death by a thrust of his sword, and brought his crown and bracelets to David. Instead of his expected reward, David ordered him to be slain, as the acknowledged murderer of the king. Next day, the Philistines, finding Saul and his three sons among the slain, stripped off their armour and sent it to the temple of their idol Ash-taroath, cut off their heads and fixed them in the temple of Dagon, and hung up their bodies on the wall of Beth-shan, which then belonged to the Canaanites. Thence the valiant men of Jabesh-gilead took them, and buried them in a grove near to their city, and mourned for their death seven days. David afterward removed them to the sepulchre of Kish at Zelah. Meanwhile, it seems, Abner, Saul's general, and Ishbosheth, his son, had fled with the small remains of the army to Mahanaim, eastward of Jordan, and there Ishbosheth was made king, and reigned unhappily a few years. Multitudes too of the Hebrews left their homes and retired beyond Jordan, that they might be as far from the Philistines as possible.

A considerable time after, Mephibosheth and Armoni, the two sons of Saul by Rizpah his concubine, together with five of his grandchildren by Merab, were by David's order given to the Gibeonites that they might hang them up before the Lord as an atonement for the murder of most of that people by Saul their father. It seems

they hung six months on the gibbet, from March to September, when the Lord, by showers of rain, showed that Saul's murder was in this manner expiated. All this time, the affectionate Rizpah watched in sackcloth at the foot of the gibbet, and drove away the birds which attempted to devour them. 1 Sam. xxviii-xxxi. 1 Chron. x. 2 Sam. i. and xxi. See EDOM, PAUL.

**SAVOUR;** (1.) Scent, or smell. Dead flies cause the apothecary's ointment to send forth a *stinking savour*, or smell. Eccl. x. 1. (2.) Agreeableness to the taste; hence we read of *savoury* meat. Gen. xxvii. 4. (3.) That sharp quality in salt by which it renders other bodies agreeable to the taste. Matt. v. 13. (4.) Character, reputation; thus men's *savour* becomes abhorred, when their name becomes hateful and detested. Exod. v. 21. *Through the scent of water*, i. e. by partaking of the influence of the rain or moisture of the earth. Job xiv. 9. *The scent of the church* is as the wine of Lebanon, when she delightfully abounds with saints and good works. Hosea xiv. 7. The ancient sacrifices were of a *sweet savour*, or *savour of rest* unto God; he accepted of and delighted in them, as typical of the obedience and suffering of Christ, which sufficiently honour all his perfections, and more than balance our offences. Gen. viii. 21. Exod. xxix. 18. Eph. v. 2. *The savour of the knowledge and good ointments* of Christ is the refreshing and pleasant nature of his truth, when known, and of the grace and virtue that proceed from him as our Mediator. 2 Cor. ii. 14. Sol. Song i. 3. Ps. xlv. 8. Faithful ministers are to God a *sweet savour* of Christ, in their hearers: the faithful discharge of their duty is acceptable to God, whether men be saved by it or not; and are a *savour of death unto death* to some, and a *savour of life unto life* to others; they are the occasion of double destruction to unbelievers, and the means of eternal life here and hereafter to others. 2 Cor. ii. 15, 16. *To savour the things of men, and not the things of God*, is to contrive, choose, and delight in things agreeable to carnal ease or sinful lusts, and not what is commanded of God, and tends to his honour. Matt. xvi. 23.

**SAW**, an instrument for cutting wood, stones, &c. The Assyrians are likened to a *saw*, as by them God punished, tortured, and cut asunder the nations. Isa. x. 15.

**SAY**. See **SPEAK**.

**SCABBARD**. See **SHEATH**.

**SCALES;** (1.) The hard covering of fish, which defends the flesh. Lev. xi. 9, 10. (2.) A skin or film on the eye hindering sight. Acts ix. 18. (3.) Balances for weighing commodities. Isa. xl. 12. *To scale a place or wall* is to climb up by ladders. *To scale the city of the mighty* is to accomplish the most difficult enterprise. Prov. xxi. 22.

**SCALL;** a dry whitish scab, somewhat like the leprosy. Lev. xii. 30.

**SCALP;** the hairy part of the crown of the head. Ps. lxxviii. 22.

**SCANDAL**. See **OFFEND**.

**SCANT;** too little. Mic. vi. 10.

**SCARCE, SCARCELY;** with no small difficulty. 1 Pet. iv. 18.

**SCARCENESS;** want; or too small measure. Deut. viii. 9.

**SCARE;** to affright. Job vii. 14.

**SCARLET;** a deep, bright, and shining red colour. Our translators have not everywhere rightly used this word. *Томагъ* ought indeed to be rendered *scarlet*, but *шани*, or *double die*, as well as *кармии*, ought to be rendered *crimson*; but as these colours are near of kin to one another, there is the less importance in mistaking the one for the other. *Scarlet* was much worn by great men. 2 Sam. i. 24. *The scarlet*, or *crimson*, used in the hangings of the tabernacle and the robes of the priests, might denote the royal dignity of Christ and the blood-shedding of him and his church. Exod. xxv. 4, and xxvi. 1. The church's lips are like a thread of *scarlet*; her ordinances, ministers, and the speech of her saints are deeply connected with the Saviour's righteousness and royal authority, and this proves a soundness of constitution and heart. Sol. Song iv. 3. *The scarlet colour* of the horse and robes of Antichrist may typify his royal power, the red hate of his cardinals, and his bloody persecution of the saints. Rev. xii. 3, 4. Sin is likened to *scarlet and crimson*, to mark its horrible nature and aggravated heinousness. Isa. i. 18.

**SCATTER;** (1.) To spread abroad here and there-

**Ps. cxlvii. 15. (2.)** To *dispel*, dissolve. Job xxxvii. 11. (3.) To drive into different places. Ps. lxxviii. 30. (4.) To overthrow, conquer, confound, destroy. Ps. lxxviii. 14. Luke i. 51. (5.) To deal liberally with the poor. Ps. cxlii. 8. Prov. xi. 24. To *scatter the way to strangers under every green tree* is to worship a variety of idols, in a variety of places. Jer. iii. 13. To have the *bones scattered* is to be reduced to a deathful and ruinous condition. Ps. liii. 5, and cxli. 7.

**SCENT.** See SAVOUR.

**SCPTRE.** See ROD.

**SCET'VA** is said to have been the chief of one of the classes of the Jewish priests; he had seven sons, who, in a vagabond manner, travelled abroad, pretending to exorcise or cast devils out of men. At Ephesus they attempted to cast out one, and adjured him by Jesus whom Paul preached to leave the possessed person. The devil told them that he knew both Jesus and Paul, but paid no regard to them: he immediately attacked them so roughly, by means of the possessed person as his instrument, that he obliged them to flee out of the house naked and sorely wounded. Acts xix. 14-16.

**SCHISM.** See DIVISION.

**SCHOOL.** No doubt the most ancient patriarchs instructed their children in the knowledge of God and other important subjects; but for many ages we find no mention of schools for public instruction. In Samuel's time we find a school at Najoth; and not long after, others at Bethel and Jericho; and to these schools devout persons repaired for instruction, on the Sabbath, and at new-moon festivals. 1 Sam. xix. 18-24. 2 Kings ii. 3, 5, and iv. 23. It appears by Ezekiel's conferences with the elders, that the Jews instituted schools in Babylon. Ezek. xiv. 1, 2, and xx. 1-3. They were still used in our Saviour's time, and after his death we find famous schools at Jabneh, at Tiberias, and Babylon. In the Jewish schools the Rabbins had high seats, and the students sat at their feet according to their proficiency. Acts xxiii. 3. It seems everybody that pleased had liberty to ask questions in their schools. Luke ii. 46. The Egyptians, Chaldeans, Greeks, and Romans had also their public schools; and now in almost every civilized nation there are schools, colleges, or academies for every branch of science.

**SCHOOLMASTER.** See LAW.

**SCIENCE;** knowledge of human learning. Dan. i. 4. *Science, falsely so called,* is vain philosophy and sinful arts. 1 Tim. vi. 20.

**SCOFF;** to mock in a proud and reviling manner. The Chaldeans *scoffed* at kings and princes when they made such as they had conquered the objects of their cruel mockings. Hab. i. 10. The *scoffers* of the last day may be our modern Deists, who ridicule Divine revelation, and scoff at the method of creation, providence, and redemption described in the Bible; and discrediting a future judgment, or eternal state, give themselves up to the fulfilment of their lusts. 2 Pet. iii. 3-6.

**SCORCH;** to burn up with great heat. Rev. xvi. 8, 9.

**SCORN;** to mock, laugh at. Job xvi. 20. A *scorn* is an object of mockery and disdainful reproach. Ps. xlv. 13. A *scorn* is one who is given to jeer at persons and things of importance; who mocks at sin, and the judgments of God on account of it; scoffs at religion, and the professors and teachers of it; and who derides and hates wholesome reproof and advice. Ps. i. 1. Prov. ix. 8, and xiii. 1. While he pretends to possess and seek after wisdom, he finds it not; but in his haughty and arrogant manner stirs up contention, and exposes himself and others to the distinguished judgments of God. Prov. ix. 6, and xxii. 10, xxix. 8, ix. 14, and xix. 29. God *scorns* the *scorners* when he contemns and punishes them, rendering them ridiculous to all around. Prov. iii. 34. If thou *scornest*, thou alone shalt bear it; i. e. shalt be punished for thy sin. Prov. ix. 12.

**SCORPION;** a small animal, whose bladder is full of dangerous poison. It is of a black colour. Its head is very close to its breast. It has two eyes in the middle of its head, and two at the extremity, between which come out two arms, each of which is divided into other two, like the claws of a lobster: nay, it is said some have six or eight eyes. Its body is shaped like an egg. It has eight feet proceeding from its breast, each of which is divided into six hairy branches, with a claw at the end. The belly is divided into seven rings. The tail proceeds from the last, and is like a string of seven

beads; out of the largest, which is at the end, proceed one or two hollow stings, with which it ejects its venom into the part wounded. It is very crafty, and is always striking with its tail, that it may lose no opportunity of doing mischief. It is said to be more mischievous to women, and especially to girls, than to men. It waddles as it goes, and with its feet and snout fixes so fast on a person that it cannot be plucked off but with difficulty; but the best cure for their bite or wound, is to squeeze the creature on it. It is said the dam brings forth eleven young ones, like worms, at a time; and that after they are hatched they kill their dam. There were hosts of the *akrabim*, or scorpions, in the Arabian desert. Deut. viii. 15. Num. xxiv. 4. Wicked men, the Jews, the antichristian priests, and the Saracens are likened to *scorpions*, to mark their malicious and crafty disposition, and their being given to wound, torment, and murder good men, and such as have least power to withstand them. Ezek. ii. 6. Rev. ix. 3. Whips knotted, or armed with pricks, like a scorpion's tail, are called *scorpions*. 2 Kings xii. 11, 14.

**SCOURGE;** a kind of whip of cords, leather thongs, or wands. The Jews were prohibited to give above forty stripes at once; but if the crime was great, the lashes were the more severe. Deut. xxv. 1-3. 2 Cor. xi. 24. The rabbins pretend that all crimes whose punishment is not specified incurred scourging, and that it was not reckoned disgraceful; but Philo the Jew represents it as no less insupportable to a free man than death. The person scourged, being stripped to his middle, was tied by the hand to a low pillar, and then received the lashes on his bended back. Suspected criminals were sometimes scourged in order to oblige them to confess their crimes. Acts xxii. 24. Pilate scourged Jesus, in order that he might please the Jews, and so gain their consent to forbear his crucifixion. John xix. 1, 4, 6. Painful slanders and reproaches are called the *scourge of the tongue*. Job v. 21. God's chastisement of his people, and punishment of his enemies, are called a *scourge*. Heb. xii. 6. Job ix. 23. Isa. x. 26.

**SCRIBE;** (1.) A writer who registered the affairs of a king. In the early ages, as few could write, this office was very honourable, being much the same as our secretary of state. Shemaiah, Seraiah, and Sheva, or Shavsha, were scribes to king David. 2 Sam. viii. 17, and xx. 25. Elihoreph and Ahiah were scribes to Solomon. 1 Kings iv. 3. Shebna to Hezekiah, and Shaphan to Josiah. 2 Kings xix. 2, and xxii. 8. (2.) The commissary or muster-master of an army, who enrolls, calls over their names, and reviews them. 2 Chron. xxvi. 11. 2 Kings xxv. 19. (3.) One who is both a writer and doctor of the law. It seems that they transcribed the books of the Scripture, and so became well versed in it. Such scribes seem to have existed as early as the days of Deborah. Judg. v. 14. It seems many of them were of the tribe of Levi. 2 Chron. xxiii. 4, xxiv. 6, and xxiv. 13. Jonathan, Baruch, and Ezra were scribes: probably they had their education in the schools of the prophets, as we find no other schools in these times. In the time of our Saviour, the scribes were a most wicked class, who perverted the Scripture, and extolled the traditions of the elders above it. Matt. xxii. 35. Mark xii. 28. Matt. xxiii.

**SCRIP;** a bag or pouch. 1 Sam. xvii. 40.

**SCRIPTURE;** the inspired word of God. See BIBLE.

**SCUM;** unclean froth on the top of a boiling pot. The wicked Jews of Jerusalem are likened thereto, to signify their villeness and naughtiness. Ezek. xxiv. 6, 11, 12.

**SCURVY;** a disease very frequent in northern countries, especially in most places exposed to the north. Charlton will have it to arise from saline particles taken into the body by breathing, eating salt provisions, or living in filthy places. Quincy asserts that it arises from the unequal fluidity of the blood; the fibrous part being too thick, and the serous part too thin. It is the cause of many other diseases; and as it arises from very contrary causes at once, it is often extremely difficult of cure. Its most ordinary symptoms are bleedings, coughing, difficult breathing, stinking breath, frequent looseness, sweatings, weariness, faintings, pains of hands and legs; and when the corrupt matter is thrown outward, the skin becomes rough and dry. It frequently degenerates into the dropsy, apoplexy, convulsions, and falling sickness. Gentle purgatives are

good remedies; sweet mercury is excellent: nay, perhaps nothing but salivation by mercury will avail in high degrees of the scurvy, and yet that is far from being without danger. Scurvy-grass, water-trefoil, horse-radish, sorrel, sow-thistle, butter-bur, elecampane, juniper-berries, mustard-seed, watercresses, &c. are very useful remedies against this disease; but perhaps a well-regulated diet may be of as much use as them all.

**SCYTHIANS;** a savage people that dwelt about the east and north of the Euxine and Caspian seas. See **Goos**.

**SEA;** a large collection of water. The Jews, Arabs, and others call large lakes *seas*: thus the lake of Genesareth, which is but thirteen miles in length and five in breadth, is called the sea of Tiberias, or the sea of Galilee. It is formed by the Jordan, and abounds with fish. Matt. iv. 18. John vi. 1. The sea of Jazer, which is but a large lake near the head of the river Arnon, is still less. Jer. xlviii. 32. The Salt Sea, Dead Sea, or Sea of Sodom, is the lake Asphar, or Asphaltites, at the south end of Jordan, and south-east border of Canaan. Josephus makes it about seventy-two miles in length, and almost nineteen in breadth; but our modern travellers make it about twenty-four miles in length, and six or seven in breadth. It is said to have been anciently the place of Sodom, Gomorrah, Admah, and Zeboim, and after the burning to have been sunk by an earthquake; it is pretended by some that the ruins of these cities are still seen under the water when it is low; but Reland brings many strong arguments, though not perhaps absolutely conclusive, to the contrary. It is certain the valley of Siddim, which was near Sodom, makes part of this sea, Gen. xiv. 3; that this lake receives the river Jordan, the river Arnon, and the brook Kidron, besides other rivulets, and has no visible communication with the sea; and that the great quantity of bitumen, slime, or mineral pitch therein, renders it improper for fish to live in, or for men to drink of it; and sulphureous steam makes even the fruit on the shore not good in some places.

The gentle world is likened to this *Dead Sea*, to mark how cursed it is of God, disagreeable, and useless; and what a miracle of his grace it is to render it replenished with saints. Ezek. xlvii. 9, 10. The *Great Sea* is the Mediterranean Sea, which runs between Africa, Asia, and Europe, was the western border of Canaan, and is about 3000 miles in length. It is called the *Hinder Sea*, while the *Dead Sea* is called the *Former Sea*; and by these is represented the eastern and western part of the world, where the waters of the gospel and its influences come. Zech. xiv. 8. The Euphrates and the Nile are also called *seas*. Isa. xxi. 1. Jer. li. 36. Ezek. xxxii. 2. The *Red Sea* is that arm of the Indian ocean which flows by the straits of Babelmandel, and runs along the south-west side of Arabia, and the east of Ethiopia and Egypt, to the length of near twelve hundred miles. The Hebrews called it *Yam-suph*, or the *Weedy Sea*, because many weeds grew in or on the brink of it. But as the Edomites had long the property and use of it for their shipping, it came to be called the *Sea of Edom*, which the Greeks translated into the *Red Sea*, Edom signifying *red*. Hence some came vainly to imagine that the water or its bottom was reddish. There appears to have been some lake on the east of Jordan which was also called the *Yam-suph*, or *Red Sea*. Num. xxi. 14. Deut. i. 1. The other more considerable seas in the world are the Caspian, and westward from that the Euxine or Black Sea, both on the south of the Russian empire, and the Baltic, between Germany and Sweden, and on the west of Russia. The largest seas are called oceans; and that on the west of Africa and Europe, and on the east of America, is called the Atlantic Ocean; that between America and Asia is called the Pacific Ocean, and is about 12,000 miles in length, or breadth, from Asia to America; that on the south of Asia and south-east of Africa is the Indian Ocean.

Multitudes of people are likened to the *sea*, because of their noise and their overwhelming force. Jer. li. 4. Wicked men are like the *troubled sea* that cannot rest, and whose waters cast forth mire and dirt; their condition and minds are quite unsettled; they make a great noise for a while, and daily pour forth the filthiness of wickedness that is in them. Isa. lvii. 21. The *abundance of the seas* is converted to the church when multitudes in Lesser Asia, Europe, and the isles are turned to

the Lord by the gospel, and consecrate their trade and wealth to him. Isa. lx. 5. *Am I a sea or a whale, that thou settest a mark over me?* Am I like the sea or a whale, quite ungovernable; or am I able to endure one storm after another, as the sea? Job vii. 12. See **LAVER, GLASS, DEEP**.

**SEAL;** (1.) To render or keep a thing secret. Dan. xii. 4. Isa. viii. 16. Rev. x. 4, and xxii. 10. (2.) To mark as a man's peculiar property, and to secure from danger. Sol. Song iv. 12; (3.) To fulfil; make complete. Dan. ix. 24. Ezek. xxviii. 12. Rom. xv. 28. Before the Trojan war, it seems *SEALS*, or *SIGNETS*, for marking the wax with which letters were closed, or for marking deeds for ratification, were very rare. The ancient Hebrews wore their seals or signets in their rings or bracelets. God's Spirit is called a *seal*, because by the gracious inhabitation and influence of it, men are marked out for God's property, are distinguished from the world, and are secured against final apostacy and ruin. Eph. i. 13, and iv. 30. God's *sealing of Christ* imports his giving him a special commission as Mediator; his furnishing him for his work, and rendering his ministry effectual on the saints. John vi. 27. Rom. vii. 2. God's *sealing* of his people denotes his marking them with his Spirit and grace; his causing them to avow his truth; and his preservation of them amid the general abounding of error and persecution. Rev. vii. 3-8, and ix. 4. *The foundation of God having this seal, The Lord knoweth them that are his*, imports that the church, the fundamental truths of the gospel, the gracious state and principal dispositions of his people, are, by God's infallible foreknowledge and immutable decree, rendered stable, firm, and lasting. 2 Tim. ii. 19. The sealing of God's book of purposes with *seven seals* imports the deep obscurity and secrecy of its contents till discovered by Christ, and gradually opened, in the course of his providence, to the church. The first six relate to the state of the church, and the Romish empire between the beginning of Christ's ministry and A. D. 323, when heathenism was overturned; the seventh reaches from thence to the end of the world. Rev. v. vi. and viii. 1. God *seals instruction* when he deeply imprints it on the mind. Job xxxiii. 16. He *seals up transgressions* as in a bag when he appears firmly determined to punish them, and every one of them. Job xiv. 7. He *seals up the hand* when he deprives men of power and opportunity for labour. Job xxxvii. 7. He *seals up the stars* when he hides them with clouds. Job ix. 7. The saints *set to their seal that God is true* when they believe his promises, and receive his offered gifts. John iii. 33. They are *set as a seal on Christ's heart and arm*; great is his love to and care of them; constant is his remembrance and tender support of them, and intimate their fellowship with him. Sol. Song vii. 6. Circumcision was a *seal of the righteousness of faith*; and it and other sacraments confirm the saints' interest in Christ, and strengthen their faith to believe on, receive, and improve him. Rom. iv. 11. The Corinthian converts were the *seal of Paul's* apostleship in the Lord; the exertion of the power of God in the change of their state and nature, by means of his ministrations of the gospel, clearly evinced that he had a true mission from God. 1 Cor. ix. 2. Satan is *sealed up* during the millennium; he is, by the providence of God, restrained from tempting and ruling over men as he did before. Rev. xx. 30.

**SEARCH;** (1.) To examine carefully, and seek fully to understand. Lev. xxvii. 33. John v. 39. (2.) To view with great care, in order to know the nature of a thing. Num. xiii. 2. (3.) To seek, to find, or apprehend. 1 Sam. xxiii. 23. God *searching* for a thing denotes his perfect knowledge of it, and his discovery of it to others. Zech. i. 12. Rev. ii. 23. 1 Cor. ii. 10. His *searching* for persons imports his care to deliver them, or his zeal to punish them effectually. Ezek. xxxiv. 11. Amos ix. 3. God did not find out the idolatry and wickedness of the Jews by *diligent search*, for it was so open and manifest as not to need to be sought for. Jer. ii. 34. The *search* of the fathers is a diligent inquiry into their sentiments, and the events that befall them. Job viii. 8.

**SEARED;** burnt off, or burnt hard, as flesh is with a hot iron. Men have their conscience *seared* when it is so stupefied with the load of unpardoned guilt, and power of inward corruption, that it hesitates at nothing, however horrid and abominable, and so is as bad as no conscience at all. 1 Tim. iv. 2.

**SEASON.** To season a thing with salt, or spice, &c. that it may keep fresh, or taste well. Lev. ii. 13. *Speech is seasoned with the salt of grace when it proceeds from holy wisdom and love, and tends to honour God, and profit our neighbour.* Col. iv. 6. See **TIME**.

**SEAT.** See **SIT**.

**SE'HA.** See **SHEBA**.

**SE'BAT, or SH'B'ET,** the fifth month of the Jewish civil, and eleventh of their sacred year: It consisted of thirty days, and the beginning of it answered to part of our January. Zech. i. 7. On the tenth of it the Jews fast for the death of the elders that outlived Joshua. On the twenty-third they fast in commemoration of the resolution taken to punish the inhabitants of Gibeath. Judg. xx.

**SECRET;** hidden, or known only to a few. Mark iv. 22. *In secret is in such a place or manner as that few know it, or where one cannot be hurt.* Job xl. 13. Ps. xxvii. 5. *The secret of God is,* (1.) His purpose concerning persons and nations, and the reasons of his dispensing his mercy and judgment in such a manner and time. Deut. xxix. 29. Amos iii. 7. (2.) His secret favour and blessing, his instructing men in the mysteries of his word and providence, and his directing, succeeding, and protecting them in their station and work. Ps. xxv. 14. *The secrets of men are,* (1.) That which few do or ought to know; such secret talebearers reveal. Prov. xx. 19. (2.) The meaning of a dream or vision which is hard to be known. Dan. iv. 9. (3.) Their inward purposes, dispositions, aims, and acts, which are known only to God and one's self. 1 Cor. xiv. 25. Eccl. xii. 14. Rom. ii. 16. (4.) Those parts of the human body which modesty requires to be covered. Deut. xxv. 11. *The secrets of wisdom are the unknown mysteries contained in the knowledge and practice of true religion, particularly those relating to the divine excellence.* Job xi. 6. *God's secret place is* where his peculiar presence is, but is unseen, as amid the flames of Sinai, Ps. lxxxi. 7; and in the temple, chiefly its most holy place, Ezek. vii. 22; or Christ, and intimate fellowship through him, by which one has unseen instruction, and great happiness and safety. Ps. xci. 1, and xxvii. 5.

**SECT;** a party distinguished by some particular tenets. Among the Jews, in the time of our Saviour, we find the Pharisees, Sadducees, Essenes, and Herodians. It is hard to say what was the particular rise of the PHARISEES, whether they sprang from the famed Hillel, a doctor of the law, about a hundred and fifty years before Christ. They called themselves *Pharisees*, or *Separatists*, because they distinguished themselves from others in their pretences to strictness. They were very numerous and powerful, and sometimes formidable to the kings of their nation, particularly to Hyrcanus and Jannæus; with the last of whom their contentions rendered the nation very miserable. They believed the immortality of the soul, and the resurrection of the body and future rewards for the righteous, whom they reckoned to be only the Jews; and that though the souls of the wicked went directly to hell at their death, yet their bodies never rose again. They believed that all things, except the fear of God, were subject to fate. They, and all the other sects, looked only for a Messiah to be a temporal prince and mighty deliverer. But that which, as much as any thing, marked them, was their supererogatory attachment to the ceremonial law, their frequent washings, fastings, and prayings, their public alms-deeds, their huntings after proselytes, their scrupulous tithings, their affected gravity of dress, gesture, and mortified looks, their building tombs for the prophets, to mark themselves more righteous than their fathers who murdered them; their over-scrupulous observance of the Sabbath, to the exclusion of works of charity and mercy. Meanwhile they neglected mercy, charity, justice, humility, and the like indispensable virtues. The very best of them indulged themselves in every thought and sinful indulgence that came short of the finishing act of sin; while others, under a cloak of religion, indulged themselves in cruelty, dishonesty, and oppression, even of widows. They were excessively zealous for the pretended oral law, and the superstitious traditions of the elders, and preferred them to the oracles of God. They heartily hated and opposed our Saviour, and did all they could to entrap him, and were severely rebuked by him. Matt. xv. and xxiii. and v. 20, and ix. 14, 34, and xvi. 6. Luke vi. 30, and vi. 7, and vii. 30,

and xi. 39, and xvi. 14, and xv. 2, and xviii. 11, 12. John i. 24, and vii. 32, 48, and xi. 47, 57. At present, most of the Jews are a kind of Pharisees. (2.) The **SADDUCEES** had their name from one Zadok or Saddoc, who lived about two hundred and eighty years before Christ. His master Antigonus taught, that our service of God should be wholly disinterested, proceeding from pure love, without any regard to future rewards or punishments. Zadok, from this, took occasion to teach, that there were no rewards or punishments, nor even life, in a futuro state. The Sadducees believed that God was the only immaterial being, and that there was no created angel or spirit; that there was no resurrection of the dead. They reckoned a man absolutely master of all his actions, and that he needed no assistance to do good, or to forbear evil, and so were very severe judges. They rejected all traditions, and stuck to the text of the sacred books; but, like the rest of the Jews, preferred the five books of Moses to the rest. Some have imagined that they rejected all the sacred books but those of Moses, because our Lord chose to confute them from these; but this reasoning is inconclusive. Had they done so, it is not probable that Josephus, their zealous enemy, would have passed it in silence; nor could they have been admitted to the offices of high-priests and judges, as it is certain they were. The Sadducees were generally men of the greatest opulence, and chose to live at their pleasure, without apprehensions of any future account. Hyrcanus the royal high-priest of the Jews, it is said, threatened his subjects with death if they would not become Sadducees. His sons, Aristobulus and Jannæus, were not much less zealous; and during the reign of the latter, the whole Sanhedrim, except one Simon, are said to have been Sadducees. Caiaphas, and Ananias the murderer of JAMES the Less, were Sadducees. The Sadducees were zealous opposers of Christ and his apostles. Matt. xxii. 23-32. Acts v. 17, and iv. 1. At the destruction of Jerusalem, the Sadducees were much reduced; they however made some figure in the beginning of the third century. In the sixth, Justinian the emperor condemned them to banishment and other severe penalties, as persons impious and atheistical. In the eighth Nachmanides, and in the twelfth Arpharag, famous rabbins, were strenuous defenders of this sect. Still there are some Sadducees, especially in Africa; but they seldom declare their opinions. To our Deists it is not improper to observe, that we never hear of one Sadducee converted to the Christian faith.

The **ESSENES**, or **ASDANIM**, appear to have been little else than a party of rigid Pharisees, that lived somewhat in the manner of the Romish monks, and had their rise about two hundred years before Christ. As they lived in solitary places, and came seldom to the temple or public assemblies, they are never mentioned in the New Testament. They believed the immortality of the soul, and the existence of angels, and a state of future rewards and punishments; but scarcely that there would be any resurrection of the dead. They believed every thing to be ordered by an eternal fatality, or chain of causes. They disallowed of oaths, and their word they reckoned every whit as binding. They observed the Sabbath so strictly as not to move a vessel, and scarce to ease nature. Some of them quite disallowed of marriage, and the rest made but little use of the marriage-bed. They fasted much, lived on very little and simple provision. They despised riches and finery of apparel, and wore out their clothes before they changed them. They lived quietly; and some devoted themselves entirely to contemplation, while others cultivated the field for their support. They were kind to strangers, but admitted none into their society till they had given proof of their temperance and chastity. They expelled criminals from it, but not in the presence of fewer than a hundred. When ten of them sat together none spoke but with the leave of the other nine. They chose rather to suffer torture than to speak evil of their legislators, Moses, &c., and punished with death such as did. They inquired much into the cures of diseases, and by means of their temperance many of them lived to a great age.

That the **HERODIANS** had a set of principles, a *leave* of their own, and tempted our Saviour concerning the lawfulness of paying tribute to heathen governors, is plain, Mark viii. 15, and xii. 13; but what were their distinguishing tenets not agreed. Calmet and others will have them to have been much the same with the

Pharisees; only that they held it unlawful to give tribute to the Roman emperor, which would make them the same with the Galileans or Zealots. But why should persons of this stamp be denominated from any of the Herods, who are known to have been pious strangers to the Romans? Others will have them to have been flatterers of Herod the Great, as if he had been the Messiah; and they say, he burnt all the genealogical memoirs of the family of David, that there might be no proof against his being a branch of it. We rather, with Prideaux, suppose that they, along with the Herods, plead the lawfulness of the Romish government over the Jews; and that, in consequence hereof, it was lawful to comply with many of the customs of the heathenish Romans; and if so, they were the reverse of the Zealots, or Galileans.

Whether the Karaites, or adherents to Scripture, were formed into a sect before the birth of our Saviour, and about the time of king Jannæus, or rather more lately, we know not. They look on the canonical books of the Old Testament to be the only rule of their faith; they expound Scripture by Scripture, and count the traditions of the elders of no more than human authority, and reckon the affair of the oral law a mere fable; they read the Scriptures in their synagogues in the originals, as every translation is imperfect: they likewise pray in Hebrew, with great fervency, and with their face towards Jerusalem; they believe the perfections and providence of God, and allow a portion of his grace to be necessary to determine men's will to good; they expect a temporal Messiah, and attribute the delay of his coming to the slowness of Saturn's motion, or to the sin of their nation: they condemn phylacteries, and all kinds of pictures or statues used in religion: their practice is much the same as that of the Essenes, but less austere and rigid; and they have a profound respect for their teachers, who, for the most part, give their instructions *gratis*. There are but a few thousands of this sect about Poland, Germany, &c.; and they are hated by the traditionist Jews, as if almost infernals.

The Christians were called the *sect of the Nazarenes*, and were everywhere spoken against. Acts xxiv. 5, and xxviii. 22.

**SECURE;** (1.) Not exposed to apparent danger. Job xii. 6. (2.) Without fear of danger. Judg. viii. 11. Mic. ii. 8. And to *secure* one is to keep him free from danger, and the fear of it. Matt. xxviii. 14. To take *security* of one is to get bail for his good behaviour, or his appearance at court. Acts xvii. 9. Men's *secure* fearlessness of danger is either *sinful*, when not afraid of their bad state or condition, and of the just judgments of God; or *holy*, when one by a firm faith commits himself and all his concerns to God in Christ, as his own God. Job xii. 6, and xi. 18.

**SEDITION;** a rebellious uproar in a city or country, contrary to the command and authority of the civil magistrate. Gal. v. 20.

**SEDUCE;** to decoy, or draw away one from his proper principles or practice. 1 Tim. iv. 1. The way of the wicked *seduce*th them; leads them on to further impiety, and keeps their consciences quiet, while they hasten to eternal woe. Prov. xii. 26. God's people are *seduced* when taught, advised, or commanded to forsake what is truth, and lawful, and to follow what is sinful. 2 Kings xxi. 9. Ezek. xiii. 10. The Egyptians were *seduced* by their rulers when led to worship idols, work wickedness, and follow schemes ruinous to the nation. Isa. ix. 13. *Seducers* or *jugglers* wax worse and worse when God justly leaves them to proceed from one error or wicked way to another still worse, and to become more bold in their seducing work. 2 Tim. iii. 13.

**SEE;** (1.) To behold or perceive with the eyes. Exod. xxiii. 5. (2.) To hear. Exod. xx. 18. Rev. i. 12. (3.) To feel. Ps. xc. 15. Nay, *seeing* is put for all the senses, as it is one of the most excellent means of knowledge. (4.) To look upon things with careful observation. Matt. xxii. 11. (5.) To know, learn by natural observation. Gen. xxxvii. 14; by experience, Exod. v. 19. Rom. vii. 23; by divine revelation, Isa. ii. 1; or by believing of God's word, and resting on him, John xiv. 9. Heb. xi. 27; or by enjoying the immediate discoveries of his glory in heaven. Job xii. 26. (6.) To have enough of knowledge, so as to find no need of instruction. John ix. 41. (7.) To enjoy, possess. John iii. 3, 6. (8.) To pay a visit. 1 Sam. xv. 35. (9.) To

bear with. Ezra iv. 14. (10.) To *oeuvre*. Rev. xix. 10. God's *seeing* of persons or things imports his perfect knowledge of them as marked in a way of approbation, pity, or care, in a way of dislike, and of preparation to punish. Gen. i. 4. 2 Kings xix. 16. Gen. vi. 5. Christ's being *seen* of angels imports, not only their steadfast beholding of him in his debased estate, but their whole work of ministration to him and his people, as in and subjected to him. 1 Tim. iii. 16. In *seeing* men *see* not, when they have rational discoveries of God without any saving belief of him. Matt. xiii. 14. Isa. vi. 9. Men *will not see*, will not understand God's word or work, and act agreeably; *but they shall see*, shall feel the fearful accomplishment of his word, and the execution of his wrath. Isa. xxvi. 11. The Jews *saw* many things, many miracles performed by Christ, but did not observe or consider them; and *opened the ear* to hear his doctrines, but did not hear and receive them with their heart. Isa. xlii. 20. *To be seen* of men is to be gazed at as those are who act on a stage in a theatre. Matt. vi. 1. *To see one's face* imports sometimes not only clear discovery of him, but great intimacy with him; and in Persia few but the privy counsellors *saw the king's face*. Rev. xxii. 4. Esth. i. 14. At Sinai, indeed, the Hebrew elders saw the tokens of God's presence, or the Son of God in the resemblance of a man; but when the law was given, they saw, no similitude at all. Exod. xxiv. 10. Deut. iv. 15. *To see God* as he is, and *know him even as we are known*, is to have a clear and immediate view of his excellences, without the least mistake. 1 John iii. 2. 1 Cor. xiii. 12.

**SIGHT** is either, (1.) The power or act of seeing, which is either *natural*, with the bodily eye, Matt. xi. 5; or *rational*, with the mind, Heb. iv. 13; or *gracious*, which perceives Christ, and God in him through the glass of the Scripture, and ordinances of the gospel, Luke iv. 18. 2 Cor. iii. 18; or the immediate view of God in heaven, in respect of which our present knowledge is as blindness. 2 Cor. v. 7. (2.) The object seen, chiefly if wonderful and striking. Luke xxi. 11, and xxiii. 48. Exod. iii. 3. *In sight*, in view, in appearance. Josh. xxiii. 5. Lev. xiii. 3, 20. *In one's sight* is exposed to the view of his natural eyes, Deut. xxvii. 19; in his presence, Eccl. viii. 3. 1 Tim. vi. 13; or in his knowledge or reckoning. Heb. vi. 13. Ezek. xxxvi. 31. Eccl. ii. 26. What may be seen with the bodily eye is called *visible*; and what may not be called *invisible*. Col. i. 15, 16. And the discoveries of God, or the things of another world, or the emblematic discoveries of future things, and even declarations to the ear are called *visions* or *sights*. Isa. i. 1, and xxi. 2. In this manner Christ often appeared under the Old Testament, and revealed his will; and to Stephen, Paul, and John under the New, Acts vii. 60. Rev. i. and iv. &c.; but it seems the Father never discovered himself in any visible similitude. John i. 18. Angels also appeared in visions. Matt. xxviii. 1 Kings xix. And because the prophets saw visions, and knew more than others, they were anciently called *seers*. 1 Sam. ix. 9.

**SEEK;** to endeavour to obtain, whether by searching for, Gen. xxvii. 16; asking by prayer, Ezra viii. 21; or by the use of any other means that tends to procure the enjoyment of a thing. Gen. xliii. 18. God *seeks* men when he fixes his love on them, and by his Son's righteousness and intercession, and by the ministry of his word, and the efficacy of his Spirit, he recovers them from their miserable state or condition. Ezek. xxxiv. 16. Ps. cxix. 176. Luke xxi. 4-9, and xix. 10. *To seek* God, or his name, or face, is to ask his direction, pray for his favours, and depend on him as our helper and portion. Ps. lxxiii. 1, and lxxxiii. 16. Hypocrites *seek* him when they pretend to be sensible of their wants, and to pray for and desire the enjoyment of himself and favours. Prov. i. 28. The Jews *sought* Christ after his ascension, but found him not, they had, to no purpose, an eager desire to enjoy the appearance of their Messiah. John viii. 21. *To seek* to an altar or temple is to frequent it religiously. 2 Chron. i. 5. Deut. xii. 5. Amos v. 5. *To seek* God's works is to endeavour to understand them. Ps. cxi. 2. *To seek* God's precepts is to endeavour to know and obey them. Ps. cxix. 115, 155. *To seek judgment, or mischief*, is to employ one's self in practising justice or doing mischief. Isa. i. 17. Prov. xi. 27, and xvii. 11, 19. *To seek peace* is to endeavour to promote it. Ps. xxxiv. 14. Jer. xlix. 7. *To seek one's soul, or life*, is to desire and use all possible



means for murdering and ruining him. Ps. xxv. 4. and xxxviii. 12.

**SEEM**; to look like. Gen. xxvii. 12. **SEEMLY**, fit, comely. Prov. xix. 10, and xxvi. 11.

**SE'IR**; (1.) The father of the ancient Horites. Gen. xxxvi. 20. (2.) A noted mountain on the south and south-west of the Dead Sea, in the land of Edom; but whether it had its name from Seir the Horite, who peopled that country, or if it was called Seir, or *hairy*, because it was covered with shaggy bushes, even as another mountain was called Halak, because without bushes, we know not. (3.) A small hill near Kirjath-jearim. Josh. xv. 10.

**SE RATH**, where Ehud stopped after the slaughter of Eglon, was probably near Gilgal or Bethel. Judg. iii. 26.

**SELA'**; the capital of the Edomites, called also Joktheel. It was no doubt so called from its *rocky* situation; and if it was the Petra of the Arabs, it was situated in a plain surrounded with terrible rocks. Amaziah took it, and cruelly murdered a great part of the people found in it. 2 Kings xiv. 7. Whether it was this then possessed by the Moabites, or another place of the same name in the country of Moab, that the king of Moab is directed to send tribute from to the Hebrews, and sacrifices to their God, is uncertain. Isa. xvi. 1. The rock whence Saul was called off from pursuing David to withstand the Philistines was called *Sela-hamalekoth*, the rock of separations. 1 Sam. xiii. 26.

**SE LAH**; a word used in the song of Habakkuk, and often in the Psalms of David. Whether it be a name of God, and imports an address to him, or whether it signifies the same thing as *amen*, or denotes a lifting up of the voice, or change of the time, or a great pause in the music, as at a point worthy of the deepest attention, is not agreed. It is plain the omission of it no way interrupts the sense. Hab. iii. 3, 9, 13.

**SELEUCIA**. There were many cities of this name in Asia; but the Scripture mentions only that of Syria, near the river Orontes, which was built by Seleucus Nicator the first Syro-grecian monarch. Here Paul and Barnabas embarked for Cyprus. Acts xiv. 4.

**SELF** not only denotes one's own person, but whatever is dear to us. Matt. xxii. 34, and xvi. 24. See **DENVY**. **SELF-WILL** is a disposition to follow our own fancy and inclination, in opposition to every thing else. Gen. xlix. 6. Tit. i. 7.

**SELL**. Among the Hebrews, parents had power to sell their children for slaves. Creditors, too, sold insolvent debtors and their children till they got payment; and sometimes a man sold himself; but it was a capital crime to steal a man and sell him. Exod. xxi. 7-16. 1 Tim. i. 10. See **SERVANT**. God's selling of his grace and favours imports his wise but free bestowal thereof on such as need and willingly receive the same. Matt. xxv. 9. He *sells* his professed people when, to punish their sin, he gives them up to the harassment and slavery of their enemies. Deut. xxxii. 20. Judges ii. 14. Men *sell all that they have* to buy the pearl of great price, when they prefer Christ and his fulness to every thing besides, and are content to part with sinful lusts, and every thing worldly, to enjoy the same, and to live to his honour. Matt. xiii. 40. Men *sell* the truth when they condemn, renounce, or forsake the inspired truths of God in their profession or practice, for the sake of some carnal ease, pleasure, profit, or gain. Prov. xxii. 23. Men *sell themselves* to work wickedness when they willfully give up themselves, soul and body, to be the slaves of their own sinful inclinations, and of Satan and his agents, spending their wisdom, strength, and time in his service. 1 Kings xxi. 20. 2 Kings xvii. 17. The saints are *sold under sin* when, overpowered by their indwelling corruptions, they are forced to think and act in a manner very similar to that of the slaves of sin, Rom. vii. 14. Esau's *selling* of his birthright was very sinful, as it implied a contempt of the promised Messiah and his church, and of the privileges of spiritual adoption and eternal life. Heb. xii. 16.

**SELVEDGE**; the edge of a web of cloth. Exod. xxvi. 4.

**SENA'AH**, or **HAS'SENAH**; a city, or person, whose inhabitants or posterity, to the number of 3630, returned from Babylon, and were very active in rebuilding the wall of Jerusalem. Ezra ii. 35. Neh. iii. 3.

**SENATE**. See **SANHEDRIM**.

**SEND**; (1.) To appoint to. Deut. i. 22. (2.) To

cause to come. Deut. xxviii. 20, 48. (3.) To convey. Acts xi. 30. God's *sending* of Christ imports his appointing him to assume our nature, and, in this world, fulfil the broken law in our stead, and to save us from our sin and misery. Gal. iv. 4. Christ and his Father's *sending* of the Holy Ghost imports an effectual willing him to mark his power and presence, in working miracles, and in convincing, converting, sanctifying, and comforting influences, for the erection and establishment of the church, and the salvation of men. John xiv. 26, and xvi. 7. God's *sending* prophets, apostles, and ministers imports his authorizing and enabling them to execute such an office, in the place and manner he appoints. Rom. x. 15.

**SENNA'CHERIB**, king of Assyria, began to reign about A. M. 3290, and reigned about four years, attempting to extend his empire. Informed of Hezekiah's revolt, he invaded his kingdom of Judah. Almost all the fenced cities of Judah were obliged to surrender to him. To stop his taking the rest, Hezekiah agreed to return to his former subjection, and paid him three hundred talents of silver and thirty of gold. Contrary to agreement, Sennacherib continued the war. While he besieged Lachish, he sent his generals Tartan, Rab-saris, and Rabshakeh, with a considerable army, to summon Hezekiah and the inhabitants of Jerusalem to a surrender; they halted in the Fuller's field, and thither Hezekiah sent Eliakim, Shebna, and Joah to confer with them. In the Hebrew tongue, and with the haughtiest air, Rabshakeh told these ambassadors that it was vain for them to expect help from Pharaoh king of Egypt, or from God, whose altars Hezekiah, he said, had broken down, and who had ordered the Assyrians to invade the country. Eliakim and his brethren desired him to speak to them in the Syrian language, and not in the Hebrew, lest the people assembled on the wall should know their conference. Rabshakeh then lifted up his voice the more, and told the people that unless they surrendered themselves to his master, he would quickly, by a furious siege, oblige them to eat their own dung, and drink their urine, for want of other provision; and if they surrendered, they should be allowed to dwell peaceably in the land, till they were transported to another as good. Meanwhile, Sennacherib raised the siege of Lachish, and invested Libnah. Receiving no return to his message by his generals, who returned to him at Libnah, he wrote Hezekiah a most blasphemous letter, boasting that he would as easily subdue Jerusalem and her God as he had done other nations and their idols; and sent his messengers to rail against the God of Israel, and terrify the people into a surrender. Leaving Libnah, he gave battle to Tiribahak king of Cush or Ethiopia, and, it seems, routed him, if not also ravaged part of Egypt. Returning, he marched also up to the walls of Jerusalem, and encamped in the valley of Tophet, on the east, but some think the north-west of the city. There an angel of the Lord, probably by a kind of fiery pestilence, killed 185,000 of his principal forces, and we suppose Rabshakeh among them, though, it seems, Tartan survived the catastrophe, and afterward took Ashdod. Isa. xx. 1. Sennacherib hastened home with the poor remains of his army; and had not been long there, when Adrammelech and Sharezer, two of his sons, whom perhaps he intended to sacrifice, killed him as he worshipped Nisroch his idol. Herodotus's bungling narrative of the ruin of Sennacherib's army near Pelusium, on the north-east of Egypt, as if, by the god Vulcan's influence, swarms of rats had eaten all their bowstrings in the night, and so disqualified them for war, is unworthy of this work: but what better could we expect him to receive from the Egyptian priests. Isa. xxx. 27-33, and xxxiii. xxxvi. and xxxvii.

**SENSE**; (1.) Our various means of perception, by seeing, hearing, tasting, smelling, feeling, are our *bodily senses*; in allusion to which, the powers of our soul, whereby we discern good and evil, are called *senses*. Heb. v. 14. (2.) Sense signifies the meaning of a sentence or discourse. Neh. viii. 6. The papists attribute a fivefold sense to the Scripture, (1.) A grammatical, which is what is naturally exhibited by the express words; but it is plain this must not be always rested in, otherwise we must believe God to be corporeal, having eyes, ears, feet, and yet to be a Spirit. (2.) Literal or historical, wherein a narrative is taken according to the express terms of the text, as that Abraham had a son called Ishmael by Hagar. (3.) The

allegorical, whereby the terms and events of a history are taken to signify something spiritual, as Hagar to signify the Jewish church, Sarah the Christian, and Ishmael legalists, and Isaac true believers. (4.) The analogical, whereby we understand terms and things relating to this world, as relating also to the world to come; as the *Sabbath* to the heavenly rest, *Canaan* to heaven. (5.) Tropological, whereby we understand a text as hinting some instruction of moral duty; as the not muzzling the mouth of the ox, to import that ministers should have due subsistence from their hearers. Thus the word *Jerusalem*, according to them, grammatically signifies the *vision of peace*; historically, the chief city of Judah; allegorically, the church-militant; analogically, the church triumphant; and tropologically, a faithful soul. But to attempt finding all these senses in every passage of Scripture is to suppose the oracles of God a perplexed chaos. It is true the same text may be improved to manifold uses; for every word of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; but the simplicity of divine truth, and the necessary intelligibility of Scripture require the real sense of every passage to be, not manifold, but one, and which we may call literal; not indeed as if the terms used to express it, if distorted from their connexion with other passages, could bear no other; but that it is that which was in such and such words intended by the Holy Ghost. Nay, in as far as the analogy of faith and the context will admit, we must adhere to the natural signification of the very words of Scripture. The sense however is often complex; the same phrase relating to more objects than one. Nothing typical is rightly understood, except we consider it as both descriptive of the type and of the antitype, by means thereof. In metaphoric passages, the material images are not at all the sense, but are to be understood merely as a means of pointing to the true objects intended. Prophecies, as has been hinted, have various steps of fulfilment, which are not different senses, but different steps of the same complex sense.

**SENTENCE**; (1.) A speech or saying. (2.) Opinion or judgment concerning a controverted point. Acts xv. 19. (3.) The determination of a judge in deciding a cause or plea. Deut. xvii. 9-11. Eccl. viii. 11. (4.) The vindication of one's innocence. Ps. xvii. 2. *Hard or dark sentences* are sayings not easily explained. Dan. viii. 23, and v. 12. *A divine sentence* is a decision becoming the dignity and honour of God. Prov. xvi. 10. To have the *sentence of death in ourselves* is to lay our account with sufferings or death as at hand. 2 Cor. i. 9.

**SEPARATE**; **SEVER**; (1.) To part asunder. Gen. xxx. 40. Lev. xx. 26. (2.) To scatter into different quarters of the world. Deut. xxxii. 1. (3.) To set aside from among others to a particular office, use, or end. Paul and Barnabas, the Jewish priests, Levites, and Nazarites were *separated*, i. e. set aside to the special service of God. Acts xiii. 2. Lev. xxii. 3. Num. viii. 14, and vi. 2. The Hebrews were *separated*; set aside from the rest of the world to be the distinguished people of God, enjoying his favours, and employed in his service. 1 Kings viii. 53. The cities of refuge were *separated*; set apart for protecting involuntary manslaughter. Deut. xix. 2. Men are *separated to evil* when appointed, and as it were, set aside to be made miserable. Deut. xxix. 11. (4.) To forsake, or be cast out from, the communion of the church. Jude xix. Luke vi. 22. (5.) To be disregarded and forsaken. So the poor is *separated* from his neighbour, having none obliged or ready to help him. Prov. xix. 4. The Lord *severed* between the cattle of the Hebrews and of the Egyptians, in saving the one and destroying the other. Exod. viii. 22, and ix. 4.

**SE'PHAR**; a mount in the east of Arabia, or perhaps the south-west parts of Chaldaea. Gen. x. 39.

**SEPHAR'VAIM**, or **SEPHAR'VITES**; a tribe of the Samaritans. Calmet thinks them the Sapires on the north of Media: Gill will have them the inhabitants of Sippohræ, a city of Syro-phenicia. The names of their gods, viz. Adramelech and Anamelech, and the nations with whom they are jointly mentioned, incline to the opinion that they had their original residence about Siphora or Sippara on the Euphrates, where the language was the Chaldaic mixed with Arabic. They had anciently kings of their own, and they burnt their children in sacrifice to their idols. They were partly destroyed by the Assyrians; and the rest were trans-

planted to the country of the ten tribes. 2 Kings xix. 13, and xvii. 24, 31.

**SERUPHCHRE**. See **GRATE**.

**SERAI'AH**; (1.) A high-priest of the Jews, son of Azariah, and father of Jozadak the father of Joshua. He was taken prisoner at Jerusalem, and was murdered at Riblah by Nebuchadnezzar, with seventy others of the principal men of Judah. Jer. lii. 24-27. (2.) The son of Neriah, and brother of Baruch. He is called *Shar-memuchah*. Whether this name means that he was a prince quiet in his temper and carriage, or that he was prince of a place called Menuchah, or was prince of the bed-chamber, or was the king's almoner, or was the chief director of the presents, which he carried from Zedekiah to Nebuchadnezzar, about seven years before the destruction of the city, must be left to conjecture. Jeremiah sent by him a copy of the prediction of Babylon, and charged him to bind a stone to it when he came to Babylon, and cast it into the Euphrates, saying: Thus shall Babylon sink, and shall not rise again from the evil that the Lord will bring upon her. Jer. li. 59, 62.

**SERAPHIM**, or *fiery ones*. In his vision, Isaiah saw seraphim standing above, or near to the Lord's throne; each had six wings; with twain they covered their face, with twain their feet, and with twain they did fly: they cried, *Holy, holy, holy, is the Lord God of hosts, the whole earth is full of his glory*, till the house shook with the sound. When the prophet bewailed his guilt, one of them took a live coal from the altar and laid it on his mouth, and told him that his iniquity was purged. Did these seraphim signify angels who are near to God; active and humble in his praise, but not able to behold the brightness of his glory, and who contribute to the purifying and comfort of the saints? Or do they represent ministers, humble and active in the work of the gospel, for the glory of God, and the holiness and comfort of men? Isa. vi. 1-7.

**SERGEANTS**; officers who carried a bundle of rods before magistrates, for whipping malefactors. Acts xvi. 35, 36.

**SERGIUS**. See **BARJESUS**.

**SERPENT**, a general name for amphibious animals of several species, that live in the sea and on the earth. According to Ray, serpents have a long body covered with a kind of scales; breathe by lungs, and have only one ventricle in the heart; their vital warmth is small, they inhale as much air at once as can serve them for breath a considerable time. During the winter season they lie torpid and half-dead, needing no food, and perhaps no air; but they revive in the spring. Most serpents are poisonous, their bite leaving a fiery liquor in the wound, which quickly mixes with the blood; but their whole bodies may be eaten, and even the mischievous liquor tasted without hurt. Such serpents as are poisonous have long teeth, with a poisonous liquor at their root. All serpents seem to be oviparous (i. e. produced from eggs), but some lay their eggs in dunghills, and the like places, to be hatched by the external heat; others retain them in their bodies till they be hatched. As the heart of serpents is very near their head, they are most easily killed by a stroke on it. They are famed for subtlety; are said to wrap up their head in the rest of their body, that their heart may be safest; and to vomit their poison before they drink, that it may not be mixed with the water, and hurt them. It is also said that they renew their sight by looking on fennel; that they cast their skin every year; shun the breath of deer; and that some of them shut their ears against enchantments, laying the one ear close to the ground, and stopping with their tail the other; but most of these are doubtless fables. The serpents we find mentioned in Scripture are the Ephelch, Achshub, Pethen, Tzeboah, Tzepahh, Tziphoni, Saraph, which we translate viper, asp, adder, cockatrice, and fiery flying serpent. Prodigious numbers of flying speckled serpents abound in Arabia and Libya, and have wings like bats. It is said the young ones kill their dam; but it is more certain that if the bird Ibis did not watch their entrance into Egypt at the proper season, they would ruin that country. The rattlesnake and some other serpents are very artful in decoying birds and other animals into their power; but we cannot explain the manner how they attack them. The babalous serpent is sometimes about twenty-five feet long, and has been known to swallow a woman with child; nay, a wild ox; these and some other ser-

pents break the bones of their prey, and slaver it over with spittle before they swallow it. It is said that Abisarus, an Indian prince, had two serpents, the one a hundred and forty cubits long and the other eighty. The serpent which Regulus the Roman killed with machines, near Bagrada in Africa, is said to have been a hundred and twenty feet long. In the German Ephemerides, we read of a serpent that swallowed a woman big with child, and of another that swallowed a buffalo, or large wild ox.

Not many years ago, Mr. Edwin the English resident in the East Indies, saw a serpent in the isle of Ceylon, that measured in length thirty-three feet four inches. It was covered with scales, ridged in the middle. Its head was green, with large black spots in the middle, yellow streaks around the jaws, a yellow circle, like a golden collar, around his neck, and behind that was another black spot. Its head was flattish and broad; its eyes monstrously large, and very bright and terrible. Its sides were of a dusky olive colour. Its back was very beautiful, a broad streak of black, curled and waved at the sides, running along it; along the edges of this ran a narrow streak of a fleshy colour; on the outside of which was a broad streak of a bright yellow, waved and curled, and spotted at small distances, with roundish and long blotches of a blood-colour. When it moved in the sun, it appeared exquisitely beautiful. It had perched itself on a large palm-tree. As a kind of fox passed by, it darted down upon him, and in a few minutes sucked him into its belly. Next morning a monstrous tiger, about the height of a heifer, passing by, it darted down, seized him by the back with its teeth, and twined itself three or four times around his body. It then loosed its teeth from his back and grasped his head, tearing and grinding, and choking him at once, while the furious tiger resisted to the utmost. Finding him hard to be conquered, and his bones not easily broken by winding its tail around his neck, it dragged him to the tree, and then setting him against it, twined itself about both him and the tree, and crushed him against it till his ribs, and the bones of his legs, and at last his skull, were broken and bruised. After it had killed him with this inexpressible torture of about a day's continuance, it coated over his body with slaver, till it became like a lump of red flesh, and at last, with a labour of some hours' continuance, sucked up the whole carcass into its belly. While it was gorged herewith, and no doubt fatigued with the late toil, Mr. Edwin and his Ceylonese companions killed it with clubs. Its flesh was whiter than veal, and had a fine taste. And indeed, in Brazil, said many other places, serpents' flesh is eaten for food.

Leviathan is called a crooked and piercing serpent. Job xxvi. 13. In the form of a serpent, perhaps a beautiful one of great subtlety, Satan seduced our first parents, and for that as well as his craft, malice, and ruinous influence, is called the *old serpent*. Gen. iii. Rev. xx. 2. It is probable that a more painful motion and an enmity with mankind has judiciously marked at least that kind of serpent in which Satan seduced our first parents, Gen. iii. 14; and to commemorate his conquest, Satan has seduced multitudes to worship him under the form or by means of serpents. When, to punish the Hebrews for their contempt of the manna, they were bitten by fiery flying serpents (probably the hydra, whose bite is mortal if the part be not immediately cut out), God, by the form of a brazen serpent lifted up on a pole, miraculously healed such as looked on it. Did not this prefigure Jesus assuming the likeness of sinful flesh, and being lifted up on the cross and in the gospel, that we, stung by sin, looking to him by faith, may become whole? Num. xxi. John iii. 14-16. The brazen serpent was destroyed by Hezekiah about 800 years after, because it was idolatrously worshipped. 2 Kings xviii. 4.

Saints are charged to be *wise as serpents*; they are to put off their old man and vain conversation; are to be daily renewed in the spirit of their minds; are to regard the honour of Christ their head, and the safety of faith and charity, their capital graces; are to avoid hurtful company and influence, and carefully shun every seductive allurement. Matt. x. 16.

The Chaldeans and other wicked men are represented as *serpents*, because of their craft, malice, and ruinous influence, Jer. viii. 17. Matt. xxiii. 33; and so they are represented as biting, as having poison under their

tongues, &c. *Serpents and scorpions* are put for things extremely dangerous. Luke x. 19. King Uzziah and Hezekiah are likened to *serpents*, because they terribly harassed and destroyed the Philistines. Isa. xiv. 29. See *BITT*; *DRAGON*; *LEVIATHAN*.

**SERVANT.** The Hebrews had several kinds of servants: (1.) Some were mere slaves for life, and were sold or disposed of by their masters as they thought fit. Such were the strangers bought or taken in war. Lev. xxv. 44, &c. Such are also called *bodies*, because their master's rigour reaches only to their body. Rev. xviii. 13. (2.) Hebrew slaves, or bond-servants, who could only at the first be bound six years, when they were to be dismissed with presents from their master; but their children born during their servitude continued to be their master's property. If they declined to go free, their master with an awl bored their ear to the door-post, as a token that they could not thereafter have their freedom, at least till the year of jubilee. If a master struck a bond-servant till he died, he was only punished, not condemned to death. If an ox gored to death a bond-servant, the owner paid thirty shekels of silver as his price, and the ox was stoned. If a master struck out the eye of a slave, he was to give him his liberty as a compensation. Maids had no title to a release at the seventh year; but if a master had defiled, or he or his son had betrothed a female slave and not kept her as a wife, she was to have her liberty as a compensation for the injury done her. Exod. xxi. 1-11, 20, 24, 26, 27. Deut. xv. 1-18. (3.) *Hired servants, or hirelings*, whose term of service it seems was ordinarily three full years; and so a servant of six years was worth a double hired servant. Job vii. 1. Isa. xvi. 14. Deut. xv. 11. As hirelings from among the heathen did not eat of the passover, so Hebrews of other families hired into the family of the priests were not allowed to eat of the holy food; but all servants were to have their wages as soon as due. Lev. xix. 13. Did these represent carnal and selfish pretenders to the service of Christ, who have no true title to the seals of the new covenant, or fellowship with God; and who have their portion in this present life. Exod. xii. 45. Lev. xxii. 10. (4.) Voluntary servants; so Joshua was the servant of Moses; Elisha, of Elijah; and the apostles, of Christ. (5.) Subjects of a prince, especially if reduced to a kind of slavery and bondage, as *servants*. 2 Sam. viii. 6.

God's *servants* are, (1.) Christ, who, in obedience to his will, assumed our nature, fulfilled the law in our stead, and administered the blessings of the covenant to us. Isa. xlii. 1, and xlix. 3. (2.) Such as are employed in a particular calling in church or state; so Moses, Paul, and others were his *servants*. Deut. xxiv. 5. Rom. i. 1. (3.) Distinguished instruments of his mercy or wrath; so Nebuchadnezzar and Cyrus were his *servants*. Jer. xxv. 9. Isa. xlv. 1. (4.) The saints, who are *servants of obedience unto righteousness*, as being delivered from the slavery of sin and Satan, they obey, serve, and worship God in holiness and righteousness. Rom. vi. 16, 18, 19, 22.

The *servants of men*, in an emphatic sense, are such as submit to their lusts. 1 Cor. vii. 23. A *servant of servants* is one debased to the lowest slavery. Gen. ix. 25. Paul became *servant to all*; to the Jews, as a Jew; to them who were under the ceremonial law, as under the law; and to them that were not under it, as without law; i. e. he denied himself his liberty, and complied with every innocent custom and infirmity among his hearers, that he might gain them to Christ. 1 Cor. ix. 19-21. *Servants* also signify persons of a base temper, unfit for government. Eccl. x. 7. To mark the different degrees of freedom under the old and new dispensations of the covenant of grace, Jewish professors are represented as *servants* whose service is carnal and burdensome; and Christians, as children, whose labour is free, honourable, and easy. Gal. iv. 3, 7, 22, 31. Wicked men are *servants of sin*, as they are under its ruling power, and fulfil its lusts. John viii. 32.

**SERVICE** is serving or obeying of a superior, or being useful as means to answer an end. Service is fourfold: (1.) *Civil*, as of a servant fulfilling a task of duty laid upon him by his master. Gen. xxix. 29. (2.) *Sinful*; thus we serve inward lusts by yielding to and acting according to them. Tit. iii. 3. Eph. ii. 3. (3.) *Religious*, when, addicted to God's law as our binding rule, we study to act according to it in our office and station, and worship him as our supreme Lord and por-

tion. Josh. xxii. 5, and xxiv. 15. This service is to be performed in the spirit, Rom. i. 9; without servile, but with filial fear of him, Luke i. 74. Ps. ii. 11; with gladness, Ps. c. 2; and in newness of life. Rom. vii. 6. (4.) *Idolatrous*, when one has his heart addicted to creatures, or gives them outward worship. Matt. vi. 24. Rom. i. 25.

*Eye-service* is that which servants take care to perform when their master is present, while they neglect his work when he is absent. Eph. vi. 6. The old men advised Rehoboam to *serve* the Hebrews, i. e. to yield a little to their wishes in speaking and acting mildly towards them. 1 Kings xli. 6.

*SERVILE* work is what is ordinarily done on labouring days, as ploughing, reaping, &c.

*SERVITUDE*; hard service, slavery. Lam. i. 3.

*SERVITOR*, a servant. 2 Kings iv. 43.

*SERUG*, or *SARUCH*, the son of Reu, or Ragau, and father of Nahor, the grandfather of Abraham. Gen. xi. 20-22. It is said that he first, after the flood, set on foot the idolatrous worship of creatures, and maintained that the images of such men as had been remarkably useful might be adored. This introduced the worship of dead men, and by consequence all kinds of idolatry and polytheism.

*SET*; (1.) To fix in a place. Gen. i. 17. (2.) To mark out; rear up. Exod. xix. 12. (3.) To appoint. Gen. xlii. 33, 41. (4.) To be earnestly bent or inclined to. Exod. xxxiii. 12. (5.) To extend. Exod. xxxiii. 31. (6.) To march. Num. ii. 9. To *set* the Lord before us is to regard his authority, live as in his presence, follow his example, trust in him as our assistant and protector, and endeavour to enjoy him as our portion. Ps. xvi. 8. To *set* a thing before one is to explain it, to exhibit it, especially that one may take his choice. Exod. xx. 1. Deut. xi. 26. To *set forth* is to manifest. Rom. iii. 25; or preach up. Acts xvii. 18. To *set one's heart* to a thing is diligently to consider it. Exod. vii. 23. Men are *set on fire* when filled with outrageous malice and envy. Ps. lviii. 4. Men's tongue *sets on fire the course of nature*, and is set on fire of hell; with its angry and otherwise mischievous words, it does great hurt, and stirs up mischief all around. Jam. iii. 8. Jeremiah was set over the nations to root out, pull down, and to build and plant them, i. e. to foretel their ruin or deliverance. Jer. i. 10.

*SETH*, or *SHEMA*; the son of Adam, born A. M. 131, and father of Enoch; he lived nine hundred and twelve years. For a long time his posterity followed the true worship and service of God; but at last, mingling with the wicked posterity of Cain, they brought the flood upon themselves. Gen. iv. 25, 26, v. 3-8, and vi. 1-4. (2.) A noted person or place in the land of Moab. Num. xxiv. 17.

*SETTLE*; (1.) To make steadfast on a proper foundation. 1 Pet. v. 10. (2.) To mark out; appoint. Ps. lxxv. 10. The *settle of the altar* was the projection or jutting out of it. Ezek. xliii. 14-20.

*SEVEN*. As from the beginning this was the number of days in the week, it has always had a kind of emphasis annexed to it, and is by some called a number of perfection. God added *seven* days to his promised patience towards the old world: clean beasts were taken into the ark by *sevens*; the years of plenty and famine in Egypt and their emblems were marked by *sevens*. Gen. vii. and xli. With the Jews not only was there a seventh-day Sabbath, but every seventh year was a Sabbath of rest, and every *seven times seventh* year was a jubilee. Their great feasts of unleavened bread and of tabernacles were observed for *seven* days; the number of animals in many of their oblations were limited to *seven*. The golden candlestick had *seven* branches; *seven* priests with *seven* trumpets surrounded the wall of Jericho *seven* days, and *seven times seven* on the seventh. In John's New Testament revelations, we find *seven* churches, *seven* candlesticks, *seven* spirits, *seven* stars, *seven* seals, *seven* trumpets, *seven* thunders, *seven* vials, *seven* plagues, and *seven* angels to pour them out on the *seven-headed* monster Antichrist. *Seven* often signifies a great many, a complete number. Matt. xii. 45. Prov. xxvi. 16, 26. Isa. iv. 1. 1 Sam. ii. 5. Jer. xv. 7. Job v. 19. *Sevenfold* is frequently, completely, Lev. xxvi. 24. Ps. lxxix. 12. Gen. iv. 15, 24. Ps. xli. 6; and *seventy times seven*, or *seventy times seven times*, import very often. Matt. xviii. 21, 22. Thus Christ's *seven* horns may denote his great and perfect power; his *seven* eyes, his perfect

knowledge, Rev. v. 6; his *seven lamps* and *seven pipes*, his fulness of revelation and gracious influence, Zech. iv. 2; his *seven pillars*, the fulness of fundamental truths and promises. Prov. ix. 1. The Holy Ghost is called *seven spirits*, *seven lamps of fire*, to denote his perfect knowledge and diversified gifts and operations. Rev. i. 4, and iv. 5. So *seven eyes* of Christ denote many, Zech. iii. 9; *seven thunders*, many troubles; and *seven stars*, many ministers. Rev. x. 3, and i. 16.

*SEVERAL*; one by itself. 2 Chron. xi. 12, and xxvi. 11. *Severally*; one by one, 1 Cor. xii. 11.

*SEVERITY*; punishing of evil-doers, according to the rigour of the law. Rom. xi. 22.

*SEWED*; fixed upon. Job xvi. 15. Gen. iii. 7.

*SHAAL'BQN*, or *SEL'BON*; a place on the east of Jordan, which gave name to the canton Selbonitis. Here Eliabab, one of David's mighty men, was born. 2 Sam. xliii. 32.

*SHA'DRACH*, *ME'STACH*, and *ABED'NEGO* were originally princes of Judah, and when very young were carried captive to Babylon, and there educated for the king's service in all the wisdom of the Chaldeans. Having by prayer assisted Daniel in the discovery and interpretation of the king's dream, they were made governors in the province of Babylon. Some time after, for refusing to worship king Nebuchadnezzar's image which he set up, they were cast into a fiery furnace; but being miraculously delivered, were further advanced in the government of the province of Babylon. Dan. i-iii. See DANIEL, and NEBUCHADNEZZAR.

*SHADOW*; the representation which any solid body interposing between the sun or light, and another body makes of itself. In allusion to this the ancient ceremonies are called a *shadow* of good things to come; they were rude draughts and unsubstantial resemblances of the future incarnation, obedience, death, resurrection, and glory; and blessings of Jesus Christ, and of the form and state of his church. Heb. x. 1. As a shadow follows the sun or interposing body, and is perpetually varying, till at last perhaps suddenly it vanishes, we and our days are likened to a *shadow*, to intimate how unsubstantial our mortal appearances are, how transient our life, and sudden our death. 1 Chron. xxix. 15. Job xiv. 3, and xvii. 7. As darkness and gloominess attend shadows, so terrible darkness, trouble, or death are called a *shadow of death*. Job iii. 5, xvi. 16, and xxiv. 17. Ps. xliii. 4. As in warm countries it is very agreeable to be screened from the scorching heat of the sun, so government, protection, and refreshing influence are called a *shadow*. Lam. iv. 20. Ezek. xxxi. 6. Sol. Song ii. 3. Ps. xci. 1, and lxiii. 7. Christ and his Father are a *shadow*, because they govern, protect, and refresh persons and churches. Isa. iv. 6, xxv. 4, and xxxii. 2. *Make your shadow as the night in the midst of noon*; in the Jews' troubles, protect and conceal them, ye Moabites, to the utmost of your power. Isa. xvi. 3. The evening, or time when shadows abound, is called a *shadow*. Job vii. 2. The signs of approaching desolation and ruin are called *shadows of the evening*. Jer. vi. 4. The *shadows flee away* when Old Testament ceremonies are abolished; and at last all corruptions, troubles, and even instituted ordinances give place to the day of everlasting glory. Sol. Song ii. 17. *Shadow* also is put for any small appearance of a thing. Jam. i. 17.

*SHADY*, or *shadowing*, what casts a shadow over, Job xi. 21; a covering. Heb. ix. 5.

*SHAFT*; (1.) That part of the golden candlestick from whence the seven branches proceeded; and which might represent the person of Christ, from whom all diversified illuminations in every church proceed. Exod. xxv. 31. (2.) An arrow. Christ is a *polished shaft*; fully qualified to execute every divine purpose of grace. Isa. xlix. 2.

*SHAARA'IM*; a descendant of Benjamin, who either sojourned in or governed the country of Moab. By his wives Hushim and Hodesh he had a very numerous posterity, who distinguished themselves in the building or peopling of Lod or Lydda, Ono, and Ajalon; from the last of which they drove the Philistines of Gath, and after the captivity dwelt partly at Jerusalem. 1 Chron. viii. 28-28.

*SHA'LEM*, *SHA'AL'IM*. See SALEM; not Jerusalem. Gen. xlviii. 18. 1 Sam. ix. 4.

*SHAKE*; so leaves of a tree are *shaken* with the wind. The *shaking* of the heavens and the earth, or of the foundations of the earth, or of the nations or

**SALES**, denotes great revolutions and distress. Heb. xii. 26. Isa. xxiii. 13. Hag. ii. 6, 21, and xxiv. 18. Matt. xxiv. 29. Rev. vi. 13. Ezek. xxxviii. 19. A nation is as the *shaking of the olive-tree* when the inhabitants are diminished by repeated calamities till few be left. Isa. xxxiv. 13. The *shaking of dry bones*, in order to come one to another, may import the tremulous activity of the captive Jews to prepare for a return to their own land from Babylon, and the trembling exercise of sinners when first brought under the operations of God's Spirit. Ezek. xxxvii. 7. The *things shaken* were removed, that the *things which cannot be shaken might remain*; i. e. the Jewish state and ceremonies were overthrown, that the unchangeable person, office, and mediation of Christ might appear. Heb. xii. 27. To *shake one's self* is to begin to be active, particularly in attempting to obtain deliverance. Isa. lii. 2. *Shaking of hands* imports threatening ruin, or the easy accomplishment of it. Isa. x. 32. Zech. ii. 9. To *shake the hand from holding of bribes* is to be free from receiving them, and to refuse and detest them. Isa. xxxiii. 15. See **DUST**; **HEAD**.

**SHAL'LUM**, or **SHUL'LEM**; (1.) A son of Naphtali, and father of the Shillemites. 1 Chron. vii. 13. Num. xxvi. 49. (2.) The son of Jabesh, a king of Israel, who murdered king Zachariah, and almost all the family of Jehu; and, after a month, was murdered by Menahem. 2 Kings xv. 10-12. See **JEHOAHAZ**.

**SHAL'MAN**, or **SHALMANES'R**, king of Assyria, and probably the same as Enemessar, who is supposed to have been the son as well as the successor of Tiglath-pileser. He began his reign about A. M. 3276, and reigned twelve or fourteen years. He subdued the kingdom of Israel, and obliged Hoshea their king to pay tribute. Informed, about three years after, that Hoshea had concerted measures with the king of Egypt to render himself free, he marched a powerful army into the land of Israel, took and ravaged the fenced cities, murdering the inhabitants in the most inhuman manner. After three years' siege, he took Samaria the capital, and Hoshea, and transported most of the people to Media and other eastern parts of his empire; but if credit can be given to the history of Tobit, he was not unfavourable to the captives. 2 Kings xvii. 1-10. Hos. x. 14. Invited by the men of Gath, he commenced a war against the Tyrians, and after besieging their capital five years, died without taking it, and was succeeded by Sennacherib.

**SHAMBLES**; the flesh-market. 1 Cor. x. 25.

**SHAME**; (1.) That mental sensation which proceeds from consciousness of guilt, dishonesty, or filthiness. In the state of innocence there was no shame, nor any occasion for it. Gen. ii. 25. (2.) Trouble and perplexity of mind on account of guilt and disappointment. Ezra ix. 6. Rom. vi. 21, and v. 5. (3.) Derision, contempt, anxiety. Ezek. xxxvi. 6. (4.) Whatever is shameful; as an idol, whose worship was abominable, and tends to bring those who practise it to shame. Hos. iv. 10. (5.) Those parts of the body which modesty requires to be covered. Isa. xx. 4; or scandalous corruptions, of which men ought to be ashamed, Jude 12; or disgrace, dishonour, Prov. ix. 7; or a base and disgraceful condition. Isa. xlvii. 3. The shame of sinners' nakedness is their abominable guilt and corruption. Rev. iii. 18. When pride cometh then cometh shame of others, and at last shame to the proud person. Prov. xi. 2. To *shame, or put to shame*, is to render one's condition disgraceful, and to fill him with shame. Ps. xlv. 7. 2 Sam. xix. 5. (2.) To make transgressors blush at their conduct, by chastising and reproving them for it. Judg. xvii. 7. (3.) To mock at. Ps. xiv. 6. (4.) To disappoint. Prov. xlii. 6.

**SHAMEFACEDNESS**; an agreeable modesty, whereby one behaves in a grave and decent manner, ready to blush at the smallest approach to any thing obscene. 1 Tim. ii. 9.

**SHAM'GAR**, the son of Anath, and third judge of Israel. The Philistines having invaded his country, he slew six hundred of them with an ox-goad. Judg. iii. 31.

**SHAM'MAH**, the son of Agee the Hararite, the third of David's mighties. With Eleazar the son of Dodo, he routed the Philistines in a field of lentiles, and killed great numbers of them. These, breaking through the host of the Philistines, together with Jashobeam, brought David water from the well of Bethlehem. 1 Sam. xxiii. 11-17. Two others of David's worthies

were called Shammah, the one a Harodite, the other a Hararite. 2 Sam. xxiii. 25, 33.

**SHA'PHAN**. See **JOSIAH**.

**SHA'RON**, SA'RON; the name of several delightful spots in Canaan; the first lay between Cesarea and Joppa, on the west of the promised land. Acts ix. 35. A second lay between Tabor and the sea of Tiberias; this was perhaps but a continuation of the other. A third lay on the east of Jordan. 1 Chron. v. 16. Sharon was noted for its excellent roses and pasture for flocks. Sol. Song ii. 1. It is made an emblem of a fruitful country, Isa. xxxiii. 9; and of the church of Christ, fruitful in the beauties of holiness, and abounding with Jesus' spiritual flocks. Isa. xxxv. 2, and lxv. 10.

**SHARP**; (1.) Fit, easily to cut or penetrate into matter. Isa. v. 24. Ps. lii. 2. (2.) What is very powerful and piercing. Isa. xlix. 2. Ps. xlv. 5. (3.) Vehement and eager. Acts xv. 39. (4.) Very pernicious and hurtful. Ps. lvii. 5. Prov. v. 4.

**SHARPEN**; to make sharp. Men *sharpen their tongues like serpents* when they slander in a malicious and outrageous manner. Ps. cxl. 3. They *sharpen their eye upon one* when they look at him in a malicious and contemptuous manner. Job xvi. 9. We *sharpen a friend* when we stir him up, and render him more qualified for action. Prov. xxvii. 17.

**SHARPLY**; (1.) Angrily, vehemently. Judg. viii. 1. (2.) In a cutting and convincing manner. Tit. i. 13.

**SHARPNESS**; very cutting admonitions and censures. 2 Cor. xiii. 10.

**SHAVE**. See **BEARD**; **HAIR**.

**SHA'VEH** denotes a valley or dale, such as that belonging to the kings of Salem, and that of Kirjathaim. Gen. xiv. 5, 17.

**SHAV'SHAH**, or **SERR'IAH**, one of David's scribes. 1 Chron. xviii. 16. 2 Sam. viii. 17.

**SHEAF**; a bundle of corn. To *take the sheaf from the hungry* is to deprive the poor of their just and necessary provision. Job xxiv. 10. To bring home *sheaves* is to enjoy the happy fruit of one's labour. Ps. cxxvi. 6. See **FEAST** of unleavened bread.

**SHEARD**; (1.) A piece of broken potter's vessel. Exod. xiii. 34. (2.) A small remnant. Isa. xxx. 14.

**SHEAR**; (1.) To cut off hair. 1 Cor. xi. 6; but particularly to take off the wool of sheep. In China they shear their sheep thrice a year. The Jews used to shear them in June or July, and had hquess for that purpose, and a feast on occasion thereof. 2 Kings x. 12. 1 Sam. xxv. 4-11, and xiii. 23, 24.

**SHEATH**, or scabbard, the case or covering of a sword. 1 Sam. xvii. 51.

**SHE'BA**, or **SE'BA**, the son of CUSH, who also gave name to a country in Arabia, or Abyssinia. Gen. x. 7. Ps. lxxii. 10. Isa. xliii. 3. (2.) Sheba the son of Raamah, and grandson of Cush. Gen. x. 7. (3.) The son of Joktan. Gen. x. 28. (4.) The son of Jokshan, and grandson of Abraham. Gen. xxv. 3. All these seem to have taken up their residence in Arabia, and perhaps most of them in the south part of it. One or more of these Shebas gave name to a country, the queen of which came to visit Solomon, and brought him large presents of gold, spices, and precious stones; but where this Sheba was situated, whether in Arabia the Happy, or in Abyssinia, is not agreed. It is certain that both of them lie southward of Canaan; and as Arabia was bounded with the ocean, and Abyssinia was then the southmost known country, both may be called the *uttermost ends of the earth*. Spices, gold, and precious stones were produced, or might easily be had in both. In Abyssinia their language and their ancient, nay, their present religion are not a little similar to the Jewish; and they pretend to give us an account of a queen of theirs who visited Solomon, and had by him a son, whose posterity continued on the throne 1320 years. 1 Kings x. Matt. xii. 42. Luke xi. 31. The inhabitants of Sheba traded with the Tyrians in spices, precious stones, and gold. Ezek. xxvii. 22. There was one or more Shebas in Arabia, and another in Abyssinia; but it is more certain that the men of Sheba and Seba were in the primitive ages of Christianity, and shall in the millennium, be turned to the Lord. Ps. lxxii. 10, 15. Isa. lx. 6. No doubt the **SABEANS** were the offspring of some of the above-mentioned Sheba or Seba. We find one tribe of them in Arabia the Desert, near the land of Uz, who carried off Job's cattle, Job i. 15; and to whom the Jews sold the

Tyrian slaves which they bought from Alexander's troops. Joel iii. 8. They were conquered by Cyrus. Isa. xlv. 14.

**SHE'BA**, the son of Bichri, who decoyed eleven of the Hebrew tribes into a revolt from king David, immediately after the death of Absalom; but Joab closely following him with an army, his partisans were soon scattered, and the inhabitants of Abel-beth-maachah, to which place he fled, cut off his head, and delivered it to Joab, who thereon raised his siege of the place. 2 Sam. xx.

**SHE'BA**, the name of a well or city, is the same as Beersheba. Gen. xxvi. 33, and Josh. xix. 2, where the text should be read *Beersheba*, or *Sheba*, and then we have thirteen cities, as is said verse 6.

**SHE BAM**. See **SIB'AM**.

**SHE'BARIM**, a place near Ai. Josh. vii. 5.

**SHEB'NAH**; treasurer and secretary to king Hezekiah. He was one of those who were sent with Eliakim, to hear Sennacherib's proposals. He was extremely proud, affecting the most sumptuous buildings. He had prepared himself a magnificent sepulchre; but being carried into captivity, either by Sennacherib, or by Esarhaddon, he died in a miserable exile. 2 Kings xviii. 18. Isa. xxii. 15-20.

**SHECHEM**, **SICHEM**, or **SYCHEM**, son of Hamor the Canaanite, and prince of Shechem, Sychem, or Sychar, who, by defiling Dinah the daughter of Jacob, and in order to obtain her in marriage, consented that he and all the males of his city should be circumcised; and thus occasioned the death of himself, his father, and all the inhabitants of the city. Gen. xxiv. See **JACOB**. The city called by his name, stood on mount Ephraim, about ten miles north from Shiloh, and thirty, or rather, according to Reland, thirty-five north of Jerusalem. Near to this place Jacob bought a piece of ground, and had afterward to recover it by force from the Canaanites. This he bequeathed to Joseph, who was afterward buried in it. Gen. xxxiii. 19, and xlix. 22. Acts vii. 16. Josh. xiv. 32. It fell to the tribe of Ephraim, was given to the Levites, and was a city of refuge. Here Joshua, just before his death, convened the Hebrews to give them a solemn charge. Josh. xx. 7, and xxiv. The inhabitants, with the family of Millo, set up **ASIMELECH** the bastard son of Gideon as king; but in about three years after, he rewarded them with the murder of the inhabitants, and the total ruin of their city. Judg. ix. It was, however, rebuilt; and here Rehoboam was rejected, and Jeroboam was made king of the ten tribes. He further repaired it, and, it seems, made it his capital for a time. 1 Kings xii. 1-26. Long after, the Samaritans made it their capital, and on account of their *drunkenness* it was called Sychar. About A. M. 3870, Hircanus king of the Jews took, and pillaged, and razed it. It was rebuilt by Vespasian about forty years after Christ's death, and called Flavia and Neapolis, or the new city. At present it is called Naplouse, and is the capital of a small government under the Turks; and here the remaining Samaritans chiefly reside. Near to this place was Jacob's well, where our Saviour converted the woman, and over which superstition erected a church, that was standing about nine hundred years ago. John iv.

**SHE D**. See **POUR**.

**SHEEP**; a cleanly, patient, harmless, and useful animal. Anciently the great wealth, even of kings and princes, lay in sheep, goats, &c. 2 Kings iii. 4. In some countries the tails of the sheep are very large, and covered with fat. In Madagascar they sometimes weigh sixteen pounds. In Arabia and Syria some of them are three cubits long, and weigh about twenty-five or thirty pounds; they place little boards below them, lest, by trailing along the ground, they should become ulcerated. Kinson says, there are some in Tartary whose tails weigh eighty pounds; but this is highly incredible. Rams are the uncastrated he-sheep, and are strong and violent fighters.

In Mesopotamia, Italy, &c. the ewes bring forth their **LAMBS** twice a year. All the sheep offered in the ancient sacrifices represented Christ. He and his people are likened to *sheep* and *lambs*, to represent their innocence, patience, harmlessness, usefulness, and exposure to troubles and enemies. Isa. liii. 7. John x. 1-26, and xxi. 15-17. Christ is God's *Lamb*, whom he provided, and the sacrifice of whom fully satisfied his offended justice. John i. 29. Men in general are compared to *sheep* and *lambs*, to denote their stupidity, their

weakness, exposure to danger, and need of government. 1 Kings xxii. 17. Hos. iv. 16. Isa. lx. 7. Or for their innocency and harmlessness as to a particular sin. 2 Sam. xxiv. 17. Sinners are likened to *sheep*, to mark their unthoughtfulness, their proneness to wander, their exposure to ruin, their inability to defend or recover themselves, and their need to be saved, led, and nourished by Jesus the great Shepherd. Ps. xlix. 14. Isa. liii. 6. 1 Pet. ii. 25. Luke xv. 4-6. The *rams*, *goats*, and *lambs* denote the various classes of people in a country; great and powerful, or poor and weak, and less or more innocent. Isa. xxxiv. 6, 7, and lx. 7. Ezek. xxxiv. 17, and xxxix. 18.

Darius and his two kingdoms of Persia and Media are likened to a *two-horned ram*, pushing its conquests northward, westward, and southward, but destroyed by the Greeks. Dan. viii. 3-7. Wives are likened to *lambs*, because pleasant, comely, and tractable. 2 Sam. xii. 3, 4. Antichrist is likened to a *lamb with two horns*; he usurps the place of Christ, our great sacrifice; he pretends to great humility, holiness, and usefulness, and claims a twofold power, civil and ecclesiastical. Rev. xiii. 7.

**Battering rams**; instruments of war, anciently used for making breaches in walls. They are huge beams, like the masts of ships, capped with an iron head resembling a ram's head. Being hung by ropes to another cross beam supported on poles, and equally balanced, a number of men thrust it backward and forward, and so beat the wall with its iron head, till they made a breach in it. The workers of the ram were meanwhile covered with a kind of pent-house, to screen them from the arrows of the besieged, or the stones thrown by them. They afterward had battering rams that ran on wheels. Some assert that these battering rams were invented by Epæus the Greek, at the siege of Troy, and others that they were first used by the Carthaginians at the siege of Cadiz. It is certain that no author before Ezekiel mentions them. Ezek. iv. 2, and xxi. 22.

**SHEET**. Probably the Jews used linen sheets in the same manner as some country people do plaids and mantles. Judg. xiv. 12, 13. Mark xiv. 15. The *sheet* full of all kinds of beasts, thrice let down from heaven, and then taken up, which Peter saw in his vision, might represent the Christian church as constituted of all nations, Jews and gentiles, thrice eminently enlarged in the apostolic age, in Constantine's time, and then in the millennium, and at length received up into heaven. Acts x. 11-16.

**SHEKEL**; a coin among the Hebrews, but its precise weight is not agreed on; and so some make its value in silver to be half a crown, others three shillings. Dr. Arbuthnot reckons it in weight nine pennyweights and twenty-four grains, troy; and its value in silver two shillings and threepence and a half farthing; and in gold 1l. 16s. 6d.

**SHEM**, or **SEM**, the second son of Noah; born A. M. 1558. To reward his filial duty in assisting his brother Japheth in the covering of his father's nakedness, he had his father's special blessing, which imported that in his posterity the church of God should long remain, and that Canaan should be his servant; but at last, the posterity of Japheth should dwell in his tents. By his sons, **ELAM**, **ASHUR**, **ARPHAXAD**, **LUD**, and **ARAM**, he peopled most of the south part of Asia, and the isles adjacent. In Shem's posterity, especially the Hebrew nation, the church almost wholly continued for about 2000 years before Christ; since which multitudes of the posterity of Japheth have been brought into it. See **CANAAN** and **JAPHETH**. Perhaps Shem was the Pluto or Typhon of the heathen; and from him the city Zama, near the head of the Tigris, seems to have had its name.

**SHEMA'IAH**. See **REHOBAM**, **JEREMIAH**, **NEHEMIAH**. There are about eighteen persons of this name mentioned in Scripture.

**SHEMINTH**, a musical instrument of eight strings; but others think it was a certain musical air. Ps. vi. and xii. title. 1 Chron. xxv. 21.

**SHE'PHAM**, a city on the south of Syria, is perhaps the same as Apamea. Num. xxxiv. 10, 11.

**SHEPHERD**. See **PASTOR**.

**SHERIFF**. We cannot say that the **TIPTAWE** had the same kind of power in the Chaldean kingdom that our sheriffs have. Dan. iii. 2.

**SHE'SHACH**; a name given to Babylon. It was

probably derived from one of their idols, which might be the same as the moon, and to which they devoted their Saccan feasts, much in the manner of the Roman Saturnalia, in revelling, drunkenness, and all manner of debauchery. Jer. xxv. 26; and li. 41.

**SHESHBAZ ZAR.** See ZERUBBABEL.

**SHE'ATHAR BOZNAI.** See SAMARITANS.

**SHAW;** (1.) To make known; to set a thing as before one's eyes. Exod. ix. 16. (2.) To bestow, affect towards. Ps. cxli. 5. A show is an appearance. Ps. xxxix. 6. Christ made a show of principalities and powers, openly, on his cross; he openly triumphed over evil spirits as conquered by him, even as conquerors did over those they had conquered, leading them along by their chariot. Col. ii. 15. To make a fair show in the flesh is to make a specious appearance in opposing the truth, and in conformity to the Jews, in order to avoid persecution. Gal. vi. 12.

**SHIBBOLETH.** See EPHRAIM.

**SHIELD.** See BUCKLER.

**SHIGGAION,** or ΣΙΓΓΩΝΗ, either denotes a musical instrument, or a tune whose notes were exceedingly diversified, and perhaps also that these songs varied in their matter from one opposite to another, and from deep sorrow to exultation and triumph. Ps. vi. title. Hab. iii. 1.

**SHIHON,** or Σε'ον; a city of the tribe of Issachar, near the foot of mount Tabor, and which was of some note about A. D. 330.

**SHILOAH,** or ΣΙΛΩ'ΑΜ, is said to have been the same as the Gihon, and to have had its rise on the west of the city. It is said to have had two pools: the pool of Siloam near the south-east of the temple, and the pool of Shelah, or Siloah, somewhere to the westward. Neh. iii. 15. Sometimes the stream of Shiloh is said to be on the south of the city, and yet in the Talmud mention is made of Shiloh in the midst of the city. Perhaps the water that came from fountains near the same place for ordinary uses ran partly through the city eastward, and partly along the south side of it, and met near the pool of Siloam, where our Saviour healed the blind man. John ix. The family of David in their weak condition, and Jesus in his humiliation, and his Spirit and grace, are likened to the soft flowing waters of Shiloh. Isa. viii. 6, Ps. xli. 4.

**SHILOH;** (1.) A name of the Messiah. Some, by a mistake of the last letter, render it *scilicet*. Some render it *his son*; others, *he to whom it* (viz. the kingdom) belongs. Le Clerc fancifully renders it *the end*; and makes the passage run thus: "The sceptre shall not depart from Judah—till the end of it come;" i. e. it shall not depart till it depart. Gousset explains it of the Messiah as a *wearied sufferer*. But as the word comes from שָׁלַח, which signifies quietness, Job iii. 26; and prosperity, Ps. exxii. 6, 7; it is most properly rendered, *The prosperous Author of salvation and rest*; and the whole text might run thus: "The power of government shall not depart from Judah, nor a judge from among his descendants, till the prosperous Saviour come, and to him shall be the gathering and obedience of the Gentiles, Gen. xlix. 10. The accomplishment of this prediction is evident. Nothing is more plain than that the offspring of Judah preserved their distinct existence as a tribe together with a power of government and judging of causes, till Jesus came in the flesh. The tribe of Judah were most numerous when they came out of Egypt; they led the van in the wilderness; they were divinely ordered to make the first attack on the remaining Canaanites; Judg. i. 1, 2; and against the Benjamites at Gibeah. Judg. x. 18. Othniel, the first of the judges, was of this tribe. Judg. iii. 9. The family of David, who belonged to this tribe, long had the royal power. Even under the Chaldeans and Persians, Jehoiakin, Zerubbabel, and Nehemiah, all of this tribe, held a superiority. 2 Kings xxv. Ezra i-vi. Neh. i-xlii. For about a hundred and sixty years before Christ, the Maccabees, priests, and the family of Herod, ruled over the Jews, both of which were in a manner incorporated with the tribe of Judah; and besides, the Sanhedrim of Jewish elders had much power in their hand. Not long after our Saviour's incarnation, Judea was reduced to a Roman province. Nor had the gentiles long begun to gather to and obey him, when the Jewish church and state were quite overturned, and the distinction of tribes for ever finished, the genealogies being lost. It is true they pretend since to have had heads of their

captivity; but where is their evidence? or where is the nation in which they have authority from their tyrannical masters, to judge and determine in any important point? If they cannot produce proofs of political power for 1700 years past, the Messiah must certainly be come, and Jesus of Nazareth be the person.

(2.) **SHILOH;** a famous city of the tribe of Ephraim, about ten miles south of Shechem, and twenty-five north of Jerusalem. Here Joshua divided the western Canaan to the nine tribes and a half: here he fixed the tabernacle of God; and here it continued about three hundred and ten years, if not three hundred and fifty. After the Philistines had carried off the ark, it was never returned to Shiloh, and the place gradually dwindled away, till its ruinous condition became a proverb and a pattern of desolation. Josh. xviii. Ps. lxxvii. 60. Jer. vii. 12, 14, and xxxi. 6, 9. The inhabitants of it are perhaps called Shilonites, 1 Chron. ix. 5; at least Ahijah the prophet was one. 1 Kings xiv. 2. Two hundred of their daughters, as they danced in their vineyards, were seized by the remaining two hundred men of the Benjamites. Judg. xxi.

**SHIMEI,** the son of Gera, a Benjamite, and a kinsman of Saul. When David, in a most mournful condition, fled from Jerusalem for fear of Absalom, Shimei met him at Bahurim, and bitterly cursed him as a murderer and wicked monster, and threw stones at him. David would not suffer him to be slain for his insolence. After Absalom's death, Shimei, with 1000 men of his tribe, came with the first, particularly of the three tribes of the camp of Ephraim, to welcome David home to his capital. He confessed his crime, and begged forgiveness. Notwithstanding Abishai's pleading against him, David gave Shimei his oath that he would spare his life, and never put him to death. 2 Sam. xvi. 5-11, and xix. 16-23. But as it was dangerous to let such an affront of royal majesty go unpunished, David, on his death-bed, charged Solomon to resent it as he thought proper. In full consistency with his father's oath, Solomon ordered Shimei, under pain of death, not to go without the limits of Jerusalem. Shimei was content with the restriction. About three years after, some of his slaves fled, and took shelter with Achish king of Gath. Informed of their retreat, Shimei went after them, and brought them back to Jerusalem. Solomon, having heard of it, called Shimei before him, and after convicting him of his wickedness, ordered Benaiah to despatch him with his sword. 1 Kings ii. 36-46.

**SHINAR;** the province of Babylon where the famous tower was built. It was probably so called because thence the Lord shook out or dispersed the nations. Gen. xi. 2. Dan. i. 2. In this country we find the mountains Zagrei, or Singares, and the city and river of Singara. Shinar may not only mean Babylonia, but the whole countries to which the Jews have been for many ages dispersed, and from whence they shall be brought back at last. Zech. v. 11. Isa. xi. 11.

**SHINE;** to appear bright as the sun in a clear day. Job xxxi. 26. God shines forth when he manifests his glorious excellences and confers his favours. Ps. i. 2, lxxx. 1, and cxix. 135. His gospel or truths shine when they are clearly published and powerfully applied. Isa. ix. 2. 2 Pet. i. 19. Men shine when they appear clearly to be sound in doctrine, holy in practice, and abound in outward honour and power. Matt. v. 15, 16. Job xi. 17. Dan. xii. 3. The light or candle of prosperity shines on men when they enjoy much of it. Job xxii. 28, and xxix. 3.

**SHIPH'RATH** and **PJ'AH** were two noted midwives in the land of Goshen; but whether they were Hebrews or Egyptians we know not. To prevent the increase of the Israelites, Pharaoh sent for the midwives, and charged them to stifle in the birth all the Hebrew male children. They neglected to obey his orders. He sent for them again, and expostulated with them. They told him that the Hebrew women were not like the Egyptians, but could, and often did, bring forth their infants without the help of midwives. Possibly there might be a great deal of truth in this. But whatever falsehood was in their speech, God did not reward it: but he rewarded their fear of him and their love to the Hebrews, and he built them houses; that is, he rewarded them with numerous and prosperous families. Calmet thinks it was not the houses of the midwives, but of the Hebrews, that God built up Exod. i. 15-19.



**SHIPS.** Probably Noah's ark gave the first origin to shipping. The tribes of Zebulun and Dan appear to have early begun a sea-trade. Gen. xlix. 13. Judg. v. 17. Solomon, and after him Jehoshaphat, set on foot a considerable trade by shipping. 1 Kings x. xxii. The Trojans were early powerful at sea: but the Tyrians and Sidonians for many ages were much more so. Nor was their colony at Carthage inferior in shipping. The Greeks, both in Asia and Europe, were also in their turn famous by sea; particularly those of Miletus, Rhodes, Athens, Sicily, and the Alexandrians in Egypt. After the Saracens had ruined the Grecian sea-trade, the Venetians, Pisans, and Genoese in Italy, became famous for their naval strength. About two hundred and eighty years ago, the Spaniards and Portuguese, by pushing their African, Indian, and American discoveries, engrossed much of the sea-trade; but at present the English and Americans possess the greatest number of ships. Some of the ancient ships were enormously large. Ptolemy Philadelphus king of Egypt had one of stupendous magnitude presented to him by Hiero king of Syracuse. Ptolemy Philopater had one of two hundred and eighty cubits long, thirty-eight broad, and forty-eight high, and capable to stow 3800 men. *Ships of Tarshish* are put for the merchants and mariners concerned in them, Isa. xxiii. 14; and for the glory and strength of God's enemies. Isa. ii. 16. Ps. xlviii. 7. The Chaldeans *cried in the ships* when busied in their trade in the river Euphrates; and when hastening to flee away from Cyrus, as he took the city; and the water of the river was diverted. Isa. xliii. 13. The church is likened to a *tossed ship*, to denote her troubled and unsettled condition in this world. Isa. liv. 11. The Assyrian kingdom is likened to a *ship*, of which the king was the *mast*, the princes and rulers the *tacklings*, and the common people and army the *sails*. Isa. xxxiii. 23, 24. The *third part of the ships destroyed* under the second trumpet may denote the ships, islands, and maritime cities destroyed by the Goths and Huns, about the end of the fourth and beginning of the fifth Christian centuries; and the corruptions of multitudes of useful ministers in the church troubled by the Arians and other heretics. Rev. viii. 6. *Man's life* is likened to *swift ships*, or *ships of pleasure*; how quickly it hastens to an end! Job ix. 26.

**SHIPWRECK** is the loss of a ship and its lading, by storms, rocks, or the like. Men make *shipwreck of faith and of a good conscience*, when, to the wounding of their consciences, they apostatize from the love, profession, or practice of divine truth, which they once believed. 1 Tim. i. 16.

**SHI SHAK**, king of Egypt, and, we suppose, brother-in-law to king Solomon. Sir Isaac Newton, with great probability, supposes him the same as Sesostrius, Bacchus, Osiris, and the Egyptian Hercules, and perhaps the Belus of the Chaldeans, and Mars, or Mavors, of the Thracians. Offended with Solomon, perhaps for dishonouring his sister by taking other wives, he protected Jeroboam when a fugitive in Egypt. After enlarging his kingdom to the west, perhaps to the ocean, he turned his arms against Asia, with 1200 chariots of war, 60,000 horsemen, and an innumerable company of Egyptians, Lubims, Lukims, and Cushims; he invaded the kingdom of Judah, took Jerusalem, and carried off the riches of the palace and temple: but he does not appear to have distressed the kingdom of Israel, because perhaps Jeroboam was his ally. After ravaging Asia from the north of India to the Black Sea, he crossed over into Greece, and was there routed by Perseus; or perhaps, rather, obliged to hasten home to chastise his brother Danaus, who, being left governor of Egypt, had assumed the crown. On his return, Danaus was forced to flee, and sailed to Greece, and was there celebrated by the names of Neptune, Python, Typhon, if not also Japetus. In the height of his arrogance, Shishak is said to have caused the captive kings to draw his chariot, till one day he observed one of them to keep his eye steadily fixed on the wheel; and being asked the reason, said, that he took the turning of the wheel to suggest how quickly those in high stations would be brought low, and those in low stations be exalted. This speech affected Shishak, and indeed was verified in his case; for not long after his death, his empire fell to pieces, and the Ethiopians, or Cushims, became masters of Egypt. 2 Chron. xii. 1 Kings xiv.

**SHIT'TIM-WOOD**; a kind of timber very valuable, and much used by Moses in the tabernacle and its fur-

niture. Jerome represents it as similar to the white thorn. It is most likely to have been the black acacia, which is said to be the only tree that grows in the Arabian desert. Its wood is smooth, beautiful, tough, hard, and almost incorruptible. Being used in the tabernacle, it might denote the excellence and durability of Christ's manhood, and the strength and beauty of his true saints. It was probably from the plenty of this wood growing there that a place on the east of Jordan was called SHITTIM, where the Hebrews encamped a considerable time. Num. xxv. 1. Mic. vi. 5. Josh. ii. 1. In Joel iii. 18, it may represent the dry, barren, gentile world, watered by the word and Spirit of Christ.

**SHIVERS.** To be broken to **SHIVERS**, or very small pieces, is to be utterly ruined. Rev. ii. 27.

**SHOPACH**, or **SHOPHACH.** See **HADADZER.**

**SHO'BI.** See **NAHASH.**

**SHOCK**; sheaves of corn set up in the field for winnowing. One comes to his grave as a *shock of corn* in his season, when, being well prepared for death, he dies in a good old age. Job v. 26.

**SHOE.** Among the Hebrews, slaves went barefooted; others generally had their feet and legs covered when they went abroad; and their women of quality had these parts covered with materials very rich and beautiful. Sol. Song vii. 1. Ezek. xvi. 10. It seems their shoes were ordinarily of no great value, and so a *pair of shoes* denotes a very inconsiderable bribe. Amos ii. 6. Probably their soldiers often wore *shoes of iron and brass*; and to this day, many of the eastern people wear iron plates on the heels and the foresole of their shoes; but *Asher's shoes* being of iron and brass may denote the abundance of these metals in his territory, and his strength to conquer and crush his enemies. Deut. xxxiii. 25. The Hebrews' eating the first passover with their *shoes on, loins girded, and staff in their hand*, imported that they were immediately after to begin their journey. Exod. xii. 11. *Putting off shoes* imported reverence of the presence of God. Exod. iii. 5. Josh. v. 5. *Want of shoes* imported mourning, debasement, and slavery. 2 Sam. xv. 30. Ezek. xxiv. 17. Isa. xx. 2, 4. *The plucking off a shoe, and giving it to another* imported resignation of right to him. Ruth iv. 7. But a widow's losing 'the shoe from the foot of the man who refused to marry her, and raise up seed to his deceased brother, imported that he deserved to be treated as a slave and base person. Deut. xxv. 9. To *bear or unloose one's shoes* imports doing him the meanest offices. Matt. iii. 11. Luke iii. 16. David *cast his shoe over Edom* when he took possession of the country, and used the people as slaves. Ps. lx. 8, and cviii. 9. The saints have their feet *beautiful with shoes*, have *shoes of badger's skins*, and are *shod with the preparation of the gospel of peace*, when by the truths of the gospel their souls are made free, are enabled and disposed to, and are ready in all holy obedience. Sol. Song vii. 1. Ezek. xvi. 10. Eph. vi. 15.

**SHOOT**; (1.) To move quickly. Exod. xxxvi. 33.

(2.) To send arrows from a bow. 2 Kings xiii. 17. (3.)

To sprout, grow up as corn. Job viii. 16. Isa. xxvii. 8.

God *shoots* at men when he suddenly destroys them. Ps.

cxliv. 6, and lxiv. 7. Men *shoot* at the saints when they oppress and persecute them. Ps. xi. 2, and lxiv. 3, 4.

**SHO'PHAN**, or **ZA'PHON**, a city of the Gadites, a little eastward of the sea of Tiberias. Num. xxxii. 35. Josh.

xiii. 27.

**SHORE**; the bank of land at the side of a sea or river. Matt. xii. 2.

**SHORT**; (1.) Of small length and duration. Job xv.

5. Job's light or prosperity seemed *short*, because of the darkness and sore trouble that followed it. Job xvii.

12. (2.) Of small power and ability. Num. xi. 23.

*Shortness of spirit* imports grief, vexation. Exod.

vi. 9. To *come short* is not to obtain. Rom. iii. 23.

To *cut short* is to destroy, consume. 2 Kings x. 32.

For the preservation of the elect among and in the loins

of the Jews, the days or time of the Roman ravages

were *shortened*. Matt. xxiv. 22. The seventh head of

the Roman government continued but for a *short space*.

The Christian emperors there continued but about a

hundred and sixty years, till A. D. 476. The kingdom

of the Ostrogoths continued about sixty years, till 553;

the exarchs of Ravenna continued till about a hundred

and sixty years, till 727, when the city fell under the

power of the pope. Rev. xvii. 10.

**SHOULDER**; (1.) A part of the animal body fit for



bearing of burdens. Hence *burdens on the shoulder*, import labour, servitude, oppression. Gen. xlix. 15. Isa. ix. 4, and x. 27. Ps. lxxxi. 6. To serve with one *shoulder* is to do it with one consent. Zeph. iii. 9. To *pull away the shoulder* is rebelliously to refuse subjection to God's law as an unruly beast refuses to draw in a yoke. Neh. ix. 27. Zeph. vii. 11. To be *carried on the shoulder* is to be carried honourably, as royal persons. Isa. xlix. 22. (2.) Ability to execute an office. The government is on Christ's *shoulder*; the whole care and rule of the church is committed to his power, and wisdom, and love. Isa. xi. 6. As badges of honour and rule were worn on the *shoulders*, keys on the shoulder denote the power of government. Job xxxi. 36. Isa. xxii. 22. (3.) The border of a country; as God dwelt between Benjamin's *shoulders*, Isa. xi. 14; i. e. as his temple stood on Moriah, in their border. Deut. xxiii. 12.

**SHOUT**; a great noise of alarm, 1 Thess. iv. 16; or of joy and triumph, Exod. xxxii. 18. Ps. xlvii. 4; or of lamentation and earnest prayer, Lam. iii. 8; of encouragement and excitement, 1 Sam. xvii. 20; of terror given to afflict an enemy, Jer. i. 15, and ii. 14; or of applause, 1 Sam. x. 24. Acts xii. 12.

**SHOWER.** See RAIN.

**SHRED**; to cut in pieces, and cast into a pot. 1 Kings iv. 39.

**SHRINES**; either small forms of the temple of Ephesus, with Diana's image in them, or medals with the figure of the temple impressed thereon. Acts xix. 24.

**SHROUD**; a covering; top; a grove. Ezek. xxxi. 3.

**SHRUB**; a small grown tree.

**SHU'LAMITE**; a name given to the church to denote that she pertained to Jerusalem; or rather was reconciled to God, peaceable in disposition, and made perfect through the Saviour's comeliness put upon her. Sol. Song vi. 13.

**SHU'MATHITES**; so called from one Shumath their chief, or from Shema a city of Judah. 1 Chron. ii. 53.

**SHU'NEM**; a city of Issachar, about five miles south of Tabor. Josh. xix. 18. Here, in a great plain, the Philistine army encamped while Saul's lay at Gilboa. 1 Sam. xxviii. 4. Abishag, David's concubine, was a native of it. 1 Kings i. 3. Here Elisha was kindly entertained, and obtained in answer to prayer a child to his kind hostess, and afterward restored him to life. 2 Kings iv. See ELISHA, JEHOHAM.

**SHUR**, or **SUR**; a city of Arabia, on the north-east side of the Red Sea, and which gave name to the adjacent part of the desert; it consisted of about the fourth part of the wilderness of Etham. Gen. xvi. 7. Exod. xv. 22. It appears to have been the west border of the Amalekites, 1 Sam. xv. 7, and xxvii. 8. Here the Surrates of Ptolemy stood.

**SHU'SHAN**, or **SO'SA**, on the bank of the river Ulai, and the capital of Susiana, or Shusistan, in Persia; and seems to have had its name from the abundance of lilies growing about it. It is said to have been built by Memnon a little before the Trojan war. It was the winter residence of the Persian kings from the time of Cyrus, as a high ridge of mountains sheltered it from the north-east wind; but the sun so scorched it in the summer that the inhabitants were obliged to cover their houses with earth to about the depth of a yard; and if a lizard or serpent crept out it was likely to be burnt to death. Here Daniel had his vision of the ram and he-goat. Dan. viii. Darius Hystaspes, or Ahasuerus, greatly adorned this place. From hence he issued his decree for finishing the rebuilding of the temple, in gratitude for which the Jews called the eastern gate of their temple the gate of Shushan, and had a resemblance of that city carved thereon. Here also he kept his splendid feast. Esth. i. 6. When Alexander seized this city, he found in it 50,000 talents of gold, besides jewels and golden and silver vessels to an immense value. For above 1100 years it has lain in ruins, and is called Valdak. Tavernier thinks that the present Shustera is built near to the site of Shushan.

**SHUT**; to close up, bar. Judg. ix. 5. To *shut out* is to put out to another place, to refuse to regard. Num. xii. 14. Lam. iii. 8. To *shut up*, or *shut in*, implies imprisonment, restraint. John xii. 14. Rev. xx. 3. To *shut the eyes* imports a disregarding of instruction, Prov. xvii. 30, or an abhorrence. Isa. xxxiii. 15. To *shut the lips* is to speak sparingly. Prov. xvii. 28. To *shut the hand* is to withhold alms, and refuse assist-

ance. Deut. xv. 7. To *be shut* of a hand is to be lame of it. Judg. iii. 15. To *shut up* mercies and bowels is to show no pity or sympathy. Ps. lxxvii. 9. 1 John iii. 7. To *shut up* a vision, or word, is to conceal it, or the meaning of it, from the multitude. Dan. viii. 26, and xii. 4. Heaven is *shut up* when rain, natural or spiritual, is denied. 1 Kings viii. 35. Rev. xi. 6. Men *shut up the kingdom of heaven* when they misrepresent the true mode of access to everlasting happiness, and hinder and discourage others from the use of the proper means of salvation. Matt. xxiii. 13. Men are *shut up in unbelief* when God, for the punishment of former sins, justly gives them up to Satan and their own corrupt lusts, till they be further fixed in their disregard of Christ and his Father. Rom. xi. 32. Men are *shut up to the faith* when God's providences, ordinances, and influences concur to promote their believing in Jesus as the only Saviour. Gal. iii. 23. The *doors are shut in the streets* when the aged man's teeth are gone, or he can scarcely open his lips; or when, between his death and interment, business in the house is stopped. Eccl. xii. 4.

**SHUTTLE**; an instrument used by weavers for intermingling their woof with the warp. As it moves very quickly from one side of the web to the other, our days are represented as *swifter than a weaver's shuttle*, to denote the shortness of life, and quick motion of time. Job vii. 6.

**SIB'MAH**, **SHEB'MAH**, or **SHE'BAM**; a city about half a mile from Heshbon. The best vines grew near it. Isa. xvi. 8. It was originally the property of the Moabites; but Sihon having taken it from them, it fell to the Reubenites after his overthrow. Num. xxxiii. 38. Josh. xiii. 19. During the decline of the kingdom of Israel, the Moabites seized on it. It was destroyed or pillaged by the Assyrians, Isa. xvi. 8; and afterward by the Chaldeans. Jer. xlviii. 32.

**SIBRA'IM**; a city on the north-east of Canaan, between Hamath and Damascus. Ezek. xlvii. 16.

**SICHEM**, **S'CHAR**. See SICHEM.

**SICK**. A human being, or animal, is *sick* when diseased. Gen. xlviii. 1. A kingdom or nation is *sick* when corrupted with sin, and oppressed, perplexed, and almost ruined. Isa. i. 15. Mic. vi. 13. Hos. v. 13. The soul is *sick* when distressed with trouble, or with the want of things hoped for, Prov. xiii. 12; when guilty and corrupted with sin, Matt. ix. 12; when pained with ardent love to and desire after fellowship with Christ, Sol. Song v. 8; and when overpowered and ravished with the sweet enjoyment of Christ and his fulness. Sol. Song ii. 5.

**SICKLE**; an instrument for cutting down corn. Deut. xvi. 9. God's judgments, with which he destroys Antichrist and other nations, are compared to it. Rev. xiv. 14-17. Joel iii. 13.

**SIDE**; (1.) A division of a thing. Josh. viii. 33. (2.) Party. Exod. xxxii. 26. (3.) The frontiers of a country, or gates of its cities. Ezek. xxv. 9. To know the signification of the phrases, on *this side*, on *that side*, or on the *other side*, we must know where the speaker or writer was at the time; Moses, being on the east of Jordan, calls the east side of it *on this side*. Num. xxxiii. 19, and xxxv. 14. In Joshua, Judges, Samuel, Isaiah, Chronicles, on *this side* of Jordan denotes the west side. Josh. ix. 10, &c. As the books of Ezra and Nehemiah were written on the west of the Euphrates, in them on *this side of the river* denotes the west of the Euphrates, Ezra v. 3. Neh. iii. 7.

**SIDON**, **Z'IDON**. See PHENICIA.

**SIEGE**; the surrounding of a city or castle with an army, in order to starve or force the inhabitants to a surrender. The Scriptures mention the sieges of Samaria, Nineveh, Babylon, Jerusalem, and Tyre, as most noted. The other famed sieges of antiquity are those of Troy, Ashdod, Tyre, Alexandria, and Numantium. The more noted sieges of modern times are those of Constantinople, Ostend, and Graves; but especially that of Candia in CRETE. The surrounding judgments of God, reducing men to great hardships, are called a *siege*. Isa. xxxix. 3.

**SIEVE**; an instrument for separating the finer parts of powder, &c. from the coarser; or for cleansing corn from sand, chaff, or light grain. God *sifts* his people in a *sieve* when by his judgments he scatters and tosses them till the refuse be separated from them. Amos ix. 9. He *sifted* the Assyrians with a *sieve of vanity* that passes every thing when he almost cut off their whole

army, Isa. xxx. 28. Satan *sifts* men as wheat when he tempts and harasses them, striving to shake the grace of God out of their hearts, till they are in apparent danger of losing all. Luke xxii. 31.

**SIGH**; to show grief for sin or misery by a kind of groaning. Isa. xxiv. 7. *To sigh with the breaking of loins* is to be in extreme grief. Ezek. xxi. 6. *All the sighing thereof I have made to cease.* Babylon's destruction shall come so suddenly that they shall have scarcely time to sigh; and then shall the Jews and other captives cease from their sorrow, and be glad. Isa. xxi. 2.

**SIGHT**. See **SEE**.

**SIGN**. See **MARK**.

**SIGNET**. See **RING**.

**SIGNIFY**; (1.) To mean, point out. Acts xxv. 27. 1 Pet. i. 11. (2.) To foretell. Acts i. 28. Rev. i. 1.

**SITHON**, king of the Amorites, on the east of Jordan. About A. M. 2540, he invaded the kingdom of Moab, and seized a considerable part of it about A. M. 2552. He refused a passage to the Hebrews through his country. Moses therefore attacked him in war, took his country from him, and gave it to the tribe of Reuben. Num. xxi. and xxxii. Deut. ii. 26-37. Josh. xiii. Ps. cxxxvi. 19, 21.

**SITHOR**, **SHITHOR**. See **NILE**.

**SITHOR**, or **SHITHOR-LIE-NATH**; a place not far from north Carmel, and in the west border of the Asherites. Josh. xix. 26. Whether it was a city, or the river of crocodiles, or the white promontory between Ecdippa and Tyre, is not agreed.

**SILAS**, **SYLVANUS**, or **TER'TIUS**. It is thought that he and Carpus were John's two messengers to Jesus. Matt. xii. 2, 3. He was a chief man among the primitive preachers, and an attendant upon Paul. He was sent with him from Antioch to the synod at Jerusalem; and he and Judas were sent by the synod with Paul and Barnabas to bear their decrees to the churches. Acts xv. 22. He went with Paul to Lycaonia, Phrygia, Galatia, Macedonia, and at Philippi was his fellow-prisoner. Acts xv. and xvi. He and Timothy remained at Berea, instructing the disciples, after Paul was obliged to flee. Nor does it appear they came up to him till he came to Corinth; and there Silas fervently preached the gospel. Acts xvii. 15, and xviii. 5. 2 Cor. i. 19. It is probable that Silas is the brother whose praise was in all the churches; and was chosen with him to bear the charitable contributions to Jerusalem; and who, along with Titus, conveyed Paul's second epistle to the Corinthians. 2 Cor. viii. 18, 19. Being with Paul, he sends his salutation to the Thessalonians in both the epistles directed to them. He wrote the copy sent to the Romans, and sends his salutation. Rom. xvi. 22. By him Peter sent his first epistle to the dispersed Jews. 1 Pet. v. 12. He is said to have died in Macedonia; but whether by martyrdom is not known.

**SILENCE**; (1.) Without speech or noise. Job xxix. 21. Jer. viii. 14. (2.) Quietness, submission, abstinence from murmuring. Zech. ii. 12. (3.) Inactivity, stillness. Prov. xxvi. 20. Isa. xxiii. 2. Death and the utter ruin of cities are called *silence*, as noise has ceased; and in the grave, and in the ruined city, there is a dreary silence. Ps. xciv. 17. Jer. viii. 14. Isa. xlv. 2. *Silence in heaven* for the space of half an hour denotes the calm in the Christian church between A. D. 323 and 338. Rev. viii. 1. God keeps *silence* when he delays to grant his people's requests. Ps. cxlviii. 1; or to punish the wicked for their sins. Ps. xxxv. 22, and i. 21. Men are *put to silence* when they are so baffled by the force of arguments, or holy conversation, that they have nothing to say. Matt. xxii. 34. 1 Pet. ii. 15.

**SILK**. Perhaps the ancient Hebrews knew nothing of silk; for their *sash* and *mesnat*, which is so rendered, may signify *cotton* or *fine linen*. Gen. xli. 42. Prov. xxxi. 22. Ezek. xvi. 10, 13. Silk is a commodity much traded in by the people of the East. It is now well known that a species of worm spins the silk out of its bowels; and it is only twisted and woven by us. There are some very curious mills for winding and twisting it. The Seres, perhaps the same as the Chinese, were the first improvers of it. From thence the art was introduced into Persia. Nor till after the conquests of Alexander was silk known in Europe; and even then it was valued at its weight in gold. Tiberius the emperor prohibited his male subjects from wearing any of it, and about two hundred years after, Aurelian obstinately refused his empress a gown of it, as too

costly and luxurious even for her. Till about A. D. 555, the art of manufacturing it was kept a close secret in the East. At last Justinian the emperor had some of the worms brought to Constantinople. They succeeded so well, that very soon silk manufactories were established there and at Athens, Thebes, and Corinth. At present silk is so common, both in Asia and Europe, and pride of apparel so extravagant, that even the lower classes of society obtain it for clothing.

**SIL'LA**; a place near the house of Millo in Jerusalem. Some think it was a part or suburb of the city; but it was most likely a terrace, or raised way, between the two hills on which the city was built. 2 Kings vii. 30.

**SIL'O'AM**. See **SHILOAH**.

**SILVA'NUS**. See **SILAS**.

**SILVER**. We read nothing of silver before the flood; but in Abraham's time traffic was carried on with it, though it was not coined till long after. See **MONEY**. Its ore requires to be carefully purified to render it fine. Ps. xii. 7. It is found mingled with lead, tin, &c. The fine silver of the ancients was found in the mines of Tarsnish. Jer. x. 9. Great quantities of it were used in the building of the Jewish temple by Solomon. 1 Chron. xxix. 4. It is put for all temporal wealth. Hos. ix. 6. As an emblem, it denotes what is useful, precious, pure, and glorious. Rulers of church and state are likened to *silver*, to indicate how precious and useful they ought to be. Isa. i. 22, 23. Saints are *tried silver*, to mark their true excellence; and they are tried in the fire of manifold tribulations. Isa. lxvi. 10. Zech. xiii. 9. Wisdom, and her revenue, or merchandise (i. e. Christ and his graces), are more pure, precious, comely, and useful than *silver*. Job xxviii. 15. Prov. xvi. 16, viii. 10, 19, and iii. 14. The Jews were *reprobate silver*, not able to abide the trial; they had the appearance of goodness, but when tried by the law, or providence of God, their naughtiness and dross became evident. Jer. vi. 30. The tongue of the just is as *choice silver*; their speech is pure, useful, and edifying. Prov. x. 20. To seek a thing as *silver*, and to dig for it as for *hid treasures*, is to seek it earnestly, and by all proper methods. Prov. ii. 4. *They that bear silver* are the wealthy, the merchants, the exchangers. Zeph. i. 11. A *SILVERLING*, or *piece of silver*, is the same as a **SHEKEL**. God's people are represented as a *lost piece of silver*, sought out by him in the day of his power. Luke xv. 8.

**SIMILITUDE**. See **LIKENESS**.

**SIME'ON**, the second son of Jacob, was born about A. M. 2247. When he was eighteen years of age, he and Levi his younger brother, contrary to solemn treaty, murdered the people of Shechem, while they were unable to defend themselves from the pain of recent circumcision. Gen. xxxiv. After Joseph had kept all his brethren in prison for three days, he liberated the rest, but retained Simeon, perhaps because he was of a most violent temper, or because he had been most inhuman to him. Gen. xlii. 17-24. On his death-bed, Jacob cursed, not the persons, but the rage and murder of Simeon and Levi, in the case of the Shechemites; and prophesied that their combination in sin should issue in their perpetual dispersion among the rest of the Hebrew tribes. Gen. xlix. 5, 6. The sons of Simeon were Jemuel or Nemuel, Jamin, Ohad, Jachin, Zoar or Zerah, and Shaul. Ohad seems to have died childless; but by the rest he had a numerous issue. When this tribe came out of Egypt, they amounted to 59,300 men capable of war, under the command of Shelumiel the son of Zurishaddai, and marched the fifth in order of the tribes. Shaphat the son of Hori was their spy to view the promised land, and Shelumiel the son of Ammiud was their agent to divide it. Gen. xlii. 10. Exod. vi. 15. Num. xxvi. 12-14. ii. 12, 13, xiii. 5, and xxxiv. 20. It seems they had been signally guilty in the affair of Peor, as well as Zimri, their chief prince; and that the 24,000 cut off in that affair were mostly of this tribe; for at the reckoning immediately after it was decreased to 22,300. Num. xxv. and xxvi. 14, 15. This recent wickedness of theirs was perhaps the reason Moses did not expressly bless them along with the other tribes. Deut. xxxiii. They got their portion out of the inheritance of Judah; and they and the tribe of Judah assisted each other in clearing of their lot of Canaan. Josh. xix. 1-8. Judg. i. 1-20. The Simeonites never made any distinguished figure. We scarcely find a noted person among them: but it is said that the

**narrow limits of their inheritance** obliged many of them to become scribes, and to disperse themselves among the other tribes. At David's coronation to be king of Israel, 7,100 of them were present. 1 Chron. xii. 23. They revolted to Jeroboam with the other nine tribes; but many of them afterward submitted to Asa king of Judah. 2 Chron. xi. and xv. 9. When Canaan was ravaged by the Assyrians, it seems a body of the Simeonites retired southward, and seized on the country of the Amalekites, about the west end of mount Seir. 1 Chron. iv. 39-43. Josiah purged their country from idols. 2 Chron. xxxiv. 6.

(2.) **SIM' KON**; an aged saint at Jerusalem, who earnestly waited for the incarnation of the Messiah. God, by his Spirit, assured him that he should not die till he had seen him. Moved by a supernatural impulse, he came to the temple just as Mary and Joseph presented the holy child Jesus. He clasped him in his arms, and blessed God for his coming: he declared his desire of immediate death, as he had seen the divine Saviour, the light to lighten the gentiles, and the glory of Israel. He blessed Joseph and Mary, and told them that their child was set up as an occasion of the ruin, and as the author of the salvation of many Israelites, and as a sign to be everywhere spoken against: he assured Mary that her heart should be pierced with grief at the sight of the maltreatment and death of her son, and that strange discoveries should, by the gospel, be made of men's hearts. Luke ii. 25-35. It has been said that this Simeon was the son of the famed Hillel, and teacher of Gamaliel.

**SIMON**, the Cyrenian, and father of Alexander and Rufus, who, it seems, were afterward noted Christians. He is thought by some to be the same as Niger, the teacher at Antioch. Acts xiii. 1. Whether he was a Jew or a gentile is not known; but it is certain that the Jews who led Jesus to be crucified, finding him ready to sink under the cross, and meeting with Simon as he came in from the country, compelled him to assist in carrying it. Matt. xxvii. 32. It is said that he was afterward bishop of Bostra or Bezer, and died a martyr for the faith.

**SIMON ZELOTES**, or the Canaanite; one of Christ's apostles. Why he was called Zelotes is not hard to guess. It seems he had been one of those Galileans, or furious bigots, who obstinately refused to pay tribute to the Romans. Perhaps his name *Canaanite* signifies no more than that he was such a zealot, or that he was of Cana in Galilee. Luke vi. 15. Matt. x. 4. It is said that he preached the gospel in Egypt, Cyrenicia, Libya, and Mauritania, if not also in Britain. Others are of opinion that he suffered martyrdom at Lunin in Persia, with Jude.

**SIMON**, the brother or cousin of our Saviour, and the son of Cleophas. He is said to have been bishop of Jerusalem after the death of his brother James the Less; and that when Trajan made strict search for all those of the family of David, he was for some days terribly tortured, and then crucified, A. D. 107, after he had for about forty years governed the church at Jerusalem: but as most of that time that city lay in ruins, it is not likely to have had a bishop there.

**SIMON**, the Pharisee, who, having invited our Saviour to an entertainment, though he scarcely showed him civility when he came, took offence at his allowing Mary Magdalen to wash and anoint his feet: but Jesus, by the parable of the two debtors, convinced him of his error. Luke vii. 36-50. It has been conjectured that it was he whom Jesus healed of a leprosy, and whose house in Bethany Jesus supped a few days before his death, and had his head anointed by Mary the sister of Lazarus. Mark xvi. 6. John xii. 3-5.

**SIMON MAGUS** (or the sorcerer). By his enchantments he acquired great fame in the country of Samaria. He was so affected with the doctrine and miracles of the apostle Peter and John, that he professed himself a Christian and was baptized. Observing how they conferred the miraculous influence of the Holy Ghost by the laying on of hands, he offered them money for a share of their powers. Peter bade his money perish with him, because he had thought to purchase the free gift of God with money; and told him he had need to ask the forgiveness of such wicked thoughts, as they fully marked him to be still in an unregenerate state. Struck with terror at this reply, Simon begged they would intercede with God for him, that the evils threatened him might be averted. Acts

viii. 5-24. It seems that afterward he did what he could to oppose the gospel and the preachers of it. He seems to have abandoned himself to the vilest whoredoms, and is said to have founded the sect of the Gnostics, who believed men would be saved by their knowledge, be their lives as vicious as they might; and held a vast number of Eons, or inferior gods. It is said that he asserted himself to be a divine person, and that he was a Messiah sent to the Samaritans, as Jesus of Nazareth was to the Jews; that Helena his concubine was the Holy Ghost, and the pagan Minerva, Helena, &c. His followers pretended to be a sort of Christians, and yet worshipped him and her under the notion of Jupiter and Minerva. Nay, Justin Martyr says, that about A. D. 150, almost all the Samaritans worshipped him as their god. The senseless fable of his conflict with, and overthrow by, the apostle Peter at Rome is unworthy of mention.

**SIMPLE**; (1.) Harmless, free from deceit: and to be *simple concerning evil* is to have little knowledge of the art of committing it, and to be ready to shun the least appearance of it. Rom. xvi. 19. The *simplicity that is in Christ* is either the plain self-consistent truths of the gospel, which centre in Christ; or an unfeigned faith in, and obedience to, these truths. 2 Cor. xi. 3. Men live in *godly simplicity* when, with a single view to the glory of God, they live in a fair, open, and candid profession and practice of gospel truth. 2 Cor. i. 12. (2.) Ignorant, credulous, and easily cheated by wicked men, by Satan, and by their lusts. Prov. xiv. 15, ii. 23, and ix. 4. *Simplicity* is therefore a silly readiness to be deceived. 2 Sam. xv. 11. Prov. i. 22.

**SIN**, or that conduct by which we miss the mark of God's law, or our own happiness, is called *INQUIRY*, or *UNRIGHTeousNESS*, as it is a withholding of what is due to God or men. It is called *WICKEDNESS* and *UNGOODNESS*, as it is an obstinate opposition to the being, worship, and service of God. It is called *TRANSGRESSION*, as it is a contrariety to the precepts of the divine law. Sin, iniquity, or wickedness, denotes, (1.) What in general is contrary to the law of God. 1 John iii. 5. Matt. vii. 23. Ezek. iii. 19. (2.) Original sin, by which our whole nature is defiled, and rendered contrary to the nature and law of God, Ps. li. 5; and hence our inward part is said to be *very wickedness*; the heart being filled with enmity against God, and malice against men. Ps. v. 9. This corruption of nature is the sin that dwells in us, Rom. vii. 17, 20; and works in us all manner of concupiscence, Rom. vii. 8; wars in us, Rom. vii. 23; reigns in and over us, Rom. vi. 11, 12, 14; and deceives and slays us, Rom. vii. 11. It is called *lust*, Jam. i. 15; the *flesh*, Rom. vii. 1; the *body of sin*, Rom. vi. 6; the *body of death*, Rom. vii. 24; the *law of the members*, Rom. vii. 23; the *law of sin and death*, Rom. vii. 2. (3.) Actual sin, or a particular kind of it. Jam. i. 15. Ps. vii. 3. Actual sin is that which, proceeding from our inward corruption, is daily committed in our thoughts, words, and deeds; and is formed according to the particular lusts that reign or are in our heart, whether of the flesh or mind. Tit. iii. 3. Eph. ii. 3. It is called the *iniquity of the heels*, or conversation, Ps. xlix. 5. Actual sins are either secret or open and scandalous. Ps. xix. 13. 1 Tim. v. 22. They are either of *infirmity*, done through ignorance, inattention, and hurry of temptation; or *presumptuous*, done boldly, and against light and conviction. Ps. xix. 13. Unbelief, or the rejection of Christ and his truths when revealed and offered, is the worst of actual sins, and in comparison of which other sins are, as it were, no sins, John ix. 41, and xv. 42; and this carried on to the highest degree of presumption and malice is called *blasphemy against the Holy Ghost*, as it rejects and tramples on all his evidence and convictions; and is called the *sin unto death*, because, being never pardoned, it inevitably ruins men. 1 John v. 16. (4.) Wicked men, who commit sin. Job v. 16. Hence the Jews seem to be called *wickedness*, Zech. v. 1; and evil angels are called *spiritual wickedness in high places*, as with great power and vigour they work wickedness. Eph. vi. 11. (5.) The punishment of iniquity. Gen. iv. 7, and xix. 15. Lev. v. 1. Thus, God lays up men's iniquities for their children when he delays the temporal punishment of them till it be executed on their children. Job xxi. 19. In allusion to this, sin is taken for the *offering* which makes atonement for sin; and what we render *sin-offering* is often the same in the Hebrew as the

word we render *sin*, Lev. iv. 3, 25, 29; and the priests are said to *eat sin*, i. e. with pleasure feast on sin-offerings. Hos. iv. 8. God for *sin* (i. e. by the sin-offering of his Son) *condemned sin in the flesh*. Rom. viii. 3. Christ is said to be *made sin*, that we might be made the righteousness of God in him; i. e. he had our sins charged to his account, was condemned by the curse of the law, and bore the punishment due for them, to the satisfaction of his Father's justice, in order that we, having his finished righteousness placed to our account, might, in a state of union with him, be legally sustained as perfectly righteous before God. 2 Cor. v. 21. Ps. xl. 12. 1 Pet. ii. 25. Isa. liii. 6. He *died unto sin*, i. e. to make full satisfaction for it, Rom. vi. 10; and all saints are dead to it, freed from the reign and curse of it. Rom. vi. 11. (6.) Idols, idolatrous altars, and high places, and the like, are called *sin*, because they are the instruments of committing it. Amos viii. 13. Hos. x. 8, and viii. 11. Jer. xviii. 3. Whatever sin a man is peculiarly addicted to is emphatically called *his own*. Ps. xviii. 21, 23. *Whatever is not of faith is sin*; whatever a man does while he doubts of the lawfulness of it is sinful to him; whatever proceeds not from true faith in Christ is sinful in its source, motive, manner, and end. Rom. xiv. 23. The *ploughing of the wicked is sin*, and their prayer and sacrifice an *abomination*, as it is not done in faith, and from a principle of love to God, and regard to his authority, nor with a supreme aim to his glory. Prov. xxi. 4, and xv. 8. The prayer of the wicked *becomes sin* when God rejects it, and punishes them for the wickedness included in it. Ps. cix. 7. To *cast iniquity* on men is to charge them successfully with crimes. Ps. lv. 3. *Iniquity is found hateful* when its facts and abominable nature are clearly discovered, when men are permitted to run on in gross acts of it; and when severe punishment is inflicted on account of it. Ps. xxvi. 2. To be servants of *iniquity unto iniquity* is to commit the worst crimes with the worst ends, or to proceed from one sin to others still worse. Rom. vi. 19. God sets men's *sins in the light of his countenance* when they are fully known, and openly punished. Ps. xc. 6.

To *sin*, or do *iniquity*, or *wickedly*, is often taken for disobedience to God's law in general. Eccl. vii. 20. But sometimes, in an emphatic sense, it signifies to live in a course of sin with constant pleasure and delight. In this sense, he that *committeth sin is of the devil*, and is the *servant of sin*; but the children of God do not and cannot *sin*. John viii. 32. 1 John iii. 6, 9, and v. 18. Thou shalt visit thine habitation, and *not sin*, i. e. shalt not live in a wicked manner at home, nor be disappointed of thy good hopes. Job v. 24.

SINNERS and wicked persons are such as are guilty of sin, and under the power of it, 1 Tim. i. 15. Ps. ix. 17; especially such as are notorious malefactors before men, in a signal degree. Luke vii. 37, 39. Num. xvi. 38, and ix. 10. Luke vi. 32, 33. Gen. xviii. 23. Isa. liii. 12. Satan is called the *wicked one* because he, in the most malicious manner, exerts himself to the utmost against God and his law. 1 John ii. 13, 14, and iii. 12, and v. 18. By one man's disobedience many were *made sinners*; by the disobedience of Adam, our covenant-head, imputed to us, we are in law constituted guilty persons; and in consequence thereof, our whole man is brought under the reigning power of sin. Rom. v. 19. 1 Cor. xv. 56.

SIN, or S'NIM; (1.) A strong city in the land of Egypt, perhaps the same with Pelusium, now called Damietta, near the north-east border. It was ravaged by the Chaldeans, and has been since often pillaged. Ezek. xxx. 15. From hence some Jews returned to Canaan, and many of the inhabitants embraced the Christian faith. Isa. xlix. 12. Whether the SINITES, who were descended from Canaan, dwelt near Lebanon, where Strabo mentions a castle called Sinne, or whether they dwelt at Tripoli, in Phenicia, or whether they lived about Sin, in the north-east of Egypt, cannot now be determined. Gen. x. 17. (2.) The wilderness of SIN, on the east side of the western gulf of the Red Sea, and to the north-west of Sinai. Exod. xvi. 1.

S'NAIL, S'INA, or HO'REB, a famous mountain of Arabia the Rocky, stands on the southern corner of the bosom of the Red Sea, between the Gulf of Colzum on the west, and the Elanitic Gulf on the east. It stands about two hundred and sixty miles eastward of Cairo in Egypt. The desert on the south and west of it is a pretty high ground for about twelve miles, and is dis-

tinguished by a variety of lesser hills. This mountain is of a small extent, but very high, with two tops, the western of which is called Horeb, and the eastern, which is a third higher, is properly called Sinai. It is said there are some springs and fruit-trees on Horeb; but nothing but rain-water on the top of Sinai. The ascent to both is very steep, and is by steps, which the empress Helena, the mother of Constantine the Great, caused to be cut out in the marble rock. At the top of Sinai, there is an uneven and rugged place, which will contain sixty persons. Here stands a chapel sacred to St. Catharine; and near to it, on the brow of the barren rock, is a fountain of fresh water. The laborious monks that dwell here have, with ashes and sweepings, made a garden. From the top of this mount God proclaimed his law to the Hebrews, from amid terrible flames of fire: and here Moses had long an almost immediate fellowship with God; and hence the place was called the *Mount of God*; and here he also conversed with Elijah. 1 Kings xix. 8. At present, the Arabs call it Moses' Hill. Exod. xix. xx. and xxiv. It was a mount that *might be touched* (though the Hebrews were forbidden to touch it); i. e. it was of a material, but not of a spiritual nature, as the mount Zion of the church. Heb. xii. 18. It is made an emblem of the broken covenant of works, which terrifies awakened transgressors, and *gendereth to bondage*, affecting all that are under it with a spirit of bondage. Gal. iv. 24.

SINCERE; (1.) Pure, and unmixed with error, deceit, or dross. 1 Pet. ii. 2. (2.) Single, candid, and upright, the heart, speech, and actions all harmoniously agreeing together. Phil. i. 10.

SINCERITY, or SINGLENES of heart, is pure uprightness and candour, without any sinful bias. Josh. xxiv. 14. 2 Cor. i. 12. Acts ii. 46. Eph. vi. 5.

SINEWS are the cords by which the body of animals is bound together, and which are the great means of feeling. They shriek when they become short or benumbed. Gen. xxxii. 33. *Sinews* may be taken for power, strength. Ezek. xxxvi. 6, 8. Men's neck is as an *iron sinew*, when they are obstinate in their sinful courses. Isa. xlviii. 4.

SING. See SONG.

SIRION. See HERMON.

SURNAMES; a name added to a man's principal one, denoting his family, &c. Men *surnamed themselves by the name of Israel* when, being gentiles and sinners, they join themselves to Jesus and his church. Isa. xlv. 5.

SISERA, general of the Canaanites under king Jabin the Second. After his army was totally routed by Deborah and Barak, and multitudes of his men drowned in the river Kishon, Sisera, to avoid discovery, fled away on foot towards Harosheth. As he passed the tent of Heber the Kenite, who was then at peace with his master Jael, his wife invited him into her house to hide himself. After she had given him some milk to refresh him, he laid himself down to sleep, and desired her to watch in the door, and to deny him if anybody asked for him. He had scarcely fallen into a deep sleep, through his excessive fatigue, when Jael, instigated of God to destroy this murderous idolater and devoted Canaanite, drove a nail through his temples, and fastened his head to the ground, that he died. Barak, pursuing him, had him shown to him in this condition. For a while his mother and her ladies, though wearied for his return, comforted themselves with the idea that he would be taken up in dividing the spoil, chiefly the fine robes, and in receiving the share of the captured. Judg. iv. and v.

SISTER. See BROTHER.

SIT; a well-known posture of the body, used in taking rest, Gen. xviii. 11; in taking meat, Gen. xviii. 25; in giving judgment, Ruth iv. 1. 1 Kings ii. 12; in grief, Ezra ix. 1, 4; in teaching and hearing, Matt. xxiii. 2. Luke x. 39; in prayer and fasting, 2 Sam. vii. 13. Judg. xx. 26; in receiving the Lord's Supper, Matt. xxvi. 20.

SITTING denotes fixed continuance, Mic. iv. 4. 1 Kings v. 3 Acts viii. 28. To *sit with one* imports intimate fellowship with him. Ps. xxvi. 5. To *sit in dust* or darkness imports great poverty, contempt, ignorance, and trouble. Isa. xlvii. 1. Luke i. 79. Mic. vii. 8. To *sit on thrones* imports confirmed glory and authority. Matt. xix. 21. *Sitting*, ascribed to God, or Christ as Mediator, imports their undisturbed rest and authority, Ps. xlvii. 8, and xxix. 10; or their judging and punish-

ing of men. Dan. vii. 9, 26. Joel iii. 12. Matt. xxvi. 64. Christ's *sitting at God's right-hand* imports his fixed and peaceful possession of the most intimate fellowship with God, and his continued power of governing the church and her concerns. Ps. cx. 1. Eph. i. 20. The saints *sit together in heavenly places*; in Christ their head, they are already possessors of the celestial glories, and shall quickly enjoy them in their own person. Eph. ii. 6. Antichrist's *sitting in the temple of God* imports his residence in the church, and his pretence to rule the consciences of her members. 2 Thess. ii. 4.

**SEAT**; a place for sitting in, for rest, or for judgment. 1 Sam. iv. 18. Job xxix. 7. A magnificent *seat* for a king to sit upon, in receiving the homage of his subjects, or in giving audience to ambassadors, and in dispensing justice, is called a *throne*. Solomon had one very grand; it was made of ivory, and overlaid with gold; it had six steps, at the twelve ends of which were carved lions; the top was round behind; and it had two arms, supported by two carved lions. 1 Kings x. 18, 19. *Seat* also denotes a station of authority, Esth. iii. 1; and a throne, the royal authority of kings. Gen. xli. 10. Angels are called *thrones and dominions*, because of their great power and authority. Col. i. 16. The ceremonial mercy-seat that covered the ark with cherubim on each side signified the Redeemer's atonement, as the rest and *throne of grace* for a reconciled God, ready to declare his love and bestow his blessings on sinful men. 2 Kings xix. 15. Heb. iv. 16. God's *seat or throne* is also either the Jewish temple, where the symbols of his presence resided, Jer. xvii. 12. Ps. lxxviii. 69; or heaven, where his glory and authority are chiefly manifested, Isa. lxvi. 1; or a symbol of his glorious presence, Rev. iv. 9; or his sovereign power and authority to execute judgment or bestow favours, Job xxiii. 3. Ps. lxxxix. 14. Heb. iv. 16; or the high degree of his authority and happiness. Ezek. xxviii. 2. And the Jewish royalty, and the state of emperor of the Christian world, is called God's *throne*, as he bestows it. 2 Sam. xiv. 9. Rev. xii. 5. Christ's *sitting on his Father's throne*, at the *right-hand* of it, or *in the midst* of it, imports his exaltation to the highest dignity, authority, and happiness. Rev. iii. 21, and v. 6. Heb. xii. 2. The saints *sit on thrones, or seats before the throne, and with Christ on his throne*; they have an honourable station in their new-covenant union with Christ; they have honourable offices or stations in the militant church: chiefly in heaven, they have as much holiness, rest, honour, nearness to God, vision and fruition of him, and joy in him, as they can desire. Rev. iv. 6, and xi. 16. Luke xxii. 30. Rev. iii. 21. Moses' *seat* is the station of civil power and authority among the Jews, and of judging according to Moses' law. Matt. xxiii. 1. Satan's *seat* is the place where he has great power and authority. Rev. ii. 15. The *seat* of the dragon, or of heathenish power, and of Antichrist, is Rome, where his authority was established. Rev. xiii. 2, and xvi. 10. The *seat of violence* comes nigh when men hold courts, or exercise their authority, to commit injustice and oppression. Amos vi. 3. To *sit in the seat of scorn*ers is to have an habitual and fixed intimacy with them, and to act after their manner with pleasure. Ps. i. 1. Eliakim and Christ are a *glorious throne to their Father's house*; their administration is highly honourable to him that employed them. Isa. xxii. 23.

**SITUATE**; placed. The *situation* of the temple was very beautiful, as it stood on a mountain, whence it was seen all around. Ps. xlviii. 8.

**SIVAN**; the third month of the Jewish sacred year, and ninth of their civil, answering to part of our May and June, and consisting of thirty days. On the sixth day was the feast of pentecost. On the 15th and 16th is a feast to commemorate the victory of the Maccabees over the heathens of Bethshan. On the 23d a fast, to bewail Jeroboam's preventing the first-fruits from being brought to Jerusalem. There are in it some other superstitious festivals of small note. Esth. viii. 7.

**SKILL**; knowledge; especially what is gained by study and experience. Dan. i. 17, and v. 18. Ps. lxxviii. 72.

**SKIN**; (1.) The covering of an animal's flesh. Lev. vii. 8. The human skin is covered with scales so fine that the naked eye cannot perceive them, and each square foot contains about a hundred and forty-four millions of pores. Men's first clothing was of the skin of beasts. Gen. iii. 21. Prophets, persecuted saints, and barbarous nations have used coats of skin. Heb.

xi. 37. (2.) The outward colour of the skin. Jer. xlii. 23. To *slay off the skin, pluck off skin, or flesh*, imports to oppress men till nothing but their mere life is left. Mic. iii. 2, 3. To *escape with the skin of one's teeth* is to escape with nothing but life, having, as it were, the very teeth dashed out, and scarcely a mouth left to complain. Job xix. 20. *Skin for skin* was an ancient proverb, importing that a man will gladly save his own life at the expense of the death of relations, or any other outward loss. Job ii. 4.

**SKIP**. See LEAP.

**SKIRT**; that part of upper garments which is below the waist. A man's *spreading his skirt over a woman* imported his taking her under his care and protection, and to be his wife. Ruth iii. 9. God's *spreading his skirt over the Hebrews* imported his taking them into a special church-relation to himself, and giving them his gracious and honourable protection: his *spreading his skirt over his elect* imports his uniting them to Christ, clothing them with his righteousness, and granting them his spiritual protection and comfort. Ezek. xvi. 8. Jerusalem had filthiness and blood in her skirts; her shameless sinning was marked in her disgraceful afflictions. Lam. i. 9. Jer. ii. 34. The Lord *discovered the Jews' skirts on their faces* when he removed every covering of their sin, and reduced them for it to a most debased and shameful condition. Jer. xlii. 26. A man's *uncovering of his father's skirt* imported carnal intimacy with his step-mother. Deut. xxii. 30.

**SKY**; the visible appearance of the heavens: it is compared to a *mollen looking-glass*, because of its transparent colour. This bluish azure colour, Sir Isaac Newton thinks, is owing to the thin vapours in the upper part of the atmosphere, reflecting only the most reflexible rays of light, which are those of a violet colour: but Leonarda and La Hire suppose it is owing to our viewing a dark space beyond the atmosphere through a white and lucid medium. Stars, clouds, and thunders are represented as in the sky. Heb. xii. 2. 2 Sam. xxii. 12. Ps. lxxvii. 17. God's *riding on the skies* imports his thundering, his raising storms at pleasure, and the quick and majestic work of his providence. Deut. xxxiii. 26. Righteousness *poured down from the skies*, or heaven, imports God's abundant bestowal of his gracious influences, and the fruits of his Son's righteousness on men. Isa. xlv. 9. Judgments are *lifted up to the skies* when they are very terrible and conspicuous. Jer. ii. 9.

**SLACK**; inactive, given to delays. Josh. xviii. 3. God is not *slack* concerning his promises, or judgments, but fulfils the one and executes the other with proper speed, and in due time. 2 Pet. iii. 9. Deut. vii. 10. Let not thy hands, O Zion, be *slack*, but be active in rebuilding the temple, and settling the affairs of religion and government. Zeph. iii. 16. He becomes poor that deals with a *slack hand*; i. e. is lazy and lingering in his business. Prov. x. 4.

**SLANDER**; to charge a man falsely with faults, or rehearsing his real faults from a bad motive, and without a legal requisition. It is most ordinarily done when the persons charged are absent, and proceeds from hatred of their person, or envy of their excellencies. The name *slanderer* is the same in Greek as that of a *devil*. (1 Tim. iii. 11. Gr.) Yet what multitudes of men seem ambitious of the character! Meals, and civil fellowship, are seasoned with *slander*; as if men had received the gift of speech for no other end but to speak evil of their neighbours. In respect of this sin, the Scriptures state that the tongue is full of deadly poison; has underneath it the poison of asps; is a world of iniquity, set on fire of hell, and setting on fire the course of nature; is a deceitful razor; is like a sword and spear, a bow of lies, shooting bitter words. Jam. iii. 6, 8. Ps. lii. 2, iv. 21, lvii. 4, lxxiv. 3, 4, cii. 3, and cxi. 3. Prov. xii. 18. Jer. ix. 3.

**SLAVE**. See SERVANT.

**SLAY**. See KILL.

**SLEEP**, or **SUMBER**, is fourfold: (1.) Natural, when the life of the animal body continues, but its sensations in a great measure cease, in order to the refreshing and invigorating of the whole frame. Gen. xxviii. 11. (2.) Spiritual, consisting in ignorance, indolence, stupidity, and unconcern, in a sinful state or course. Eph. v. 14. (3.) Civil, when men are inactive in their work, or careless about it. Isa. v. 27. Nah iii. 18. (4.) The *sleep of death*, in which the soul being

separated from the body, the body becomes quite insensible. Jer. li. 39. Dan. xii. 2. John xi. 11. 1 Cor. xv. 51. God's *sleeping* imports his seeming unconcern and inactivity to deliver his people, or punish their enemies. Ps. xlv. 23, and lxxviii. 65. *I sleep, but my heart waketh*; my soul is under the prevalence of great dulness; yet there is a secret working of my conscience, desire, and affection towards Christ. Sol. Song v. 2.

**SLEIGHT**; crafty and juggling tricks. Eph. iv. 14.

**SLIDE**; (1.) To forsake God and his truths, and our duty, and to fall into sin. Jer. viii. 5. Hos. iv. 16. (2.) To lose happiness and comfort, and fall into misery and dreadful calamities. Deut. xxxii. 35. Both significations are joined in the word. Ps. xxxvi. 1, and xxxviii. 31.

**SLIGHTLY**. The false prophets healed the hurt of the Jews *slightly*, when they insinuated that their sins were but small, and that their calamities would be light, and soon over. Jer. vi. 14, and viii. 11.

**SLIME**, or **BRUMEN**, a kind of clayey pitch dug out of the earth. The river Is carried down great quantities of it in ancient times, and mingling with the Euphrates, conveyed it to the very walls of Babylon. The tower of Babel was built with it, instead of mortar; and Diodorus tells us that the people thereabouts, not only built their walls of it, but dried and burnt it instead of coals. There was and is a great deal of the finest of it, very heavy, of a shining purple colour, and strong smell, about the Dead Sea; and, it seems, they had a vast number of pits out of which they dug it, before the valley of Siddim was turned into a lake. Gen. xiv. 10. Jochebed pitched her ark with this slime; and perhaps Noah did so too. Exod. ii. 3. The bitumen, or asphaltus, sold in our shops under the name of Jewish, is not really of this kind of slime, but is a composition of oil, brimstone, and pitch.

**SLING**; an instrument of cords for throwing stones with great violence. The invention of it is ascribed to the Phœnicians, or their colonies in Majorca and Minorca, anciently called the Balears, or *masters of the sling*. It is certain, that not long after the death of Joshua, the Hebrews, particularly some of the Benjamites, were such expert slingers that they could hit their mark almost to a hair-breadth. Judg. xx. 16; and some of them, in the time of David, could sling with both hands. 1 Chron. xii. 2. Uzziah had slings on the walls of Jerusalem, for throwing of great stones. 2 Chron. xxvi. 14. The Lord *slings out men* when he suddenly destroys them, and drives them from their country. 1 Sam. xxv. 29. Jer. x. 18.

**SLIP**; (1.) To fall off. Deut. x. 5, 12. (2.) To fall inadvertently, or suddenly, into sin and trouble. Job xii. 5. Ps. xvii. 5. We let the things which we have heard *slip out of our mind* when we inadvertently forget them. Heb. ii. 1. See **TWIG**.

**SLIPPERY**; unstable; ready to make one fall at every turn. Ps. xxxv. 6, lxxiii. 18.

**SLOTHFUL**; **SLEGGARD**; lazy and inactive with respect to the concerns of time or eternity. Judg. xviii. 19. Slothful persons desire, but are at no pains to obtain. Prov. xxi. 25. Every thing affrights them, as if it were a thorn hedge or lion in their way. Prov. xv. 19, xx. 4, and xxii. They retain not what they get by hunting or labour. Prov. xii. 13, 27. They hide their hand in their bosom, and will hardly take pains to use what they have. Prov. xix. 24; and yet are extremely wise in their own conceit, Prov. xvi. 16; hence no wonder their houses go to ruin, and their vineyard, or business, be mismanaged. Eccl. x. 18. Prov. xxiv. 30; and they be under tribute, deprived of their liberty. Prov. xii. 25; and their soul suffer hunger, and they come to deep poverty. Prov. xviii. 19, and xxiii. 21; and be cast into a deep sleep, rendered more and more inactive and stupid. Prov. xii. 15.

**SLOW**. To be *slow of speech*, or tongue, is to speak in a stammering and lingering manner. Exod. iv. 10. To be *slow to anger* is to be very patient, bearing many injuries without revenging them. Neh. ix. 17. *Slowness to wrath* is a proof of wisdom and piety. Prov. xix. 29. Men are *slow of heart to believe* when averse to do it without uncommon or even improper evidence. Luke xxiv. 25.

**SLUICE**; an outlet for water. Isa. xix. 10.

**SLUMBER**. See **SLEEP**.

**SMALL**. See **LITTLE**.

**SMELL**. See **SAVOUR**.

**SMITE**; (1.) To give a stroke to a person or thing. Exod. xxi. 26, and xvii. 6. (2.) To distress, afflict. Deut. xxviii. 22, 26. Prov. xix. 26. (3.) To kill. Deut. xii. 15. To *smite an army* is to rout it. Deut. xxix. 7. To *smite with the tongue* is to reproach. Jer. xviii. 19. To *smite the hands* imports to raise an alarm; to mourn, or to rejoice. Ezek. xxi. 14. To *smite on the thigh*, or breast, is expressive of repentance, grief. Jer. xxxi. 18. Luke xviii. 13. To *smite another on the cheek* imports insolent contempt. Mic. v. 1. A man's *heart smites him* when a consciousness of guilt affects him with remorse and grief. 1 Sam. xxiv. 6. *Smiting by the righteous* is faithful and friendly reproof. Ps. cxli. 5. To *smite men on the cheek-bone* is to confound and destroy them. Ps. lii. 7.

**SMITH**; (1.) A worker in metal, gold, silver, iron, &c. Acts xiv. 24. (2.) An executioner of God's judgments. Isa. liv. 16.

**SMOKE**. The glorious display of God's excellencies is likened to *smoke*: it is mysterious and incomprehensible. Isa. vi. 4. His providential protection of his people is likened to *smoke*; it is terrible to their enemies, and conceals them from hurt. Isa. iv. 5. It being usual for angry persons to breathe hard, and *smoke from their mouth a kind of smoke*, God's wrath is likened to *smoke*; it is very awful, destructive, and confounding. Ps. xviii. 8. Terrible calamities are like *smoke*; they proceed from the fire of God's wrath, and bring on fearful perplexity, darkness, and desolation. Isa. xiv. 31. The *smoke in the temple* at Antichrist's downfall is either God's protection of his church, keeping his enemies from hurting her, or the terrible calamities that shall deter people from praying for the papists; and till the cessation of which men shall be afraid to join themselves to the true church. Rev. xv. 8. Saints and their prayers and praises are likened to the *smoke ascending from the sacred incense* of old; how heaven tending, and how acceptable to God! Sol. Song iii. 6. Rev. viii. 4. See **FLAX**.

The Jewish Pharisees, and other hypocrites, are a *smoke*; and *burning fire* in God's nose; are very offensive and disagreeable to him. Isa. lxxv. 5. Men and their devices are likened to *smoke*, to denote how unsubstantial, short-lived, easily destroyed, and full of perplexity and darkness they are. Ps. xxxvii. 20, and lxxvii. 2, and cii. 3. Isa. ix. 18. Ignorance and delusion are a *smoke* arising from hell, and stupefying men that they know not what they do, or where they are, or what is doing around them. Rev. ix. 2, 17. In allusion to the case of Sodom and its neighbouring cities, the *smoke of a land* is said to ascend up into heaven, when the judgments inflicted thereon are very visible and terrible. Isa. xxxiv. 10. Rev. xviii. 9, 10.

**SMOOTH stones** are such as are not rough, 1 Sam. xvii. 40; of such idols were made; or men worshipped them, as they saw them by the sides of brooks or rivers. Isa. lvii. 6. A *smooth skin* is one not overgrown with hair. Gen. xxvii. 11, 16. *Smooth ways* are such as are plain, without any thing to make one stumble. Luke iii. 5. *Smooth words*, or *mouth*, denotes flattering speech, that has no tendency to convince or alarm. Isa. xxx. 10. Jer. xxiii. 31. Ps. lv. 21. Prov. v. 3.

**SMYRNA**; a city of Lesser Asia, on the east shore of the Mediterranean Sea, and about forty-six miles north of Ephesus. It was built by the Æolians, and destroyed by the Ionians; but quickly after rebuilt, and was a famous city as early as the time of Homer. About A. M. 3400, the Lydians destroyed it; but Antigonos, one of Alexander's successors, rebuilt it, near three hundred years after. About the time of our Saviour's birth it was one of the most wealthy and populous cities in Lesser Asia: nor, except Ephesus, was any more honoured and favoured by the Romans; nor did the inhabitants of any other show equal regard to Rome. Besides a variety of sieges, Smyrna has suffered from six dreadful earthquakes, which destroyed the most part of it; but its delightful situation and convenience for sea-trade occasioned it to be always rebuilt. A Christian church was planted here very early; and whatever persecutions they suffered from Jews or gentiles, they maintained the Christian faith with such exactness, that in the divine epistle sent them by John there is not a sentence of reproof, but of praise and direction, Rev. ii. 8-10; and ever since, Christianity has continued in this place. About A. D. 1676, this city was repaired by Achmet the Turkish vizier. At present, it is one of the most flourishing

places in all the Levant, or east side of the Mediterranean Sea, and is resorted to by traders in Asia, Africa, and Europe. It contains about 25,000 souls, of which above 10,000 are Christians of the Greek church, and the rest are Turks and Jews.

**SNAILS** are well-known animals, easily killed by an exposure to the sun, or by the application of salt. They are very injurious to corn and vegetables. They have their eyes in their horns; and it is said that each (at least of the snails that live in shells formed of the moisture of their own bodies) has in itself the qualities of both male and female. The Romans and others used them as food; but they were forbidden to the ancient Jews. They were probably used to represent men self-righteous, sensual, and inactive. Men pass away as a snail when quickly, easily, and even by their own means, they are destroyed. Ps. lviii. 8.

**SNARE, TRAP, GIN;** a device for catching fishes, fowls, &c. Job xl. 24. Amos iii. 5. Prov. vi. 23; and in metaphorical language signifies whatever tends to entangle one to his hurt. Jesus Christ is a *gin*, a *snare*, a stumbling-block, and rock of offence to men, when, on account of his humble appearance so opposite to men's carnal hopes, he is rejected, and so their guilt and ruin increased. Isa. viii. 14. God rains *snares* on men when, by his providence, he involves them in such perplexing straits, that they cannot extricate themselves; and their own efforts plunge them deeper and deeper into misery. Ps. xi. 6. Ezek. xii. 13. The Jewish priests and rulers were a *snare* on *Mizpah*, and a *net spread upon Tabor*; they, in the most open manner, by their example and enticements, tempted the people to idolatry and other wickedness. Hos. v. 1. The Canaanites whom they sinfully left in their land were *snares* and *traps* to the Hebrews, and *scourges* in their sides, and *thorns* in their eyes, and their idols and idolatries were *snares* to them; they were means of jecoying them into sin, and instruments by which God punished them. Josh. xxiii. 13. Exod. xxiii. 33. Ps. cvi. 36. The Jewish table or ceremonies were a *snare* and *trap* to the Jews, as, leaning on these, they encouraged themselves to despise the promised Messiah. Ps. lxi. 22. Rom. xi. 9. The temptations of Satan, the lips or speech of a fool, breach of vows by sacrilege, bad example, slavish fear of men, and the flattering tongue of a harlot, are *snares* and *traps*. Prov. xxviii. 7, xx. 25, and xxix. 6, 25. Eccl. vii. 26. Men are snared when, by the devices or traps laid for their hurt, they are decoyed into sin and exposed to punishment. Deut. vii. 25. Ps. ix. 16. Eccl. ix. 12. Scornful men bring a city into a *snare* by their bad example and enticement, or by provoking their superiors or neighbours against them. Prov. xxix. 8.

**SNATCH;** to catch at; to rend off a piece to eat it. *They shall snatch on the right-hand and be hungry, and eat on the left and not be satisfied; they shall greedily seize on whatever comes in their way, but find no comfort from it.* Isa. ix. 30.

**SNORT;** to make a noise through the nostrils as a mettlesome horse. To express the terror of the Chaldean invasion of Judah, it is said that the *snorting* of their horses was heard from Dan, a place about one hundred and fifty miles distant. Jer. viii. 16.

**SNOW** is formed of vapour frozen in the air. It is soft, and sometimes broad, like locks of wool. Ps. cxlvii. 16. *Snow* and rain are very unseasonable in summer or harvest. Prov. xxvi. 1. It is most pure and white: and its whiteness and purity are emblematical of freedom from guilt and corruption, Isa. i. 18. Ps. li. 7; and of glory and excellency. Lam. iv. 7. God's scattering of the Canaanitish kings and their armies was *white as snow* in Salmon; the providence was very just and glorious; and the carcasses lay deep on the surface of the ground. Ps. lxxviii. 14. Sometimes God has made snow an instrument of his judgments, burying towns and armies amid it. Job xxxviii. 22, 23. *Snow-water* is reckoned excellent for washing, Job ix. 30; and for refreshing the earth and rendering it fruitful, Isa. lv. 10; at least that of the snow of Lebanon was esteemed an excellent and refreshing drink. God is compared to the *snow of Lebanon*, and the cold flowing waters that proceed from it so useful to refresh men in those hot countries. How delightful, how refreshing, his goodness and grace! and how foolish to forsake him for other enjoyments! Or the words might be translated, *Will a man leave pure waters springing from a rock, for the melted snow of Lebanon all mixed with*

*mud? Will they ever dig up the dirty waters of an inundation, rather than waters flowing from a fountain? i. e. will men ever forsake the true God for mere filth and vanity?* Jer. xviii. 14, 15.

**SNUFF;** to draw up the air into the nose. Jer. ii. 24, and xiv. 6. (2.) To express contempt by a sneer. Mal. i. 13.

**SNUFFERS;** a description of tongs for snuffing of burning lamps, and thus making them to burn brighter; and the *snuff-dishes* were small dishes for holding what was snuffed off, that it might not pollute the floor of the sanctuary. Both were made by the direction of God, and were formed of gold. Did they figure out to us the divinely-instituted ordinances of church-discipline, by which the purity of the church is preserved, and the truths of God and practice of his people made to shine clear and bright? Exod. xxxvii. 23, and xxv. 38.

**SO;** a king of Egypt who engaged to assist Hoshea against Shalmaneser king of Assyria, but it seems did it not, at least not effectually, 2 Kings xvii. 4. Probably this So is the same as Sabachon the Ethiopian, who burnt to death Bocchoris the former king of Egypt; and after retaining the government of the country for fifty years, was succeeded by Sevechus or Sethon, who, it seems, was priest of Vulcan, and whose prayers the Egyptians pretended to Herodotus brought ruin on the Assyrian host.

**SOBER;** considerate, thoughtful, humble, grave, and temperate. Rom. xii. 3. Tit. ii. 4, 12.

**SOBERNESS;** soundness of mind. Acts xxvi. 25.

**SOBRIETY;** prudence, gravity, humility, and temperance. 1 Tim. ii. 9, 15. To live *soberly, righteously, and godly* is rightly to conduct ourselves, doing justice to our neighbours, and duly honouring, worshipping, and serving God. Tit. ii. 12.

**SOCCHOH, or SHOCHOH;** the name of two cities belonging to the tribe of Judah; one in the valley, and another in the hill-country, west of Jerusalem. Josh. xv. 35, 48. Near to one of them David slew Goliath, and occasioned the total rout of the Philistines' army. 2 Sam. xvii. 1. Shochoh was one of the fifteen cities which Rehoboam repaired and fortified. 2 Chron. xi. 7.

**SOCKET;** a kind of foot in which pillars are fixed by hollow mortises. A vast number of sockets were made for the erection of the tabernacle; of which a hundred were of silver, a talent to each. Exod. xxxviii. 27. The five sockets of the entrance of the sanctuary, and the sixty which supported the pillars around the court, were of brass. Exod. xxvi. 37, and xxvii. 1; the weight of these sockets tended to make the pillars stand firm. They might represent the glorious, fixed, and lasting purposes of God, on which Christ's mediatory office and church are founded and established. Sol. Song v. 15.

**SOLDER;** to fasten different pieces of metal firmly together. Isa. xli. 7.

**SODOM, Gomorrah, Admah, Zeboim, and Zoar** were five of the ancient cities of the Canaanites, which stood to the south-east of the mouth of the brook Kidron, or thereabouts. In the days of Abraham they had each a king, viz. Bera of Sodom, Birsha of Gomorrah, Shinar of Admah, Shemeber of Zeboim, and one whose name is not mentioned of Bela or Zoar. Chedorlaomer reduced them all to be his tributaries. After twelve years' servitude, they rebelled; but in the fourteenth, were attacked, and had been ruined, had not Abraham pursued and defeated the conquerors. As they proceeded in their wickedness—particularly in abusing themselves with mankind, God, about sixteen years after, told Abraham and Lot, who now dwelt in Sodom, of his intention to destroy the city. Lot and his two daughters were preserved, and the city of Bela, or Zoar (i. e. the *little one*), was at his request preserved for shelter to him; but the other four were destroyed with fire and brimstone from heaven. As Sodom stood near to Zoar, it seems to have been situated near the south point of the Dead Sea. Strabo talks of the ruins of Sodom as seven miles and a half in compass. The ecclesiastical historian Notitia mentions a bishop of Sodom, in the primitive ages of Christianity; but Reland and other judicious and learned writers are of opinion that Sodom was never rebuilt, or any city of that name built near to the spot. Most writers believe that the place where these cities stood was swallowed up by an earthquake; and that now the Dead Sea flows over it: and some, without probable reason, assert that the ruins of them are still



to be seen at low water. But as the Scripture represents the country as suffering the vengeance of continual fire, as neither ploughed nor sown, as a dry desert inhabited by owls and wild beasts, as a dry place for breeding of nettles, and as heaps of salt, Jude 7. Deut. xxix. 22. Jer. xlix. 18, and i. 38. Zeph. ii. 9. Ireland thinks their former situation is not covered with the Dead Sea, but is at the side thereof. Whenever the sacred prophets would express some fearful and lasting destruction, they compare it to that of these four cities; as in Hos. xi. 8. Amos iv. 11. Isa. i. 9. Zeph. ii. 9. Jer. xlix. 18. Isa. xlii. 19. Jer. l. 38-40. Nay, the terrible ruin of these cities is used as an emblem of the torments of hell. Jude 7. Rev. xx. 12-15. Those who in after-times abused males for the gratification of their unnatural lust were called *Sodomites*. They were not only common among the heathen, Rom. i. 26, 27; but numbers of them even among the Jews. Asa and Jehoshaphat cut off multitudes of them, and Josiah demolished the houses where they practised that horrible sin. 1 Kings xiv. 34, and xxii. 46. 2 Kings xxiii. 7. The Jewish rulers and people are likened to those of Sodom and Gomorrah, on account of their great wickedness. Isa. i. 10. Jer. xxiii. 14. Rome, or the antichristian state, is called *Sodom*, because of the sodomy, and all other wickedness, particularly of the sensual kind, that abounds in it. Rev. xi. 8.

**SOFT.** Soft clothing is what is fine and gorgeous. Matt. xi. 8. *A soft heart* is a heart tender and broken with grief. Job xxiii. 16. *Soft words* are either such as are mild and gentle, Prov. xv. 1, and xxv. 15; or such as are flattering and deceitful. Ps. lv. 21.

**SOFTLY;** (1.) Slowly. Gen. xxxiii. 14. (2.) Mildly, gently, without any noise. Acts xxvii. 13. (3.) In a debased and humble manner. Isa. xxxviii. 15. 1 Kings xxi. 17.

**SOJOURN;** to dwell in a land without any fixed abode or possession, as the Hebrew patriarchs did in Canaan, Egypt, &c. Gen. xx. 1. Ps. cv. 23. Saints are *sojourners on earth*; they have no portion in it, and only tarry here till they are ready for their proper country in heaven. Ps. xxxix. 12. 1 Pet. i. 17.

**SOLACE;** to comfort, delight. Prov. vii. 18.

**SOLDIERS;** stated warriors for protecting or preserving the peace of a country, and fighting with the enemy. We find no stated warriors among the Hebrews till the time of Saul. Ministers and saints are *soldiers*, enlisted under and armed and directed by Jesus, the captain of our salvation; they fight for him and his cause in a spiritual manner, against sin, Satan, and the world. 2 Tim. ii. 3. See **ARMY**.

**SOLENN;** fixed to a particular occasion; done with awe and reverence. Num. x. 10. Ps. xcii. 3.

**SOLENNITY;** the time of an appointed feast, and the meeting of the people thereat, as at the feast of passover, pentecost, tabernacles, &c. Isa. xxx. 29. Dent. xxxi. 10.

**SOLENNLY;** in a grave, bold, and earnest manner. 1 Sam. viii. 9.

**SOLITARY.** See **DESOLATE**.

**SOLOMON,** the son of king David by Bathsheba, born about A. M. 2971. He was called *Solomon*, to signify his peaceful temper and reign, and *Jedidiah*, to point him out as the darling of the Lord. 1 Sam. xii. 24, 25. His father, knowing that he was to build the temple, made great preparations for it, and trained him up with great care. As his brother Adonijah thought to usurp the throne, David, by the instigation of Bathsheba and Nathan, caused Solomon to be anointed king while he himself yet lived, which was done with great solemnity. After his father had directed him concerning the temple, concerning Joab and Shimei, and solemnly charged him to walk in the ways of the Lord, and blessed him, he died. Prov. i. 1 Kings i. and ii. 1 Chron. xxii. xxviii. and xxix. Solomon, who, about two years before, had married Naamah the Ammonitess, and had Rehoboam by her, was now about eighteen years of age when he entered on the sole government of the kingdom. Having put Adonijah, Joab, and Shimei to death, and confined Abiathar the high-priest, for their respective crimes, he married the daughter of Pharaoh king of Egypt, who seems to have become a Jewish proselyte; for there is no mention of Solomon having fallen into the idolatry of her country. To procure Divine assistance and success in his government, he and his nobles offered 1000 burnt-offerings at Gibeon, where the tabernacle then was. That night

the Lord appeared to him, and offered to grant whatever request he should ask. He requested wisdom, to qualify him for the government of so great a people. His request pleased the Lord; and he granted him such wisdom, honour, and wealth as none before or after him ever possessed. Rising from his sleep, he came to Jerusalem, and offered a great number of sacrifices before the ark, and then made a feast for his family. Soon after he had an opportunity of trying his wisdom. Two harlots lived together in one house, and were delivered of male children about the same time. One of them, having killed her own child by overlaying it, laid it in her neighbour's bosom, and took the living child into hers. Her neighbour, on viewing the dead infant, knew it was not hers, and claimed the living one. The other no less vehemently denied the dead babe to be hers, and claimed the living one. They appealed to Solomon; and as parties on both sides were equally firm, and the matter admitted of no formal proof, Solomon, conceiving that the real mother would show a distinguished regard for the life of her child, called for a sword that he might cut the living infant in two, and give each of the claimants a half. The pretended mother was content it should be so; but the other begged that the life of the babe might be preserved, and given to her competitor. By this evidence of affection Solomon knew her to be the real mother, and ordered the child to be given to her. 1 Kings ii. and iii.

Solomon's kingdom, which extended from the north-east border of Egypt to the Euphrates, if not a little beyond, was altogether peaceful and affluent. He divided it into cantons, under the direction of proper governors, who, each in his month, provided for the subsistence of the royal family, which might amount to 30,000 or 40,000, nay, the Jews say 60,000 persons. His horses and chariots, which were many, were properly disposed of. He himself exceeded all men in wisdom and knowledge. He collected or framed 3000 proverbs and 1005 songs. He most scientifically explained the nature of vegetables and animals of every kind then known. His fame made all the kings around, who were generally either his tributaries or allies, send to inquire of his wisdom. By his trade with Egypt, he introduced a breed of fine horses, and a manufacture of linen; and by his trade with Ophir and other places, he rendered gold and silver as common in Jerusalem as the stones in the street, and cedar-trees as plentiful as sycamores. The fleet which he sent from Elath, on the Red Sea, and managed by Tyrian mariners, once in three years brought him from Ophir near 2,000,000*l.* sterling. 1 Kings iv. ix. 28, and x. 14, 26-28. 2 Chron. i. and ix. 27. When Hiram king of Tyre heard that Solomon succeeded his father, he sent him a solemn embassy to congratulate his accession to the throne. Solomon returned him another, requesting his assistance to build a magnificent temple for the Lord, as his people were more skilful in cutting timber and stone. Hiram returned him word that he would cause his subjects to cut cedars in Lebanon, and bring them to Joppa in floats. To reward which, Solomon gave Hiram, for the maintenance of his family and workmen, 20,000 measures of wheat, and as much of barley, 20,000 baths of oil, which last are also called twenty measures; or there were twenty measures added to them for some other use. In the fourth year of his reign, A. M. 2993, the temple began to be built, and was finished in seven years. Besides the servants of Hiram, there were 153,000 Canaanites employed in this work; 70,000 of which were bearers of burdens, and 80,000 diggers and cutters of stone, and 3300 were overseers, and 300 more were a reserve to supply the places of such officers as fell sick. All the materials were prepared at a distance, that there was nothing to do on the spot but to join them together. Hiram, an excellent artist from Tyre, had the charge of the foundry. In the seventh month, A. M. 3001, it was finished and dedicated with great solemnity, Solomon, and the elders of Israel, and almost all the people, being present. After carrying in the ark, and some presents which David had left for it, and fixing its various utensils and ornaments in their proper places, the temple was filled with the cloud of the divine glory, which obliged the priests for a while to discontinue their ministrations. After prostrating himself, Solomon stood on a high scaffold, where his throne was placed, and turning his face to the temple, in the most solemn manner prayed that God would accept and bless the house for his service, and hear the



various prayers which the Jews should make towards it in their various afflictions, and that he would fulfil the promises made to David and his seed. He then turned himself to the people, and blessed them. As a token of acceptance, a fire from heaven consumed the sacrifices on the altar, and the glory of the Lord again filled the temple. Awe with this display of the Divine majesty, the people fell upon their faces, and worshipped God. At this time Solomon sacrificed 22,000 oxen, and 120,000 sheep, for peace-offerings; and as the altar of burnt-offerings was too small for the fat of all these, the middle of the court was consecrated to be an occasional altar. Soon after, perhaps the night following, God appeared to Solomon, and assured him that he had accepted his prayers, and would grant his requests; but would bring ruin on David's family, and on Israel, and on the temple, if they rebelled against his commandments. After fourteen days spent in this dedication, and in the feast of the tabernacles that followed it, Solomon gave the people a solemn dismissal, and they returned home rejoicing and praying for blessings on their king. 1 Kings vi-viii. and ix. 2 Chron. ii-v. vii. and viii.

After Solomon had finished the temple, he built a magnificent palace for himself, another for his Egyptian queen, and a third called the forest of Lebanon, where he sometimes, if not chiefly, resided. These were all finished in about twenty-two years. To reward Hiram for his kind assistance, Solomon made him a present of twenty cities in the land of Galilee, which, it seems, he or his father took from the Canaanites; but as the cities and soil did not please Hiram, it seems he restored them to Solomon, who repaired them and gave them to the Hebrews; and no doubt repaid Hiram his one hundred and twenty talents of gold and his friendly assistance some other way. He also seized on Hamoth-zobah, and built Tadmor and other cities in those parts. He also repaired the two Bethhorons, and Balaath, and Gezer. In carrying on these structures, Solomon allowed none of the Hebrews to work as slaves; but caused the remains of the Canaanites to be his drudges. It seems, however, that his taxes on the Hebrews, raised in order to carry on those works, provoked them against him. It appears that his annual revenue was about six hundred and sixty-six talents of gold, besides what he had in presents from his allies and tributary kings, and what he had from merchants. It is said that Hiram king of Tyre and Solomon maintained a correspondence, puzzling one another with hard questions. It is more certain that the queen of SHEBA, hearing of his fame, came from the utmost parts of the south to see and hear his wisdom; and having heard his answers to her puzzling questions, and having seen the beauty and worship of the temple, and the magnificence and order of his court, table, and attendants, she fainted with surprise, and confessed that it far exceeded all she had heard. Loaded with presents, she returned to her country. 1 Kings x. Hitherto every thing in Solomon's character appears grand and admirable; but his abominable conduct in the after-part of his life has marked him with lasting disgrace. He had seven hundred wives and three hundred concubines, mostly heathenish idolaters. In compliance with these, he forsook the Lord, and worshipped and built temples to their idols Ashteroth, Moloch, Chemos, and others. The Lord appeared to him, and told him that as he had wickedly broken his covenant, he would rend off ten of the Hebrew tribes from their subjection to his seed. Alarmed herewith, Solomon repented of his sin, and, it is likely, about this time wrote his ECCLESIASTES, in which he declares all things to be vanity and vexation of spirit, and that he had found whorish women more bitter than death; and, it is likely, a part of his PROVERBS, probably that in which he so earnestly warns his son against whorish women. His temporal punishment was not turned away. Before he died, Hadad the Edomite, Rezin the Syrian, and Jeroboam the son of Nebat began to give him uneasiness. After a reign of forty years he died, and was succeeded by Rehoboam. The history of his reign was written by Nathan, Ahijah, and Iddo. If he wrote any more besides his Song of Songs, Proverbs, and Ecclesiastes, it was uninspired, and is now lost. 1 Kings xi. Jesus Christ is called Solomon, and was typified by that prince. What a darling of Heaven is he! how infinitely wise and peaceful! Notwithstanding all oppositions, how solemnly installed in his throne by the Father! and

how extensive his kingdom! How justly he punishes the guilty! how wisely he judges! and how plentifully he enriches his people! What multitudes come to and admire his wisdom and glory! How firmly he builds the temple of his church, and consecrates her to the Lord by his unmatched sacrifice and all-prevalent intercession! Sol. Song iii. 6, 11, and viii. 10.

SOME; a part, either smaller or greater; few or many. Matt. xxviii. 17. Rom. iii. 3.

SOMETHING, or SOMEWHAT, denotes both what is of small and what is of much value. 2 Chron. x. 4, 6. Gal. ii. 6, and vi. 3; and what is good, as alms, Acts iii. 5; and what is distressing, as affliction. 1 Sam. xx. 26.

SON. See CHILD.

SONG, or HYMN; (1.) A metrical composition or poem, to be sung either in joy or thanksgiving, as that of Moses at the Red Sea; of Deborah, Hannah, David, Hezekiah, Habakkuk, Mary, Zacharias, Simeon, &c., Exod. xv. Judg. v. 1 Sam. ii. 2 Sam. xxii. Isa. xxxviii. Hab. iii. Luke i. and ii.; or of lamentation, as David's over the death of Saul and Jonathan, and of Abner, 2 Sam. i. and iii. 33; and of Jeremiah, on the death of Josiah and the destruction of Jerusalem, 2 Chron. xxxv. 25. Lam. i-v.; or of predictory warning, as that of Moses before his death. Deut. xxxii. (2.) The subject-matter on which a song is composed. Thus God is the song of his people; his excellencies and favours are the subject-matter of it. Exod. xv. 2. Job and David were the song of their enemies; i. e. were the object of their mockery and derision. Job xxx. 9. Ps. lxxix. 12. New songs are such as are newly made, or for new mercies, and are ever sweet and delightful. Ps. xxxiii. 3, and xl. 3. *Spiritual songs* are those whose subject-matter is spiritual and divine, in opposition to empty, false, fulsome, and impure songs, called the *song of fools*. Eph. v. 19. Col. iii. 16. Eccl. vii. 5. They are called the *Lord's song*, or the *song of the Lamb*, because God and his Christ form the subject-matter of them, and to his honour they are sung. Ps. xlii. 8, and cxxxvii. 3. Rev. xv. 3. The Jews had songs sung almost the whole night at their more solemn feasts, especially on the first night of the passover. Isa. xxx. 29. Solomon's *Song of Songs* could not be a nuptial hymn, composed on occasion of his marriage with any of his wives. It was not penned till the tower of Lebanon was built, chap. vii. 4; and so not till about twenty years after his marriage with Pharaoh's daughter. Many of the emblems in it, if applied to a lady,—as when she is called a *keeper of the vineyard*, said to have a *head like Carmel*, a *tooth like the tower of Lebanon*, *eyes like a fish-pool*, *teeth like a flock of sheep*, and to be *terrible as an army with banners*, &c.—are absurd to the last degree, but if understood of the marriage and fellowship between Christ and his people, it will appear most exalted, instructive, and heart-warming. In vain Whiston and others, upon scarcely the shadow of a ground, have denied its authenticity. Though the name of God is not found in it, any more than in Esther, as indeed the allegory of this book scarce admits it; yet its majestic style, its power on men's consciences to promote holiness and purity, the harmony of its language with that of Christ's parables, and of the book of Revelation; the sincerity of the bride in acknowledging her faults; and, in fine, its general reception by the Jewish and Christian church, sufficiently prove it inspired of God. To such as read it with a carnal, and especially a wanton mind, it is the savour of death unto death, as the mind and conscience of such are defiled; but to such as have experienced much fellowship with Christ, and read it with a heavenly and spiritual temper of mind, it will be the savour of life unto life. The speakers in it are Christ, believers, and the daughters of Jerusalem. As the following attempt at a spiritual paraphrase explains a book of continued allegories, and exemplifies how the detached explications of Scripture in this work may be connected, it is hoped it will not be altogether unapproved by the devout reader, who in the perusal is desired to compare verse by verse with his Bible.

## CHAPTER I.

### BELIEVERS.

Verse 2. Let HIM whose name is wonderful, inexpressible, and unmatched; HIM who loved me, and gave himself for me; HIM who is the only darling of my heart, the great object of my thoughts, the sub-

stance and source of all my joys; let HIM who is my Saviour, my husband, my God, my ALL IN ALL, kindly, but powerfully, apply his precious truths to my soul; and thereby give me ONE, give me MANIFOLD, large, and ravishing discoveries of his person, his righteousness, and fulness; give me sweet intimations, feelings, and tokens of his distinguished, everlasting love:—give me full assurance of my peace and reconciliation with him; pleasant incentives and inflammations of my love towards him. For, thrice amiable Jesus, thy unmatched, thy free, thy ancient and unchangeable, thy almighty and efficacious love, in undertaking, in obeying, and dying for me;—in rising from the dead, in ascending to glory, and interceding for me;—and in bestowing thy all-ravishing and marvellous Self, with all the fulness of God, on guilty, polluted, and wretched me;—how many thousand-fold more precious, more easily obtained, more sweet and refreshing to my heart, *than wine!* than any created enjoyment!—never is it sour, or tasteless; never is my soul surfeited therewith, or hurt thereby; it quickens me under deadness; it supports and strengthens me under burdens; it comforts me against grief; it fills me with joy unspeakable and full of glory; it begets and inflames my love to a reconciled God, conforms me to his image, and nourishes me up to everlasting felicity.

Verse 3. Such, thrice blessed Redeemer, is the divine sweetness and savour, the heart-softening, healing, and beautifying virtue of thy personal excellences as God-man, and of the fulness of grace and glory lodged in thee; such the delightful, the heart-captivating influence of the gospel-exhibition of thee as our almighty, our compassionate and everlasting Mediator, Prophet, Priest, King, Physician, Friend, Brother, Parent, and Husband; that every soul inwardly renewed, every soul endowed with gospel-purity, humility, heavenly affection, and holy conversation, does, and must, with superlative and universal, with unfeigned, ceaseless, and ardent love, esteem, desire, delight, glory in, and extol thee.

Verse 4. O all-gracious Redeemer, whom my soul loveth, consider my deserted, my tempted, my distressed case; reach forth thine arm that is full of power; apply the promises to my distant, my weak, my dead, my obstinately rebellious, and hell-ward drawn heart; let the powerful arguments, the almighty influence of thy grace, melt my inward rock, quicken and inflame my soul with love to thee. O work in me to will and to do; bring me into the nearest, the most ravishing intimacy with thyself;—THEN, in the exercise of grace, and practice of virtue, shall every inward power of mind bend, *run*, and fly towards thee; and others, by me excited, shall, with speed, alacrity, and vigour, seek for, cleave to, and follow *after thee*. Astonishing!—what sudden change I feel! how excellent and rich! how sovereign and free! how powerful and seasonably interposing is the grace, the love of my divine King of angels and men, chiefly of his body the church! While I yet spake, he hath heard! while I called, he hath said to my soul, *HERE I AM!* he hath brought me near to himself, and granted me the most distinct, sensible, and transporting fellowship with him, in the promises and ordinances of his grace; here, in his *presence-chamber*, what wonders of redeeming kindness he discovers to my view!—my sins, which are many, blotted out!—my eternal peace and felicity secured! and the perfections, purposes, and promises of God shining in the face of Jesus, and my full and everlasting interest therein!—Oh! what unutterable views of God and of glory I now see! what inexpressibly pleasant and captivating influence of everlasting love shed abroad in my heart, I feel; how all my inward powers are melted, quickened, strengthened, and set on fire with love! Oh! what incontestable evidence of the truth of religion I perceive the power of! what defence from temptation! what freedom from the rage of corruption! what fixed arrestment of heart on God I enjoy! What, Lord, shall I render unto thee for thy benefits!—Mounting my soul above every creative enjoyment, I will delight in, praise, and boast of thy infinite and all lovely Self, as my God and my *exceeding joy*; and with others, by me excited, will think of, desire, receive, and extol thy redeeming grace, mercy, and goodness, *more than wine*; more than any created delights:—for truly, every one who is possessed of real candour and integrity in a religious profession or practice, does and must, with the whole heart, esteem, desire, and delight in thee!

Verse 5. Ah! how quickly defilement and distress

succeed to my ravishing frame! but, O nominal professors, or you babes in Christ, stumble not at religion because of what I appear in myself, or in the view of the carnal world; for though in resemblance to the coarse, sun-burnt tents of Arabia, I be stained with remaining guilt, pollution, and weakness, be oppressed with countless temptations and troubles, be mingled with hypocrites, be despised and persecuted of men; yet in Jesus my head, and in his righteousness imputed, and in his gracious esteem, and wearing his graces imparted, and exercising patience and resignation under my sufferings, I am more comely and glorious than the curtains of Solomon's palace.

Verse 6. Look not, therefore, upon my sinful imperfections, my various afflictions, my grievous temptations, as if these were my ALL; ridicule, despise, and detest me not on their account; nor, either with pleasure or astonishment, stumble at the ways of God for my sake. Ah! scorching disasters weaken my strength, and wither my blossoming glory and honour!—my outrageous corruptions, conceived with me in my mother's womb, war against my soul; captivate me to the law of sin and death; embarrass me with carnal care and sinful intermeddling with the concerns of others; and so divert me from my proper duty, from the things which belong to my eternal peace!—Hypocritical professors, too, children of my mother the church, but never begotten of the will of God, my heavenly Father, conceiving a relentless hatred, have exposed me to pain and disgrace; have hindered my attendance on the ordinances of God; have violently imposed on me for doctrines the commandments of men; have entangled me in secular business; have sinfully diverted me from watching over my heart and practice; and obstructed my proper improvement of the office, the gifts, and grace committed to my trust.

Verse 7. But, O all-compassionate SHEPHERD of the sheep, whom my soul at least wishes to love with all her powers and with all her might, and in comparison of whom I undervalue and abhor the highest excellences of creation, tell me plainly, O tell me in what ordinances thou now directest, watchest over, protectest, quickenest, strengthenest, and comfortest thy people, and feedest them with thy flesh which is meat indeed, and thy blood which is drink indeed;—with the promises of thy word, the discoveries of thy love, and the communications of thy grace: O tell me where thou makest thy little but beautiful flock of slaughter, whose eternal redemption is committed to thy care, to enjoy spiritual comfort and rest, amid the withering and tormenting noon of distress, temptation, persecution, and rage of indwelling lust; for why, my GREAT ALL, why should I, who am redeemed by thy blood; I, to whose soul sin is a very hell, be exposed to the danger of a whorish apostasy from thee; the danger of an impious conjunction with false teachers, or inward idols, who, under colour of friendship, are thine enemies, thy rivals on earth!

## CHRIST.

Verse 8. O thou, my fair, lovely, beloved one, whom I have decked with my righteousness, and rendered spotless and comely before JEHOVAH, the Judge of all; and whom my implanted grace hath made all-glorious within, and beautiful in good works; since, notwithstanding of former instructions, ignorance of duty is thy continued, thy mournful complaint, be kindly admonished to follow the most eminent patterns of ancient believers,—bring thy rising children, thy weak professors, and thy languishing graces to the moveable and oft-despised ordinances of my gospel, dispensed by those faithful pastors who watch over, direct, and nourish my church.

Verse 9. O my love, whom, from eternity, I chose, esteem, desired, and delighted in, indulge not fainting, on account of continued corruption and trouble: for however despicable thou art in thine own eyes, or in the view of the wicked around: yet, being purchased with my blood, decked with my righteousness, adorned with my grace, and nourished with my fulness, I have made thee like a company of horses in Pharaoh's chariots;—how distinguished thy spiritual comeliness! thy strength, vigour, and boldness, in running the race of gospel-holiness! in fighting the Christian warfare! in jointly bearing with others the yoke of my law! and being the means of my honourable triumphs over sin, Satan, the world, and death!

Verse 10. With a holy, humble, and well-ordered conversation of public and private duties, how adorned are thy cheeks, thine outward appearance! and thy faith, which unites thy person to me as a head; and which, from my fulness, conveys nourishment to thy heart, how encompassed! how richly ornamented with the precious and golden promises which it embraces! with the numerous and lasting blessings and gifts which it receives! with the connected and valuable graces and endowments which it excites. And has not the church, whose member thou art, her professors, decked with my ordinances and truths? and her ministers, furnished with a chain-like connexion of gifts and graces, to render them fit for their service?

Verse 11. And much, much shall thy glory and comeliness increase: our instituted ordinances will I and my Father, and blessed Spirit brighten and polish; and therein give thee more abundant and powerful discoveries of gospel truth. More and more will we apply to thy soul my righteousness, that *border of gold*; more and more we will increase the permanent, the precious, and shining graces and gifts of thine heart; and the beauties of holiness in thy conversation, till, freed from sin and from sorrow, thou become perfect as thy Father which is in heaven is perfect.

## BELIEVER.

Verse 12. O Jesus, how my soul panteth for this promised fellowship with thee! for, while thou, my blessed King of kings, to whom all my powers are in subjection, grantest me calm, fixed, and familiar intimacy with and feasting on thy all-glorious Self; in the institutions of thy grace, in the displays of thy love, how transcendently pleasant and refreshing to my heart are thy promises and truths; and thou in them! Nay! how lively, how active, how pleasant to thee, and agreeable to myself, are my inwardly perfuming graces of faith, love, repentance, humility, patience, and new obedience!

Verse 13. But, in my best estate, what am I but *vain*, in comparison of him my well-beloved husband and friend! Thrice blessed *bundle of myrrh*! whatever bitter sufferings he underwent for my sake; whatever bitter cross attend my following of him; yet how, oh! how transcendently precious, pleasant, and savoury is this gift of heaven to my soul! how restoring and refreshing, how purifying and preserving, how perfuming and medicinal, is the applied virtue of his person, his names, relations, love, righteousness, intercession, words, and ordinances! Shall not then *we*, who during the night of time, reside amid the two nourishing testaments of his word, and amid the public and private institutions of the gospel, reside in my heart? and, during the *night* of an afflicted and mortal life, shall not my faith and love think of, esteem, desire, embrace, entertain, delight in, and rejoice over him?

Verse 14. Oh! what a matchlessly delightful and precious system of excellences, fountain of graces, source of blessings, repository of promises, treasure of pardoning, healing, comforting, nourishing, quickening, and refreshing influence, is this amiable, this infinitely amiable Jesus to my soul!

## CHRIST.

Verse 15. Blessed object of my uncaused and unbounded, of my distinguished and dying love, *behold*, amid unsearchable defilement and unsightliness, *thou*, as clothed with my finished righteousness, and as adorned in heart and conversation with my grace, and in my gracious and kind esteem, *art fair*, beautiful, and comely; yea, let thy fainting, thy doubting soul, be assured; *behold thou art truly*, extensively, eminently *fair*: how adorned is thy heart with spiritual understanding, to pry into the mysteries of God; with singleness and with chastity of affection to me: with readiness to bewail thy sinfulness and the hidings of my face; and with a candid sincerity, in dependence on and following after me;—and as endowed with my ordinances and reformed by my word and Spirit, how comely is my church! how beautiful with intelligent and sincere, with peaceful, peace-proclaiming, and faithful pastors, to search into and espouse gospel-truth: and to watch over, direct, and go before her private members!

## BELIEVER.

Verse 16. Blessed Jesus! O darling of my heart! if, amid this unmatched pollution and deformity, I am

in any respect comely, how *fair*! how infinitely *fair*! how glorious and amiable! how ravishingly sweet and pleasant must thou, divine Source of every thing lovely, be, in thy person, thy offices, relations, excellences, and works! O brightness of thy Father's glory! how my soul prizeth thy person! how she adores thy beauty! and with transporting pleasure delights in thee, as my great, my gracious, my amiable *ALL IN ALL*! How refreshing and reviving! how delightful and ever-flourishing are the word, the covenant, the promises, the ordinances, and frames wherein thou showest forth thy glory, and conferrest the captivating, the fructifying influence of thy love to my soul! And how comely and refreshful is thy church, wherein saints and their graces are begotten and born to God!

Verse 17. How high-towering, heavenly, upright, and durable! how deep-rooted in, and a good savour of *THEE*, are these ministers and saints, fixed as decorating and supporting *pillars* and *beams* in thy church, which thou hast built and furnished, and in which thou dwellest with us for our good! How delightful and lasting are these ordinances, which, as *rafters*, support the fabric of thy church; and in which, as *galleries*, we walk with thee; and in which, as *watering-troughs*, thy people quench their spiritual thirst!

## CHAPTER II.

## CHRIST.

Verse 1. Inexpressible, indeed, is my excellence, glory, and usefulness! Like the *rose of Sharon*, I grew as a root out of dry ground; ruddy in my humanity and bloody suffering; but how sweet perfume to heaven and earth is the savour of my name! how sovereign my virtue to allay the burning fever of enmity and lust, and to restore from spiritual consumption! Like the *lily of the valley*, I am white, divine, holy, harmless, undefiled; and though once exposed and debased, am higher than the heavens; filled with all the fruits of righteousness; productive of saints unnumbered; am fitted for, and offered to, the most wretched and debased sinners; and with the lowly in heart I dwell, and take my delight.

Verse 2. And, through my comeliness put upon thee, art thou, redeemed object of my love, as a *lily*, holy, humble, heavenly-minded, fruitful, fragrant, and useful, amid the hurtful *thorns* of wicked men, and of reproaches, troubles, and corruptions.

## BELIEVER.

Verse 3. In respect of greatness, and of fruitfulness in righteousness, in grace, and glory; and in respect of heart-refreshing, love-producing, prayer-exciting, soul-healing, and sin-killing influence, surely, O my adored Jesus, thou infinitely transcendest angels and men! How often have I, with ravishing pleasure, safety, and rest, applied thy obedience and death, as my protection from the curse of a broken law, and from the vengeance of heaven, and the challenges of a guilty conscience! How often have I trusted thy almighty power and love to defend me from sin, Satan, and an evil world!—How often have I, dreadless of danger from heaven, earth, and hell, by faith viewed, admired, and fed upon thy person, offices, and relations; and on the pardon, acceptance, adoption, sanctification, comfort, and endless glory that flow therefrom!

Verse 4. While I speak of *him*, how my soul is captivated! how transported!—My thrice-blessed bridegroom hath brought me into the bond, and manifested to me the secrets of his covenant; he hath made me penetrate into the very spirit and marrow of his word, his promise; hath given me the most pleasant and transporting intimacy with himself; hath made me drink plentifully of the new wine of his redeeming, his bleeding love; and, by displays thereof, hath directed, encouraged, and determined me vigorously to fight with and resist Satan, and to war against and mortify my sinful corruptions, and to trample on the smiles and frowns of the present world.

Verse 5. But oh!—for still more enlarged—for unspeakably more enlarged enjoyment of *him*, and his unsearchable fullness, to enable me to bear, and improve, what I behold and feel!—For now is my soul overwhelmed with joy; deep fixed in wonder; quite transported with the enrapturing sight and sweet sensation of his dying, forgiving love; and with the view of the perfections, purposes, words, and works of God

as shining in him! How lost in sweet amaze I languish, all inflamed with love.

Verse 6. Thrice pleasant frame! thrice happy case! while I enjoy the safe, the delightful, the near, the tender embraces of an incarnate God! while I have the secrets of his love imparted to my soul! and am, by his promise, his power, and grace, inwardly upheld, delighted, and strengthened!

Verse 7. While I enjoy this rapturous fellowship with Jesus, disturb me not, ye nominal professors, or ye fellow-saints: by all that is delightful, I charge you to beware of giving him, or cause me to give him any provocation to withdraw his sensible visit of love, till he do it of his sovereign pleasure.

Verse 8. Ah! how quickly, how sinfully, I have lost the rapturous frame! but blessed be my glorious visitant, that in a *little wrath* he hides but for a moment. What is this which already warms my cold, and cheers my fainting heart!—it is the majestic, the almighty, the attractive, the refreshful voice, word, and promise of Jesus, the darling of my soul!—Behold, thrice surprising! he returns with loving kindness and tender mercies!—Behold, with infinite pleasure and speed he overleaped the mountain of distance between his adored and my debased nature!—for *as* he overleaped the flaming mountain of the broken law, and of the incensed vengeance of an angry God!—overleaped the dark mountains of death and the grave! And with what power, joy, triumph, and speed he now comes *skipping on the hills* of instituted ordinances, and *over the mountains* of guilt, and of desertion, temptation, rebellion, and spiritual plagues, to save, restore, and comfort my soul!

Verse 9. As a *roe*, or a *young hart*, how infinitely beautiful and lovely is *he* in his person, office, and work! how pleasant, gracious, and kind in his disposition!—How alert, ready, and nimble are his motions of grace towards his people! How noted his hatred of, and his suffering from, and triumphant victory over, Satan the old serpent, and his works! How extensive his duration and the continuance of his saving work! His flesh and blood how pure! and how divinely allowed provision for my soul! Behold, under the Old Testament, how he stood behind, and was represented by the partition-wall of Hebrew rites! Behold, when we are walled in by a frail body, and by sins, temptations, desertion, and distress, he is not far off, but ever ready through the *lattices*, the ordinances of his grace, to afford us partial displays of his glory, and transient tastes of his all-endearing love!

Verse 10. In answer to my cordial wish, now is come *he* whom my soul loveth: in melting strains he invites me to his presence, his embrace. "Arise, dear object of my everlasting love, beautified with my righteousness and grace, *awake*, shake off thy spiritual sloth, thy slavish fear, and carnal care; let every grace be stirred up to a lively exercise. *Come away*, be directed and drawn by me into the most familiar, delightful, useful, and enriching fellowship of God, Father, Son, and Holy Ghost.

Verse 11. "Now being exhausted on me, the winter storm, the deluging rain of boundless wrath is over and gone; being finished in thy espousals to me, the stormy winter of thy natural state is over; the deluging curse that once hovered on thy head is past: in my present return to thy soul, thy late winter of guilt, corruption, temptation, desertion, and distress, passes over, and vanisheth.

Verse 12. "And now is come a spring-tide of evangelical, of refreshful discoveries and influence; now, fragrant, comely, and cheerful saints are fashioned and flourish; with beauteous form, and delightful virtue, their graces spring forth:—with liveliness, wisdom, and success, ministers publish the glad tidings of peace and felicity; saints have their luxuriances pruned, and publish the Saviour's praise: now, men spiritually know the joyful sound of the gospel; and the blessed Spirit, that heavenly, that harmless, pure, meek, and beauteous *turtlet*, speaks life and joy to their inmost heart.

Verse 13. "Now, with pleasure and profit, do the professors of my name, rooted and grounded in me, and who, sensible of their weakness and guilt, depend on me, and through my influence and manifold rods, become fruitful, thrive under the means of grace, and abound in the precious though imperfect fruits of knowledge, of faith, of love, repentance, humility; of patience,

zeal, and new obedience:—numbers of young converts are produced in the particular worshipping assemblies of my church. *Arise*, therefore, *my love*, *my fair one* (ver. 10); quit thy perverse unwillingness; away with delays; and, with vigour, boldness, and speed, *come*, even to my seat.

Verse 14. "O beloved soul, poor, weak, timorous, and exposed; pure in thy nature and food; comely and harmless; sociable with saints; chaste towards me, and by my grace fruitful in holiness:—and whose exercise is mourning for sin, and flying to the Saviour;—and whose name was, from everlasting, hid in my secret purpose and choice—whose person is hid in my person and blood;—whose duty it is to hide thyself under the shade of my power and love, and to cultivate a secret intimacy with me and my Father; and who often hideth thyself amid sinful despondency, sullen grief, and slavish dread; approach me now with holy boldness, and full assurance of faith, and with fervency of prayer; for delightful to me is thy crying out of the depths of guilt, corruption, temptation, and trouble; thy confessing and praising my name; and most amiable is thy looking to and bold acting of faith upon my promise, person, character, and work.

Verse 15. "And to further my people's intimacy with and likeness to myself, in holiness and comfort, I charge you, rulers of my church, and every member in his station, to watch the conduct and to promote the censure of false teachers, crafty, covetous, deceitful, wicked, and abominable; who spoil her vines; root out and overturn her true doctrine; corrupt her worship; disturb her order, peace, and unity; pervert her discipline and government; and check men's Christian practice:—for some true members are but weak in knowledge and prudence, in gifts and grace. And I charge every professor to observe, to watch against and mortify his *fox-like* inward corruptions, crafty, lurking, wandering, unconstant, desperately wicked, and destructive: and every first motion thereof; and to resist the manifold temptations of Satan, which with subtle secrecy hurt their inward grace, especially if weak, or budding forth new fruits of holy endeavours."

Verse 16. Beloved Jesus! arising, at thy call, I come with boldness even to thy seat: in the full assurance of faith, I believe, and accept thee as mine; I love, and am satisfied with thee as my Saviour, my husband, my wisdom, righteousness, sanctification, and redemption; as mine, by divine gift, by spiritual marriage, and by cordial embracement; my portion, my God, my *ALL IN ALL*:—and howsoever unworthy I am in my person, my grace, my gifts, my cares, and concerns, I acknowledge and surrender to thee as *thine*; thine by thy ancient choice, by thy Father's gift, by thy bloody purchase, by thy gracious espousal, and by my cordial vows. Oh! with what delightful pleasure thou and thy people enjoy one another, while in thy ordinances thou discoverest thy glories to their view, and conveyest thy all-nourishing fulness to their heart!

Verse 17. Not only till the gospel day break, when the Sun of righteousness displays his glory, performs great things in his church, makes the wind of his divine influence to blow, renders his people active in their labour of love, and causeth the shadows of ceremonial rites and of many gross corruptions to flee away; but still the more clear and glorious day of endless light break and dawn, wherein we shall see God as he is, shall serve him without ceasing, and bask in the transporting rays of his redeeming love; and when every shadow of weakness, pollution, sorrow, desertion, temptation, and trial, nay, of outward enjoyment and instituted ordinances, shall *flee away*, shall be quickly and finally removed; turn thee, my beloved Saviour:—in the appointed means of thy worship often surprise me with thy kind visits; discover thyself to my soul as infinitely gracious, lovely, and pure; as an enemy of and triumph over Satan and his works;—as through the gift of God, and thine own sufferings, our choice, spiritual, and everlasting provision:—and according to the riches of thy grace, tread down and overleap every interrupting mountain of guilt or corruption, and distance, which impedes thy delightful and easy access to my heart.

### CHAPTER III.

#### BELIEVER.

Verse 1. When the much-desired Jesus, *whom my*

soul in sincerity loveth, and whom I would gladly love with ten thousand-fold more ardency, withdrew his sensible presence, I, on my bed of trouble, darkness, confusion, and sloth, at first sought him, begging the return of his wonted smiles, and the favourable communication of his love; but, for answer, had continued silence, desertion, darkness, frowns, terrors, and even flashes of wrath darted into my conscience.

Verse 2. Amid deep perplexity and grief, I then bestirred myself to an earnest attendance on his public ordinances; these streets and broad ways of his beloved city the church; calling on, and seeking for the sensible presence of this unmatched darling of my soul: but, to try my grace, to punish my sloth, and my sinful dependence on ordinances, I was still answered with silent desertion, heavy challenges, or angry frowns.

Verse 3. Ministers, divinely placed in the populous, the pleasant and privileged, in the fortified and well-ordered city of the church; and appointed to spy her danger, to preserve her safety and peace, to assist and direct her pure and peaceable members, and to check the unruly; often touching my case in their discourse, as if they had been privy thereto, I esteemed them the intimate secretaries of Heaven, and laid before them my condition: and amid distress and confusion, begged them to inform me, how I might regain the wonted favour and smiles of my darling Christ.

Verse 4. Still pained with continued desertion and frowns, and fearing that I had rested on means, I, as one between hope and despair, attended his ordinances, earnestly looking through and beyond them, to his person, office, free grace, all-cleansing blood, and saving power; and with inward agonies, and strong cries and tears, and groanings that could not be uttered, I justified him in all he had done to afflict me, even suppose he should cast me into the lowest hell: meanwhile, I remonstrated to him, my incapacity of bearing the thoughts of endless separation from him, or of being condemned to everlasting rebellion, rage, and blasphemy against him, a God and Saviour of unbounded love;—and that my life on earth was to me a hell, while, like Cain, I was driven from his presence. With heart-breaking longings I plead the promises, chiefly those which I once thought had pierced to the centre of my soul: out of the depths I cried, that for his name's sake he would make uncommon stretches of mercy to save and smile on a monster of folly, ingratitude, and backsliding. Quickly I found the darling of my soul: In his word I discerned his glory: I smelt the ravishing savour of his name; I felt his powerful presence returning with loving kindness and tender mercies; I heard his voice, saying, *Fear not, for I am with thee; be not dismayed, for I am thy God. I, even I, am he that bloteth out thy transgressions, for my name's sake, &c. &c.* Immediately every inward band was loosed; every mountain of ignorance, unbelief, atheism, enmity, hardness, pride, legality, melted before the Lord God of Israel; every languishing grace was enabled and imboldened to fight with and tread under foot corruptions and temptations; every former manifestation of his love was cleared and confirmed; and with ravishing sweetness, unnumbered views of glory, and of my new-covenant interest therein, came crowding into my heart.

Having thus found my Redeemer; I, by the exercise of faith and love, excited, and strengthened by and fixed on him, and through his infinite condescension to me, held him, when he seemed ready to depart, and would not let him go; satiating my soul with his kindness, I pleaded his promise to do me good; I filled my mouth with arguments: I ordered my cause before him. And importunately I wrestled for his gracious return to his church, and the ordinances of his grace, wherein I and others are converted from iniquity, and born to him; nor ceased, till by promise, or by fulfilment, he assured me of his making all the places round about his hill a blessing.

Verse 5. Readmitted into near and sensible fellowship with Jesus, the quintessence, the unbounded fullness of everlasting love, I solemnly charge you, fellow-saints and professors, and adjure you by every thing interesting, lovely, or dreadful, to beware of whatever may provoke him, or disturb my soul. Chap. ii. 7.

#### COMPANIONS, or Daughters of Jerusalem.

Verse 6. What amazing person is this, who, turning her back on the desert, the thorny, the stony, the

famished, the dangerous, the troublesome, the pathless, the barren, the bemisting wilderness of a present world, and of a natural state, and of her late spiritual distress, —and who, mortified to every carnal enjoyment, and triumphing over every impediment, —and who, having her heart divinely inflamed with love, so mysteriously, uprightly, and so regularly, steadily, and delightfully mounts up towards God, towards Christ, and things above, in holy desire, cordial prayer, and affectionate praise; and in self-dedication, and a well-ordered practice! —and who, in her person and work, is perfumed, is rendered acceptable by the meritorious obedience and death, and the prevalent intercession and manifold grace of Jesus Christ, our skilful apothecary, and heavenly merchant, who counsels to buy of him without money and without price.

#### BELIEVER.

Verses 7, 8. Gaze not upon nor admire me, a polluted sinner, who, by the grace of God, am what I am, in comeliness and virtue; but behold his *bed*: behold the church erected by him, who, in wisdom, power, authority, renown; and in the extent, peace, and wealth of his kingdom; and in building a spiritual temple for God, and in his pointed and prevalent intercession, far transcends King Solomon; —the church wherein multitudes are spiritually begotten and born to him. Behold, the restful, the quickening, and everlasting COVENANT of grace, made with, fulfilled, and administered by him! behold his refreshment, comforting, restoring, and life-giving word! behold the precious, enlivening, the beautifying, invigorating, and enriching blessing of FELLOWSHIP with him; and which is purchased, conferred, and maintained by him! —Behold the perfect safety, honour, and happiness of those who are true members of his church, are in the bond of his covenant, and through his word enjoy intimacy with him! —What regulated troops of vigilant, active, and courageous ministers, armed with the sword of the Spirit, which is the word of God; and armed with authority to exercise discipline and government in the church! what hosts of mighty angels, armed with power and commission from God! —and what hosts of divine perfections constantly watch over, and defend them from the fears, the doubts, the troubles, and temptations so incident during the *nights* of this present life, and of distresses unnumbered!

Verses 9, 10. For his personal residence and motions, hath Jesus, my King of kings and all-glorious Prince of peace, assumed a real HUMAN NATURE, more precious, durable; more fragrant, deep-rooted, strong, and comely, than the cedars of Lebanon: as with pillars, this chariot is established with the precious, firm, and shining graces of the blessed Spirit; it is *bottomed* and founded on his infinitely excellent, his everlasting and unchangeable Godhead: its *covering* is of purple; therein, he had our sins charged and punished on him, and conquered all his enemies, and now appears in his royal majesty; in it, he bears the kindest love, exercises the inmost sympathy towards his people; and in his intercession presents them before his Father, as written on his heart. —And for transporting his elect from a state of sin and misery to endless felicity, he, to the praise of the glory of his grace, hath entered into a precious, firm, fragrant, well-ordered, and everlasting COVENANT; of which the promises are more strong, shining, and valuable than pillars of silver: its Mediator, and bottom of divine perfections and purposes, are more precious, substantial, and glorious than gold; its condition for covering and protection of sinful men is more splendid than purple, blood and righteousness of an incarnate God; and its midst, its centre and substance, are God's infinite, amazing love and condescension. —And to render this covenant effectual, he hath, for his own honour and use, framed and published a glorious, delightful, a deep-rooted, firm, and everlasting GOSPEL of peace, whose pillars of truth are more pure, precious, more comely and strong, than silver seven times purified; whose bottom, Christ the power and wisdom of God, is more firm, solid, shining, valuable, useful, and enriching than gold; whose doctrines of complete remission through his blood, and of the cross his people must bear for his sake, are more illustrious, grand, and useful, than coverings of purple; whose midst and centre is JEHOVAH's redeeming love, undeserved, ancient, almighty, and unchangeable. And, for publishing this inestimable gospel, he, for his

own praise, and his people's advantage, hath erected a beautiful and firm, a well-grounded, delightful, and durable church; the supporting, adorning, and silver-like pillars of which are faithful pastors and precious saints; its *golden bottom* is the everlasting person, truth, power, and promise of Christ; its *purple covering* is not chiefly the sufferings of her true members for Jesus' sake, but his bleeding obedience and death, which protect from the fury of God, the rage of devils, and the ruinous malice of men; and its ordinances, its assemblies, are furnished and filled with declarations and displays of divine love to sinful men; and its true members have the love of God shed abroad in their heart. And for displaying his glory, and vouchsafing his grace, to the highest, hath formed the invaluable and fragrant, the firm and ever-enduring marriage-bed of the heavenly state, whose silver pillars are just men made perfect; whose golden bottom and foundation is Jesus, the pearl of great price; whose purple covering is his royal majesty and everlasting righteousness; and the centre and substance of whose happiness, and the sum and burden of whose songs, are God's redeeming love to men.

Verse 11. Go forth, then, ye nominal professors, from your natural state, your self-righteousness, your carnal care, your filthy lusts; go forth, ye weak believers, from your legal, your carnal, your dead and sluggish frames, and from the unnumbered remains of corruption; go forth to Jesus' word and ordinances; steadily contemplate, believe on, desire, and delight in him, my all-glorious Prince of peace. Chap. i. 4, and iii. 7. Beholding him wearing the crown of divine and mediatorial glory, power, and authority, which his church, and every true member thereof, united to him, and having him formed in their heart, do solemnly ascribe to him, in their esteem and acceptance of him; and in their submission to and praising of him on the noted day of their spiritual espousals with him, at conversion, at death, or in the judgment to come; and whereon, with delightful pleasure in and joy over them, as the children of his love, as the seed produced by the travail of his soul, and as the birth of his Father's promise, he welcomes, apprehends, and unites them to himself, and accepts and perfects them.

## CHAPTER IV.

## CHRIST.

Verse 1. Beloved soul, to encourage thy faith, behold, notwithstanding of remaining defilement and trouble, my righteousness and grace render thee fair and beautiful before God, angels, and men. Chap. i. 8, 15. Thy spiritual knowledge, faith, and affection are sincere, single, humble, comely, and seasonably discovered: thy thoughts and actions, insignificant indeed in themselves, but, sprung from my influence, are regular, comely, conspicuous, and ornamental; they all concentrate in living by faith on me, and under a sense of self-unworthiness, giving up thyself to my service.—Behold, too, the church, whose member thou art, is by ordinances, officers, and saints rendered beautiful and glorious: her eye-like ministers, though imperfect, are modest, humble, holy; walking in all godly simplicity and harmony; not indulging themselves in pride, contention, or carnal policy; her hair-like young converts, weak and sinful in themselves, but rooted and grounded in me, her head, grow up in holiness; and as goats, browse on the rich pasture of my word, and are acceptable sacrifices to God.

Verse 2. How sweetly do the pure and well-connected acts of thy faith and meditation apply thy spiritual provision, nourish thy soul, and with much labour and profit bring forth fruits of righteousness!—and thy zeal is pure, regular, moderate, and active in holiness. The able and zealous ministers of the church, who prepare the spiritual nourishment for their people, are pure and sound in their doctrine; holy and harmless in their lives; equal in their power and commission; harmonious and meek in their purpose and behaviour; and do, with diligence and success, travail as in birth, to win souls to me their Lord.

Verse 3. Thy humble, constant, cordial, and fervent prayer, praise, and spiritual conference, turning chiefly on the mystery of a bleeding Redeemer, are very profitable, pleasant, and distinct; marking thy heart sound, thy soul inflamed, and thy conscience, purged with my dying love; and that through my bloody suffering, thy

service is presented to and accepted of God: and in my esteem, thy self-abasement and modesty, thy shame and rejection of thy best services before me, render thee notably beautiful and comely. In the church, my bleeding obedience and death, and redemption thereby, as the great theme of her pastors, render them and their ministrations lively, pleasant, and comely: and with modesty, singleness, prudence, and order, do her rulers govern, direct, and edify her members.

Verse 4. Thy faith, which unites to and exalts me thine head, and which receives out of my fulness, and grace for grace, and is upright in itself, and adorned with many sister graces and good works, is as a lofty, strong, impregnable tower. What safety it procures to thy soul! what deadly blows are thence aimed at thy spiritual foes! From thy well-stored magazine, whence saints the most valiant have in every age been supplied, what divine armour it furnishes thee with, to resist every temptation, slay every lust, repel every doubt, endure every trouble, and conquer the world! In the church, ministers who are above others in station are notably adorned with gifts and grace; are closely connected with me their head; bear my name before, and are the instruments of uniting others to me, and of conveying from me spiritual nourishment to them,—as towers, are high raised, upright, steady, and strong; and watch over and improve the whole armour of God for the defence and honour of his church. The inspired oracles too, so gloriously adorned with various forms of truth, so useful to bring sinners to and unite them with my person as their head, and to convey my fulness to their soul, are a high, impregnable storehouse of spiritual armour, sufficient to repel every enticement to sin, mortify every deed of the body, defend every truth, and thoroughly furnish for every good word and work.

Verse 5. In my sight, the lively exercise of thy faith and love, and thy tender care to edify others,—things harmonious, pleasant, and amiable, useful to saints, but ruinous to Satan,—exceedingly add to thy comeliness. Nor in the church are pastors and teachers, or the Old and New Testament, or the gospel institutions solemn and ordinary, or the two sacraments, from all which, as breasts, my children suck the sincere milk of my word, unornamental; they are harmonious, comely, pleasant, profitable to saints; but hated of Satan, and ruinous to his interests.

Verse 6. Until the day of the gospel dispensation dawn, and ceremonial shadows flee away; nay, till the bright morning of glory dawn, and every shadow of corruption, weakness, and doubting, every shadow of desertion, temptation, and trouble, and of unsubstantial enjoyments and instituted ordinances, flee away, never to return, will I, according to thy request (chap. xvii.), with pleasure dwell in and continue to discover my glory in the lofty, the protecting, and immoveable, in the wholesome, the fruitful, and devoted mount of my church, and the ordinances therein dispensed; and which, by the graces therein exercised, and service performed, but chiefly by the influence of my righteousness and intercession, is rendered delightful and fragrant, as with myrrh and frankincense.

Verse 7. In respect of thy complete justification, in respect of the extent of thy sanctification, and in thy disallowment of remaining defilement, and thy labour to perfect holiness in the fear of God, art thou, dear object of my love, all fair, beautiful, and comely; there is no spot of legal guilt on thy person, no reigning sin or allowed guilt in thy heart, no hated stain, that shall not be quickly purged out. And is not the church altogether fair and comely in her doctrine, her worship, and order? is not the shining conversation of her members glorious and beautiful?

Verse 8. Beloved soul, chosen from eternity, wooed by the gospel, and espoused to me in the day of my power, in promising thou shalt, I solemnly invite thee to come with me, with me, thy great, thy gracious, and unmatched father, brother, and husband; with me, thy God, and thine all: come, without delay come, live the safe, delightful, and profitable life of faith on me; the life of intimate fellowship with me, and of holy obedience to me; earnestly study a holy deadness to and distance from the lofty, the alluring heights of outward honour, pleasure, and profit; where corrupt, brutish, cruel, and violent men rest and satisfy themselves; and by means whereof, sinful lusts and temptations often ruin their precious and immortal souls.

Verse 9. Dear saint, begotten and adopted by my

**Father**; sanctified, though with inferior glory, by my own Spirit; and betrothed to me in loving-kindness and tender mercies; how, even with the weakest act of thy faith, and with the exercise of that chain of graces which attend it, hast thou *claimed, attracted, and encouraged* my heart! how *coupled* mine affection to and drawn forth my warmest love towards thee!

Verse 10. Beloved relation and bride, how excellent, glorious, and comely is thy *love* to me, and to my members! how much more delightful and acceptable than ceremonial offerings, or outward enjoyments!—and thy beautifying, softening, medicinal *ointment* of grace, how far preferable to Mosaic incense, or ravishing outward delights.

Verse 11. How thy private prayer, thy praise, thy confession of my name, and thy spiritual converse for the instruction, comfort, or reproof of others, and thy prudent, sincere, and edifying conversation, mark the reality of thy grace! How freely, gradually, constantly, and readily, from thy own faith and experience, dost thou communicate to others the sweet, the enlightening, the nourishing, and medicinal truths of the gospel!—how infinitely fragrant are thy garments of imputed righteousness!—nor doth thy holy and benevolent practice fail to spread a savour of Christ all around, to attract and gain others to him.

Verse 12-14. My church is a *garden enclosed*, separated from the world, digged by gospel ministrations, watered with divine truths and influences; distinguished into various stations and worshipping assemblies; protected and hedged by the care of my providence, and by the rules of order contained in my word; in her alone do run the pure, the medicinal, and cleansing waters of gospel truth, which are hid from the rest of the world, and in their spiritual glory and refreshful virtue shut up from and sealed to every one who is not a true member. How, when purged of wicked and scandalous men, her converts to God, planted in Jesus, do flourish, more fragrant, delightful, precious, and useful, more numerous and different in circumstance than all the fruit-bearing trees, fruits, and spices of an orchard!—And thou, particular saint, my sister, my spouse (ver. 8, 9), as a *garden* inwardly digged by my Spirit, sown with my word, hedged by my power and law, guarded by thy gracious vigilance, watered by the heavenly dew, and flourishing with various graces, and fruitful in good works, art reserved for, and walked in, by me alone: in purity, freshness, safety, and separation from polluted persons, doctrines, or acts, how, as a *spring shut up, and fountain sealed*, thou art unknown to the world, shut up from Satan, kept chaste and pure, for conjugal fellowship with me alone!—And, in value, variety, beauty, and usefulness, how thy budding knowledge, faith, repentance, and love, thy humility, brotherly kindness, temperance, meekness, zeal, and similar graces, resemble the precious pomegranates, fruits, and spices of a choice orchard.

#### BELIEVER.

Verse 15. Blessed Jesus! uncreated **FOUNTAIN**! whose it is to run in and water all the churches, and every true member thereof, and to supply them with every necessary promise and influence; O! what a deep, a large, a full, and overflowing source of ever-running, of life-producing, life-maintaining, life-restoring, and life-perfecting virtue art thou! how freely, how abundantly, and delightfully, how variously; constantly, and powerfully dost thou communicate thy precious truths and thy gracious influences to men!—To thee, Lord, I owe my whole fruitfulness; O run more plentifully into my soul, that by the exercise of thy grace I may be rendered useful to water and refresh others around.

Verse 16. And, Lord, since I am *thy* garden, thine by thy ancient choice, by thy Father's gift, and by thy costly purchase, thy gracious cultivation, and special use, let every freezing and destructive blast of trouble, temptation, or fear be restrained from blowing on and hurting my soul; and may the blessed Spirit, in his sovereign and mysterious, his invisible and powerful manner, convince me of, reprove me for, and imbitter my sin; cool, pierce, and purify my conscience; quiet, comfort, warm, and melt my heart; revive, cherish, strengthen, and cause to flourish in good works my languishing grace!—and do thou, Jesus, my dear husband, master, and friend, come, dwell in, and more gloriously discover thyself to thy church, and to my

soul,—rejoice over me, to do me good; grant me the nearest and most delightful intimacy with thee; accept of and take pleasure in these my various, gracious, and amiable habits and acts, whose author, proprietor, and object thou art.

#### CHAPTER V.

##### CHRIST.

Verse 1. At thy request, dear soul, who art spiritually begotten by my Father's will, and united to my glorious person, *I am speedily come* to bestow my distinguished and powerful presence on my church; to delight myself in the lively preaching and gracious application of my sweet, fresh, nourishing, restorative, medicinal, and emboldening gospel truth: in respect of sensible presence, *I am come* to thy soul; and with pleasure to cultivate and accept of thy spiritual graces, weak or strong;—and solemnly I charge, and earnestly invite you, O highly favoured objects of my everlasting love and distinguished care, to receive abundantly from me, and to rejoice in the unsearchable fullness of grace and glory lodged in me, and to take the comfort of your inward grace as evidence of your election and everlasting felicity.

##### BELIEVER.

Verse 2. How often does Jesus, my glorious bridegroom, find churches almost wholly asleep when he cometh to bless them; and when by his gospel institutions and diversified providences, he knocks for admission!—And when, at my earnest cry, he graciously offered me his sensible presence, such was my spiritual deadness, my dullness, confusion, and sloth, my carnality and deep unconcern, that, contrary to conviction of guilt, contrary to thoughts about and stirrings of affection towards him; and while I could not but hear and feel his mighty, his charming voice make a powerful and repeated impression on my heart, tenderly entreating me, by the endearing character of his *SISTER, HIS LOVE, HIS DOVE, HIS UNDEFILED* (chap. iv. 9, i. 9, ii. 10, 14, and iv. 7), and earnestly beseeching me to open it to him, by a lively acting of faith upon him, and a vigorous exercise of ardent love towards him, and a solemn and familiar pouring out of my requests and desires before him; and obtesting me, by his infinite love, in cheerfully undertaking for, and, in my room, bearing the numerous, dreadful, destructive drops of his Father's wrath; and in patiently enduring so manifold affronts and injuries, while he waited to be gracious to my soul.

Verse 3. Alas! I refused HIM admission; I shifted him off with the most absurd excuse, importing that I now possessed not my wonted liveliness of frame; had lost my wonted skill and care to improve him as my righteousness, and to perform any part of my duty; and that I had decreased in my knowledge and sense of gospel principles, these spiritual shoes; and was weary of and averse to every gracious exercise, and could not presently persuade or stir up myself thereto.

Verse 4. While I practically returned this wretched reply to his heart-charming, his astonishingly gracious and condescending entreaty, he secretly, but powerfully quickened my faith, touched my heart, awakened my affection, and filled me with inward agony, grief, and shame, for my sinful refusal, and with a hungry and earnest desire after renewed and sensible fellowship with him.

Verse 5. Hereupon I shook off my deadness and sloth, and bitterly repented of my slighting HIM. Receiving influence from him, my faith, my love, and every grace, in the most easy, agreeable, and fragrant manner, exerted themselves to remove ignorance, pride, unconcern, and such other evils as had obstructed his ready access to my heart.

Verse 6. Eagerly I acted faith upon his promise; I panted with desire towards him; I lifted up my cry for sensible fellowship with him: but to punish and imbitter my former refusal, to humble my soul, to endear his presence, to try and exercise my grace, to inflame my love, he had justly, he had quickly and fearfully withdrawn, and refused to grant me, the smiles or the powerful influence of his distinguished visit. At the remembrance of his kind invitation, and my worse than mad rejection thereof, my soul was thrown into a dreadful damp of confusion and fear, of grief and shame, and with supplication, strong cries, and tears, I sought



him, but found no appearance of his sensible favours; with my whole heart and soul I begged his gracious return, but he gave me no comfortable answer. (Chap. iii. 1, 2.)

Verse 7. When ministers, whose office it is to oversee, guard, guide, and comfort the church; to observe and watch against spiritual enemies, and warn men of their approach; touched my case in their public ministrations, they but raised my hopes and increased my anguish; when I privately informed them of my case, they upbraided me with my sinful miscarriage; they misconstrued my desire of a meeting with Christ, and discouraged my expectation thereof; or, they robbed me of the comfort of my justifying veil of righteousness, and put me upon legal and unsuccessful methods to regain my beloved: some imposed on my conscience the superstitious commandments of men; while others reproached me as a hypocrite, and ridiculed me as one whimsical and deprived of reason.

Verse 8. Thus abused by pastors ignorant and unfaithful, I turn to you, my fellow, though younger, professors; earnestly I beseech, and solemnly I charge and adjure you, that if the blessed Jesus, whom my soul loveth, grant you any view of his glory, and taste of his goodness, you will spread my case before him, and with eagerness remonstrate to him, not that men, that ministers have injured me, but that I languish and pine with pain, with vexation and grief, for want of, and with earnest longing and burning desire to enjoy, his sensible presence; and that my soul must quickly perish if he return not in love.

## COMPANION.

Verse 9. Distressed, but precious and lovely saint, how thy charge excites and animates our heart, to wish further knowledge of Jesus, thy so prized husband! What! O what transcendent excellency is in this beloved of thy soul, above what can be found in the lusts and pleasures of sin! in the profits, the honours, delights, and applause of this world! or in near and beloved relations! or at least in our own life and inward endowments! What! O what peculiar loveliness, glory, and fulness is in HIM, that thou dost so charge and entreat us concerning him!

## BELIEVER.

Verse 10. Mention nothing as comparable to my infinitely endearing Husband and Saviour; O his boundless and all-comprehending excellency! He is *white and ruddy*; *white* in his glorious divinity, *ruddy* in his suffering humanity; *white* in the holiness of his human nature and obedience of his life; *ruddy* in his bloody passion and death; *white* in his glorious exaltation, but *ruddy* in his humbled debasement; *white* in his mercy and love towards his people, *ruddy* in his wrath and vengeance against his enemies; and in every respect the miracle of beauty, the wonder of angels, the ravishment of saints, the delight of JEHOVAH.—How infinitely more kind, rich, pleasant, glorious, excellent, and comely than all the *ten thousands* of created beings in heaven or earth! And is he not the *standard-bearer* who subdues the nations to the obedience of himself, and whom thousands and myriads of angels and saints follow and fight under!

Verse 11. His Godhead, his authority and government of his church, and his being the *head* of influence to his people, how much more excellent, precious, pure, substantial, and glorious! how much more useful, enriching, unchangeable, and lasting, than gold the *most solid and shining*!—his numerous, his well-connected purposes and providences, how comely, mysterious, majestic, and awful!—his whole glory, and even the well-joined multitudes of saints rooted and grounded in him as their head, how ever comely, fresh, and unfading!

Verse 12. His all-seeing knowledge, his tender pity and care, how pure, penetrating, pleasant, and beautiful! how attentively he waits to show mercy! With what deep compassion his lovely eyes run to and fro through the whole earth, to show himself strong in behalf of them that fear him! how fixed were his heart and eyes on the *fulness of time* for his incarnation! constantly they attend to the *fulness of virtue* in himself, to communicate the same to the *fulness of his body* the church!

Verse 13. The manifestations of his courage, of his glory and grace, and of his condescension and love, exhibited in word and ordinances, how delightful, at-

tracting, reviving, and refreshing!—His gracious words, how pure, mild, glorious, fragrant, and fruitful! Attended by the influence of his Spirit, how gently, how gradually, how seasonably and incessantly they drop into our heart, spiritual virtue, refreshing, quickening, purifying, and pleasant!

Verse 14. His munificent liberality, his unbounded power, his mighty works, especially of our redemption, how astonishingly large or numerous! and how perfect, resolute, and glorious! and how encouraging, medicinal, and marvellous their virtue!—His secret purposes of love, his tender bowels of compassion, his sympathizing intercession, how precious, pure, sincere, firm, and durable! how strengthening and attractive the virtues!

Verse 15. His strength to uphold all things, to bear the weight of the new covenant, and of all our persons, our sins, our punishment, our salvation, our burdens, our cares; and of all the government and glory of his Father's house, how firm, lasting, and divine! his paths in undertaking for us; in assuming our nature, and fulfilling our righteousness; in walking in the churches; in converting, correcting, and helping his people, and in trampling down his enemies, how mysterious, skilfully contrived, and founded on Godhead!—His whole personage, office, religion, and every manifestation thereof, how elevated, amiable, fragrant, refreshing, fruitful, and lasting!

Verse 16. His voice, his word, the sensible communications of his love, the breathings of his Spirit, the power of his intercession, how transcendently sweet and delightful! In fine, HE the unmatched Jesus; HE, my inexhaustible subject, in his person, natures, names, and offices, and in his relations, qualities, and works; and in his undertaking, birth, life, death; in his resurrection, ascension; and in his appearance in the presence of God for us, his dealing in the gospel with us, and at last coming in the clouds to judge devils and men, is *altogether lovely*, desirable, and glorious. Every lovely excellency in heaven and earth he contains to the highest; infinitely he deserves, and by all that know him will be earnestly coveted, as the best, as the sum of all things excellent and valuable. THIS, my fellow professors, THIS, this amazing Lord is the beloved of my soul, and my kind, liberal, condescending, and everlasting friend, who loved me and gave himself for me.

## CHAPTER VI.

## COMPANION.

Verse 1. Thrice amiable and happy saint, now we believe and are persuaded of the transcendent excellency of thy darling Redeemer: now our hearts are attracted with the thoughts of his glory.—Whither, O whither is THY—(oh! could we say OUR)—unmatched Jesus gone? Inform us in what ordinance, in what manner is he to be found, that, with ardent longing, we may cry after, wait for, and seek him with thee.

## BELIEVER.

Verse 2. My lovely and dear Bridegroom hath indeed deserted my soul; but I certainly know, that, in infinite condescension, he employs himself in his church (chap. v. 1), chiefly in those worshipping assemblies and hearts where his people's graces are most vigorous and active; that he may convert, discover his glory to, give his Spirit, and confer more abundant grace and comfort on, rejoice over, and delight in his chosen lilies, and at last transport them to the celestial race.

Verse 3. Notwithstanding his hiding and frowns, I cannot but highly value his person, offices, relations, and way; cannot but boldly and humbly attempt to maintain and assert my special interest in him: in the firm faith that he is MINE, divinely made over to me in his new-covenant promise and grant, I solemnly surrender my person and my all to him; my soul and body to be saved; my sins to be forgiven and destroyed; my burdens and cares to be borne; and my gifts, graces, and outward enjoyments to be managed by him to his honour. Nor, desert me as he will, shall I allow myself to discredit his feeding himself among his people, delighting in, and rejoicing over them, to do them good. (Chap. ii. 16.)

## CHRIST.

Verse 4. Beloved soul, betrothed to me in the day of my power, now, after much pleased beholding of thy



carriage in my absence, I return to vouchsafe thee my sensible presence: nor, in my sight, art thou less precious and honourable than ever. My church is more delightfully situated, more beautiful in form, than Tirzah, the residence of Hebrew monarchs: and in compactness, safety, beauty, freedom, and enjoyment of the presence and worship of God, more comely than Jerusalem; and, with spiritual armour and majestic air, more terrible than an army with banners; and, in my view, how far, blessed soul, thou excellest in comeliness these beautiful cities! With what joy and pleasure have I beheld thy faith and love boldly defend thy heart for me against every attempt of corruption, every attempt of devils or men! With what transporting delights have I suffered myself to overcome with thy fervent prayers!

Verse 5-7. How divinely transported, how sweetly delighted, with the eager actings of thy faith and love towards me, amid hiding and absence!—Now returned, I solemnly assure thee, thy holy thoughts, and gracious exercise, thy unfeigned and operative faith, thy spiritual meditation, thy regular and active zeal, thy humility and self-abasement, together with every thing belonging to my church, are of me esteemed as comely and precious as ever. (Chap. iv. 9, 1-3.)

Verse 8, 9. My true church alone, how choice and valuable! how preferable to all the nations, the gay assemblies, and the different sects upon earth! and how much approved by their inmost conscience!—In her are saints habitually honoured with my distinguished fellowship; others more legal in temper, and rarely admitted to my sensible presence; others indeed justified, washed, sincere, holy, and humble, but merely commencing a religious course. In me they are all one; are the only true and choice members and children of my church, each born from above: saints of every size, wish well to, pray for, affectionately love, truly esteem, and highly commend them. And thou, ransomed soul, in mine eyes, how much more comely, amiable and delightful than every beauty of palaces, or of blooming youth! how graciously chosen, choice, chaste, spotless, and meek! nor can any acquainted with thy comeliness fail to bless, commend, and extol thee.

Verse 10. With admiring applause, to which I assent, and which I confirm, they cried out, "What marvelous church is this! which, in the patriarchal age, shone forth as the rising morn! which, in the Mosaic, showed fair with a moon-like brightness of ceremonies, all illuminated of Jesus her sun! which, in the Christian era, chiefly in the happy millennium, shines clear as the sun ascending his zenith! and which strikes solemn dread upon persecutors and others around!—And what marvelous persons are these, who, turned from darkness to light, do, in their gracious state and exercise, as the morning light, shine pleasant and fresh, going on to perfection! and who, in borrowed and imperfect holiness, show fair as the changing moon! and who, in their imputed righteousness, shine clear as the meridian sun! and armed with the whole armour of God, wisely and bravely war with sin, Satan, and the world! and by the awe of their holy life, and their regular reproofs, are terrible as an army with banners!"

Verse 11. Even while my sensible visits were withdrawn, I promoted thy joy and welfare: eagerly I employed myself working salvation, for the divinely planted, the heaven pruned, watered, and weeded, and fruitful garden of my church; where grow, and are ripened for bliss, my poor, hidden, well-protected and covered, my oft-bruised and broken, but inwardly rich and glorious saint: there I observed the holy fruits of lowly, debased, and oppressed souls, observed if my vine-like people increased in numbers, in gifts, graces, and good works; and if, as lofty, upright, fruitful pomegranates, planted in a rich soil, they, with much humility and self-denial, blossomed and brought forth abundantly the fruits of righteousness, precious, fragrant, savoury, and useful: and secretly I observed an esteem of, a love to, and desire after me, growing in thy afflicted and sorrowful heart.

Verse 12. Often, all of a sudden, I bring salvation to my chosen people, who, in the day of my power, are made willing to forego sin, self-righteousness, worldly enjoyments, and wicked men, and to serve me, and take up my cross: and who, endowed with a princely disposition are qualified to sit and reign with me on my

throne: all of a sudden, divinely delighted with thy exercise of faith, love, repentance, and prayer, during my absence: my warmest affection, my yearning bowels of compassion, effectually determined me triumphantly, quickly, and royally to come, support, save, and comfort thee; granting thee the end of thy faith and hope, and the return of thy prayer.

Verse 13. True daughter of the church; perfect in thy head, in his righteousness imputed, and in the extent of thy sanctification; possessed of peace with God and thy conscience; endowed with a peaceful disposition, and entitled to unceasing quiet, in the regions of light, am I returned to thy soul! Return then, return in more spirited acts of faith and love, of earnest desire and penitential grief, of humble blushing and holy boldness, that I, my Father, and blessed spirit, with holy angels, and regenerated men, may look upon and be delighted with observing thy glories, graces, and labours. Ask not what thing valuable or pleasant is to be seen in thyself, or the church: for, how ravishing and delightful to behold Jews and gentiles gathered into one body of saints! to behold divine persons, perfections, and holy angels surround and protect thee! to behold thy heavenly graces and holy duties stand mustered in battle array, valiantly fighting with spiritual foes, and thrashing down these accursed mountains, and treading them under thy feet!

## CHAPTER VII.

### CHRIST.

Verse 1. In respects unnumbered, how glorious the sight! My princely and heaven-born church, how adorned with ministers fully furnished with the preparation of the gospel of peace, and intrepid and prompt to spread the messages of sovereign love! how adorned with young converts, anew formed by the manifold power and wisdom of God! And thou, blessed soul, begotten of God, and heiress of heaven, how beautifully are thy acts of faith, thy gracious affections, and holy conversation founded on and instigated by the free, the honourable, the preserving, and emboldening doctrines and motives of the glorious gospel!—how delightful is thy ready and cheerful willingness and progress in evangelical holiness! and every principle and first motion of thy new nature, how exquisitely curious, framed by the Spirit of wisdom and knowledge!

Verse 2. In my church, how complete! how curiously formed, capacious of gospel truth, and furnished with pure and purifying influence, are her pastors and ordinances, which, in the midst thereof, possess an exalted station, and contribute much to her vigour and health! and how glorious, numerous, substantial, and fruitful as a heap of wheat set about with lilies, her converts quickly become! And, blessed soul, how large, extensive, and richly supplied with heavenly influence, are thy gracious exercises and ardent desires, which, in thy present state, convey in thy spiritual nourishment! By spiritual digestion of my word, how is thy inner man nourished, and rendered fruitful in good works; pure, solid, and comely, and rendered an honourable instrument to promote the heavenly birth and gracious edification of others!

Verse 3. The church's breasts of divine testaments, ordinances, sacraments, and ministers singularly add to her beauty and use: thy faith in and love to me and my people, and thy well-ordered endeavours to quicken, comfort, nourish, and refresh others with the sincere milk of the word, how much more comely and delightful than twin-roses, which feed among lilies!

Verse 4. My church, how ornamented with the precious and impregnable fort of the Scripture; and by her officers, who, like a tower of ivory, are pure in the faith, strong in the grace, conformed in the truth, and set for the defence of the gospel: and who, as fish-pools, have clear views of the mysteries of Christ, are full of his blessing, constant in adherence to truth, and quiet in conversation, and are a blessing to others unnumbered; and who, like a nose and tower of Lebanon, looking towards Damascus, sagaciously discern, watch against, and bravely oppose, chiefly, her principal enemies! And, believer, how adorned art thou with the glorious, the impregnable, and all-defending grace of faith, which unites thy soul to myself! how adorned with clear, distinct, pure, self-searching, and repentance-producing spiritual knowledge! how adorned with

a gracious sagacity to discern good from evil; and with prudent zeal, bold courage, and exact vigilance against every spiritual danger and foe, chiefly predominant lusts, sins, and temptations, which often and easily beset thee.

Verse 5. In the church, my being thy suffering surety, thy king, husband, and glorious fruitful head of influence; and my making every soul and grace rooted and growing up in me partakers of my bleeding atonement and royal greatness; how much it adds to thy comeliness! And thy crowning grace of hope, supported by faith as a *neck*; how imbrued with my blood! how high, towering, heavenly, and fruitful! thy prospect of divine and eternal things, how wide and delightful! Thy numerous *hair-like* thoughts, and even most considerable acts of life, springing therefrom, how actuated by my bleeding kindness! and how royal, majestic!—With thy extensive comeliness, thy lively faith in, ardent love to, and raised esteem of my person and fulness, thy godly sorrow for past offences, thy ardent desire and humble prayer for and holy fear of losing my sensible visits, and I the King eternal, immortal, invisible, so divinely delighted and enamoured,—and by my infinite love, and by my unblemished faithfulness to God, and thy soul, so powerfully determined, that with pleasure and joy I must abide, walk, and feast with thee and thy fellow-saints, in the magnificent, delightful, lofty, and light-some *galleries* and ordinances of my grace.

Verse 6. Dear object of my distinguishing, my redeeming love, and ardent lover of my person,—in my sight, how inexpressibly pure, agreeable, amiable, and comely art thou! and with what transporting pleasure I rejoice over, and delight to do thee good!

Verse 7. Thy whole frame and stature of grace, rooted in me, and under my warming rays, and amid the heaviest pressures of trouble, how high-grown, upright, precious, and comely! how incorruptible, ever-living, peace-speaking, victorious! how flourishing and fruitful in a most sweet and nourishing product! thy life and fructifying virtue, how mysteriously derived from thy head!—from the *breast* of ministers, Scriptures, ordinances, and sacraments, how plentifully thy soul extracts my heavenly influence, fresh, exhilarating, and strengthening!—thy endeavours to retain me amid the embraces of thy faith and love, and to edify others around, with gracious speech, and holy conversation, how delightful, nourishing, and useful!

Verse 8. In my ancient counsel I purposed, in my faithful word I promised, to abide with, and to display my glory, and communicate my grace to, and in arms of everlasting love to embrace thee, and every true member of my church. And now that I signally do so, now ought, and shall, ministers, Scriptures, ordinances, sacraments, heavenly influence, and thy private endeavours to edify others be eminently nourishing, strengthening, and effectual to the welfare of souls: now ought, and shall, thy faith and love, thy spiritual desire and delight be efficacious, refreshing, and pleasant to my heart: now shall the faithful preaching of the gospel, the agreeable character of church members, and their spiritual sagacity to discern good from evil, with their fervent prayers, these tokens of soundness in a church's constitution, or of newness of nature, and liveliness in religion, be more savoury and pleasant than mellowed *apples*.

Verse 9. Not only shalt thou breathe after and relish the best spiritual nourishment, but thy speech, thy prayers, praises, and holy conference, and the ministrations of the gospel with thee, shall turn upon me as their subject and end:—how my soul acquiesces in their tendency to honour and delight thee, beloved Saviour! and how rousing, quickening, restoring, strengthening, and refreshing to the dead, drowsy, and insensible, to the weak, slothful, and inactive members of my church.

#### BELIEVER.

Verse 10. What, blessed Jesus, am I, a worthless and vile monster in myself, to be thus commended, exalted, and favoured by thee!—Before God, angels, and men, I profess, that by thy grace alone I am what I am, in comeliness, value, or use; I call heaven and earth to record, that I gratefully surrender my whole self, and all I have, to thee as my Saviour, my covenant-head, my everlasting husband, my master, my God, and my ALL IN ALL: and that I believe, admire, delight in, and am satisfied with, and boast of thine

early, ardent, almighty, everlasting, thy free, costly, marvellous, and often-manifested redeeming love to my soul.

Verse 11. O thrice-worthy darling of my soul, *come*, fulfil my desires in the powerful spread of the gospel in every country, the basest and most idolatrous on earth not excepted; let me have intimate fellowship with thee in the word and ordinances of thy grace; draw my heart entirely aside from this vain, distracting world; rest it wholly on thyself; grant me retired, abiding, refreshing, and ravishing enjoyment of thee, as my God, my exceeding joy.

Verse 12. Come to my soul, seasonably, quickly, and powerfully! and with me review the state and condition of thy church; enable me to pour forth and graciously answer my earnest requests, for the saints weak or strong. (Chap. ii. 13, and vi. 11.) Assist me to examine the condition of my various, self-denied, fragrant, fruitful, and useful graces, and to pour out my requests in relation thereto; and, by thine almighty influence, cause them to flourish, blossom, and bring forth good works. (Chap. iv. 13, 14.) Then all inflamed with thy kindness, and burning with love to thee, shall my inward powers desire, delight in, and boast of thee; shall surrender myself to thy service, and more and more bring forth the flowers and fruits of holiness to the praise of thy glory.

Verse 13. Lord Jesus, defer not the special manifestations of thy grace! Nay, surely thou hast begun to vouchsafe them; for thy meek, amiable, fragrant, and savoury, thy pacific, love-exciting, and fruit-bearing (though sometimes sleepy and slothful) saints begin to flourish, and spread their heavenly influence: the medicinal, heart-cooling, love-producing, fructifying, and delightful (though, alas! sometimes occasionally sleeping) doctrines of thy gospel, become, to many, a savour of life unto life; the various and lovely flowers or fruits of grace in our soul, blossom, flourish, ripen for glory, and spread abroad a sweet savour of thee; and for thy service and honour, thrice-beloved Jesus, are many promises, doctrines, and blessings of the gospel of peace, laid up in our heart; and various and much diversified exercises of grace and acts of holiness are plainly and openly brought forth in our conduct.

#### CHAPTER VIII

##### BELIEVER.

Verse 1. Oh! when shall God mercifully vouchsafe that blessed period when thou, adored Saviour, descending from thy Father's bosom and throne, shalt assume our debased nature, become a member of our visible church, and walk among us in the likeness of sinful flesh!—Oh! for that happy day when I shall enjoy thy most familiar intercourse, in the ordinances of thy grace! how boldly then, chiefly to estranged sinners of the gentiles, should I spread and publish thy fame!—how publicly should I profess my love, my reverence, my obedience, and subjection to thy glorious Self! None should have reason to condemn my choice of a husband, or upbraid thy barrenness in good works; nor should I regard contempt or reproach for thy sake: as, in the issue, God, angels, and men should esteem me truly honoured, and wise unto salvation.

Verse 2. By the effectual fervent prayer of faith, should I obtain thy powerful presence in the ordinances bestowed on my mother the church: eagerly should I spread thy renown, and bear thy fame through the world; eagerly should thy ministers, and chiefly thyself, teach me my duty; and mightily shouldst thou be delighted with the spirited exercises of my grace; and with my abounding in holiness.

Verse 3. Ardently my soul pants for the nearest fellowship with Christ: and surely, had I obtained it, I should be at once supported and ravished therewith. Already, how have the thoughts of his coming in the flesh, of his coming in the Spirit, and at last coming in the clouds to save me, and the views of his excellence, the intimations and embraces of his love, enraptured all my powers! By the promises, displays, and influences thereof, how sweetly refreshed, how mightily upheld is my inner man! (Chap. ii. 6.)

Verse 4. Having once more regained this delightful intimacy, this ravishing fellowship with Jesus, solemnly I readjure and recharge you, his professed friends, and children of the true church, that you give it no in-

terrurption: for why, oh! why should you in the least provoke him, the quintessence of kindness, this all-loving Redeemer, to withdraw his sensible presence from my soul? (Chap. ii. 7, and iii. 5.)

## COMPANION.

Verse 5. What distinguished, what happy soul is this? who, from the barren, destitute, and entangling, the comfortless, dangerous, and pathless desert of an unregenerate state of a present evil world, and of remaining ignorance, unbelief, tribulation, temptation, and carnal care, gradually and deliberately mounts heavenward, in fervent desire, spiritual mindedness, and holy employs; all along directed by, depending on, drawing virtue from, and delightfully solacing herself in Jesus her beloved!

## BELIEVER.

Let no created person or thing disturb me; let no commendation of me, an insignificant, a sinful worm, tickle my pride. Thou, Jesus, hast engrossed all my thought, all my attention. Protected and refreshed by thy shadow, O blessed *apple-tree*! revived and invigorated with the sweet fruits of thy unnumbered benefits, and all actuated by thee, with what fervent prayers, lively faith, and flaming desire have I stirred thee up graciously to relieve, refresh, and enrapture my soul. In this manner the Old Testament saints travailed as in birth for thine incarnation. In this manner faithful pastors and zealous believers travail as in birth till thou art formed in men's hearts, and till thou return in the clouds. In this manner every person in whose heart thou art formed by faith mourns for thine absence, and travails as in birth for thy sensible visits.

Verse 6. Oh! what inexpressible nearness to Jesus! what entrancing discoveries of redeeming love! what countless numbers and unbounded measures of spiritual blessings, saving mercies, my enlarged soul pants for!—Oh! to be an unmatched debtor to, object and wonder of, endless and almighty love!—Oh! to be incessantly remembered in thy all-prevalent intercession, and to have thy whole power and providence shine forth, distinguished, unbounded, and eternal kindness to my soul! Oh! to lie for ever in thy bosom, having all my powers melted in thy love to me, and burning with mine towards thee! So vehement, so irresistible is my self-conquering, my all-conquering affection; so strong, ardent, and extensive is my desire, that nothing but the full, the everlasting fruition of thy infinite and all-loving Self can satisfy it! If this be withheld, I must dissolve and die of love! Not long can my mortal frame support these sweetly ponderous loads of bliss! these sweetly violent shocks of panting for my God! My flaming ardour to enjoy thee, my holy jealousy, my impatience of thy delay, and my fear of disappointment, how they engross and, as the grane, swallow up every thought! how likely to unhinge my constitution, and waste my soul! With what inexpressible pleasure and force do the flames of my love, as of a fire kindled on *ЯКОВАН's* altar, and as of a fire kindled by *ЯКОВАН's*, by Jesus' infinite kindness, warm and melt all my inward powers!—consume and burn up my corruptions, my carnal cares!

Verse 7. Adored Immanuel! if the many waters of my insignificance, my distance, and unworthiness; the overwhelming floods of my surprising guilt, pollution, rebellion; or of unmixed Divine wrath, Satanic temptation, and sufferings innumerable, to be endured in my stead, could not quench thy flaming love to me!—why then should the many waters of affliction, or Divine withdrawal, quench my love to thee? How can the roaring, the outrageous floods of ungodly men, of violent persecution, of horrid temptation, of heart-breaking hardship and reproach, or of legal terror, or raging lust, drown and destroy it? Were all the gold, the wealth, the enjoyments of creation offered as a bribe, a price, for my utmost love, how should my soul contemn, startle at, and abhor the infernal proposal!

Verse 8. But, blessed Jesus! while I enjoy thy favour, and possess thy grace, how many of thy chosen ones, of the same mystical body with us, are among the unhappy gentiles, destitute of the gospel-breasts of Scriptures, ordinances, sacraments, and ministers! how many, whether Jews or gentiles, are unconverted, destitute of the breasts of faith, love, holy desire, or edifying influence, and altogether unripe for a spiritual marriage with thee! how, Lord, should I promote their

effectual calling! and what wilt thou do for them, in the time appointed for their spiritual espousals to thee, and gracious reconciliation to God!

## CHRIST.

Verse 9. Since their salvation is firmly, is unchangeably fixed in my decree; since, in due time, their persons shall be united to me as their sure foundation, and rendered impregnable against every effort of hell and earth, I, my Father, and blessed Spirit will build them into a glorious and unfailing church! will build them up in holiness; endow them with manifold gifts and graces, pure, precious, shining, and useful, and render them a firm tower, and beautiful temple, and palace for God. And when the door of faith shall be opened to them, and their hearts opened to receive me and my fulness, we, notwithstanding of their insignificance, weakness, troubles, and temptations, will thoroughly beautify, strengthen, and protect them.

## BELIEVER.

Verse 10. Blessed Redeemer! the fulfilment of thy promise is sufficiently pledged. Thy church is a wall composed of lively stones, built on thee, their sure foundation; she is firmly compacted and established in the faith; is safely protected by thy power and providence; is adorned with breasts and towers of well-furnished Scriptures, ordinances, sacraments, and ministers; and is highly favoured of thee, with precious blessings unnumbered. And I, being by faith rooted and grounded in thee, firmly built up in thy truths, preserved by thy power, and established in thy way, refreshed and nourished by the breasts of the church, and fashioned with the towering breasts of well-grown faith, love, holy desire, and useful influence; how highly have I been regarded of thee! and by thy favour and fellowship, how made to increase in every good principle and action!

Verse 11. Jesus, my wealthy, wise, and glorious Prince of peace, has chosen, has asked, and received of his Father, has purchased with his blood, has planted and purified by his grace, has sown with his word, and protects and manages by his providence, the vineyard of his church; and by convincing, enlightening, sanctifying, and comforting influence, renders her noted in the number of saints, and the multitude of graces and good works. This vineyard he has committed to the care and management of gospel-ministers; every one of whom is obliged diligently to watch over, carefully to water with gospel-doctrine, and faithfully to weed and prune her, by reprofs, warnings, and censures; and is obliged to support and strengthen the weak, protect the members from spiritual danger, and essay to make her fruitful in saints, and in works of righteousness, to the praise and glory of him to whom they must quickly give an account.

Verse 12. Under his eye and care is the whole vineyard of his church, and of every particular soul therein; and with joy and pleasure he inspects his ordinances and saints. And have not I, and every saint in charge, the vineyard of our heart, to watch over, keep, and defend from temptation; to weed and purge from corruption; and so render fruitful in gracious habits and holy employs? Thou, great Prince of peace, must have the chief honour and fruit thereof; and thy ministers and ordinances must have their subordinate share of my love and regard; and with the honour of winning souls, and of endless crowns, wilt thou reward thy servants who are faithful to their trust.

## CHRIST.

Verse 13. Blessed soul! who, to my honour, and to thy endless advantage, art a member of the worshipping assemblies of my militant church, and who dost and shalt abide therein, and, with diligence and pleasure, labour in the work of thy station, and make an open profession of my name; how oft have thy fellow-professors, sharers with thee in the same Saviour and covenant, and in the same graces, privileges, and sufferings, familiarly, and with delightful satisfaction, attended to thy voice, and been thereby instructed, edified, and refreshed!—Oh! till the day-spring of glory arise in its brightness, and every interposing shadow flee away, be frequent in addressing my throne with thy prayers and praises; and to our mutual delight, let a close correspondence and intimate fellowship be carried on between us; be careful for nothing; but in every thing,

by prayer and supplication, let thy requests be made known to God.

BELIEVER.

Verse 14. Thrice-lovely Immanuel, divine darling of my heart, request, encouragest thou my frequent and familiar intercourse with thyself? My whole soul complies. Not only did Jewish believers ardently long and plead for thy coming in the flesh; not only do I eagerly pant for thy coming in the power of thy Spirit, and the spread of the gospel among the nations around; but, oh! with proper speed hasten every providence appointed for me, or for thy people on earth! hasten that ravishing period, when we shall be admitted to the royal mansions above! shall see thee as thou art, and know thee even as we are known; shall fully enjoy thee in all thy loveliness, in all the manifestations of thy redeeming love, and in thy marvellous victories over sin, Satan, and the world! and shall, with transporting and full satisfaction, feed upon thy person, righteousness, and fulness, in the glorious, fragrant, refreshing, and everlasting hills and heights of eternal felicity; where the odoriferous scent of thy natures, office, and work shall for ever perfume the region, impart rapturous joy to every heart, angelic and human, and fill every mouth with triumphant hallelujahs of the highest praise.

SOOTHAYER. See DIVINATION.

SOAP; a composition made of ashes and tallow, or of these and lime, and used for washing and whitening of cloth, and sometimes in medicine. Perhaps the Jewish BORITH was only the herb sopewort, or alum. Jesus Christ is likened to *fullers' soap*; as by his word, his Spirit, and blood he purifies the world, and cleanses the souls of men. Mal. iii. 2. Men's endeavours to hide or dissemble their vices, or even their own attempts to forsake them, are called *much soap*. Jer. ii. 22.

SORCERY; SORCERER. See DIVINATION.

SORE; (1.) Painful. 1 Kings xviii. 17. (2.) Very much; with much pain and grief. Isa. xxxviii. 3. Ps. lv. 4. A sore is, (1.) A bile. Lev. xiii. 42. (2.) Any disease. Deut. xxviii. 59. (3.) A great calamity. Rev. xvi. 21. Men are sore when pained with a wound, Gen. xxiv. 25; or distressed with some calamity. Job v. 18. *Putrefying sores* are sins, and the punishments thereof, which tend to waste and ruin persons and nations. Isa. i. 6. Men know their own *sore and grief* when they have a deep consciousness of their sins and miseries. 2 Chron. vi. 29.

SOREK; a brook that ran westward through the country of the Danites and Philistines. Judg. xvi. 4. Probably it had its name from the *choice vines or yellow grapes* which grew on the banks of it. Compare Gen. xlix. 11. Isa. v. 12, and Jer. ii. 21.

SORROW. See GRIEF.

SORT; (1.) Manner. 2 Cor. vii. 11. (2.) Kind. Ps. lxxviii. 45. (3.) Materials. Deut. xxii. 11.

SOSIPATER, a kinsman of Paul, and who sent his salutation to the Roman church. Rom. xvi. 21. Possibly he is the same as Sopater of Berea, who attended Paul part of the way from Corinth to Jerusalem. Acts xx. 4.

SOSTHENES, the chief ruler of the Jewish synagogue at Corinth. When Gallio refused to hear the Jews' accusation against Paul, the heathen Greeks severely beat Sosthenes before the tribunal. Acts xix. 12-19. Whether this Sosthenes was afterward converted, and is the same who is called a brother by Paul, cannot be ascertained. 1 Cor. i. 1.

SOTTISH; quite ignorant, stupid, and foolish. Jer. iv. 22.

SOUL signifies, (1.) That spiritual, rational, and immortal subsistence in men which distinguishes them from beasts, and is the source of our thoughts and reasonings, Matt. x. 28; and so men's glory may be their soul. Ps. lvii. 8. Gen. xlix. 6. (2.) The whole human person, of which the soul is the principal part. Gen. xiv. 21, and xii. 5. (3.) Human life, which is begun by the infusion of the soul, and ceases by the departure of it. Ps. xxxiii. 19, and vii. 5. 1 Thess. ii. 8. (4.) Affection, desire; so Jonathan's soul was knit to the soul of David. 1 Sam. xviii. 1. When *soul and spirit* are joined, *soul* may denote the will and affections, and *spirit* may denote the understanding and conscience. 1 Thess. v. 23. Heb. iv. 12. (5.) Appetite; stomach. Prov. xxvii. 7. Job xxxiii. 20. Isa. xxix. 8. (6.) The Jews called dead bodies *souls*, because

they were once the residence of the soul. Num. ix. 16, and vi. 6. God's *soul* is himself, his nature, will, or delight. Jer. vi. 8, and v. 9. Isa. i. 14. Heb. x. 38. Christ's *soul*, which sets him on, or makes him like the chariots of Amminadab, is his ardent love to his people, which inclines him to regard their graces and prayers, and hasten to their relief. Sol. Song vi. 12. Thou wilt not *leave my soul in hell*; thou wilt not detain my soul amid insupportable troubles, nor my body in the grave. Ps. xvi. 10. Antichrist trades in *bodies and souls of men*; in relics of dead bodies, and in pardons, indulgences, deliverances from purgatory, &c., for the souls of men. Rev. xviii. 13. The officers, especially the general, form the *soul* of an army, and the common soldiers are the *body* of it. Isa. x. 18. To love, or do any thing with the *soul*, is to do it with the utmost ardency and affection. Sol. Song i. 7. Luke i. 46. Ps. lxi. 10, and xxv. 1.

SOUND; (1.) Whole; healthy. Luke xv. 27. (2.) True and substantial. Prov. ii. 7, and iii. 21. (3.) Free from error. 2 Tim. i. 7. Tit. i. 9. (4.) Well instructed and sincere. Ps. cxix. 8. *From the sole of the foot even to the crown of the head, there is no soundness; but wounds and bruises and putrefying sores, that have not been closed, nor bound up, nor mollified with ointment.* In the whole state, governors and governed, small and great, country and city, there is nothing but sin unrepented of, and miseries unredeemed; and in their whole nature and life there is nothing but corruptions, vices, and troubles. Isa. i. 6.

SOUND; (1.) To make a noise with a trumpet, or otherwise. Neh. iv. 18. (2.) To examine the depth of a sea or pond. Acts xxvii. 28. (3.) To search out one's intentions and designs. 1 Sam. xx. 12. The *sounding* of God's bowels is the discovery of his compassion, mercy, and love. Isa. lxiii. 15. The gospel is called a *joyful sound*, in allusion to the proclamations at the Jewish feasts, or of the year of release or jubilee, by the sound of trumpets. It is preached far and wide, reaches men's hearts, and brings them the good tidings of peace, salvation, and happiness. Rom. x. 18. Ps. lxxxix. 15. Christ's voice is like the *sound of many waters*: his gracious word and influences are powerful to awaken and quicken men's souls, and his providence to terrify and overwhelm his enemies with ruin. Rev. i. 15. The *sound of the cherubim's wings*, like the *voice of the Almighty*, denotes the terrible and alarming nature of providences executed by the angels, or ministers of God's designs. Ezek. x. 5. The day of trouble is near, and *not the sounding again of the mountains*; not mere echoes, or empty alarms, fit only to startle children; nor shoutings of the vintage in the mountains; nor the sound of joyful festivals observed to idols in high places. Ezek. vii. 7.

SOUTH; a place or country lying southward from some other place. Thus Sheba, Egypt, and Arabia were the *south* in respect of Canaan. Matt. xii. 42. Dan. viii. 9, and xi. 5, &c. Num. xiii. 29. Obad. 19. The south part of Judea, or Canaan, is called the *south*. Ezek. xx. 46. Gen. xiii. 1, 3. The *south country* into which Zechariah's grizzled horses went may be Africa, Lesser Asia, Syria, Palestine, Egypt, &c., which lie south of Italy. Zech. vi. 6. Though in most part of Dan. xi. the kings of the *south and north* are the Syro-grecian kings of Egypt and Syria; yet in verse 40 the kings of the *south and north* pushing at Antichrist may be the Saracens and sultans of Egypt, and the northern Turks; or, that the northern Ottomans, having become masters of Egypt and other southern countries, shall harass the papists. But the church is represented as on the *south side* of a mountain, to denote her quiet, comfortable, and flourishing state. Ezek. xl. 2.

SOW; to scatter seed in the earth that it may grow up and yield increase. Gen. xxvi. 12. God *sows* people when he scatters them abroad, or makes them to dwell and increase in a place. Zech. x. 9. Christ *sows* seed when he publishes the truths of his word, and bestows the influences of his grace, in order that churches may be formed, and men may bring forth good works unto eternal life. Matt. xiii. 18, 19. The preaching of the gospel, which is a good seed that grows up in an increase of saints and good works, is called a *sowing*; and preachers are distinguished into such as *sow* and such as *reap*. The prophets and John Baptist sowed the principles of divine truth: but by the ministry of the apostles, men were more eminently cut off from

their natural state, and gathered to Christ. Matt. xlii. 37. Men's charitable distributions are compared to *sowing of seed*; they are scattered to the needy, and tend to their comfort; and through the blessing of God, to the advantage of the giver. 2 Cor. ix. 6. Eccl. xi. 1, 4, 6. Men's conduct is called a *sowing*, as they shall quickly receive the reward or punishment thereof. Gal. vi. 7. A good course of life is to *sow to the Spirit*, as therein by the influence of the Holy Ghost, and in the exercise of inward grace, the man lays out himself and what he has to the honour of God, and to promote his own spiritual holiness and comfort. Gal. vi. 8. It is to *sow in righteousness*, by receiving Jesus' imputed righteousness and in performing good works. Prov. xi. 18. Hos. x. 12. It is *sown in peace*, in embracing reconciliation with God, and promoting peace with all men, as far as may consist with holiness. Jam. iii. 18. It is a *sowing beside all waters* when one improves every opportunity of getting or doing good. Isa. xxxii. 20. Men go forth weeping, bearing precious seed with them, and sow in tears, when, amid trouble and sorrow for sin, they serve God; and they reap in joy, and bring their sheaves with them, when they are gloriously rewarded. Ps. cxvii. 5, 6. A wicked life is a *sowing to the flesh*, as in it one is influenced by sinful principles, motives, and acts, to gratify sinful and corrupt lusts. Gal. vi. 8. It is a *sowing of wickedness*, or iniquity, when men scatter abroad their sinful thoughts, words, and deeds, to be the seeds of eternal woe. Job iv. 6. Prov. xxii. 8. It is a *sowing among thorns*, a practice that will not turn out to any good account. Jer. iv. 3. To *sow discord or strife* is to be instrumental in stirring it up. Prov. vi. 14, 19, and xvi. 28. The Jews' trusting to idols, or the assistance of Egypt, is called the *sowing of wind*; it was altogether foolish and ineffectual. Hos. viii. 7. The death or burial of men is called a *sowing*; the laying of them in the grave issues in resurrection to life and immortality. 1 Cor. xv. 36, 37.

**SEED** is, (1.) grain, which, being sown, produces corn, &c. Gen. xlvii. 19. The Jews were not to sow their fields with mingled seed, to teach us that God's truth and men's inventions, and that works and grace should not be mingled together. Lev. xix. 19. (2.) The fluid substance in animals from which their young is produced. Gen. xxxviii. 9. (3.) Children or posterity. Rom. i. 3. Ps. cxlii. 1. Gen. iv. 25, and vii. 6, 8. Abraham had a threefold seed. (1.) A natural seed, comprehending all his natural descendants. Rom. ix. 7. (2.) A spiritual seed, comprehending all, both Jews and gentiles, which possess like precious faith in Christ. Rom. iv. 16. (3.) A supernatural seed, viz. Christ descended from him according to the flesh. Gal. iii. 16.

Christ is the *seed of the woman*; he is the most noted of the posterity of Eve, and was born of a virgin. Gen. iii. 15. The saints are a *seed*; they are but a small part of mankind; but by the grace of God, and the care of his providence, are made exceedingly useful to bring forth glory to God, and blessings to the world. Rom. ix. 29. They are the *seed of the church*, begotten to God in her, Rev. xii. 17; are a *holy seed*, sanctified and set apart to the service of God, Isa. vi. 13; are *good seed*, fixed in a good state, endowed with good qualities, and productive of good works, Matt. xli. 38; a *godly seed* are truly in covenant with God, conformed to his image, and worship and serve him. Mal. ii. 15. The *seed of men* are the Goths and other barbarians, that were mingled with the Romans a little before the fall of their empire. Dan. ii. 43. A *seed of evil doers*, or increase of sinful men, is a generation descended from wicked parents, and given to wicked works. Isa. i. 4.

The word of God is likened to *seed*; as applied to our heart, it produces excellent graces and good works. Luke vii. 11. The principle of grace in the saints' heart is called *seed*, and said to preserve from sin; constantly residing in every power of the soul, and bringing forth holy thoughts, desires, and acts, it prevents from following sin with pleasure and delight. 1 John iii. 9. 1 Pet. i. 23.

**SOUR**. Their drink is *sour*; they offered *sour wine* to the Lord in their drink-offerings; or their idolatrous offerings and practice were abominable. Hos. iv. 18.

**SPACE**; (1.) A distance or interval of place. Gen. xxii. 16. (2.) A certain length of time. Gen. xxix. 14.

**SPAIN**; a large country in the west of Europe. It is anciently comprehended both Spain and Portugal, and is surrounded by the sea on every side, except towards

the east, where it borders on Gaul or France. Perhaps it was the noted Tarshish of the ancients. The Spaniards suppose Tubal the son of Japheth to have come hither about one hundred and forty-three years after the flood, and to have brought the true religion of the patriarchs along with him. But we suppose it was peopled by the Celtic descendants of Gomer, who, 1000 years after the flood, settled here. The country was afterward invaded by the Egyptians, Phœnicians, and Carthaginians, who no doubt brought along many of their customs. With very great difficulty the Romans wrested it from the valiant natives, and the Carthaginians stripped it of its immense wealth, ruined its gold mines, and kept it in bondage almost seven hundred years. About A. D. 468, the Goths and other barbarians, after a war of about seventy years, seized on the country, and reigned in it till about A. D. 710; when Count Julian, to revenge an affront done to his daughter, called in the Saracens and Moors from Africa. After a battle of eight days' continuance, and in about eight months, they seized on most of the kingdom. After struggling about nine hundred years they were at last driven out. About two hundred and fifty years ago, their internal strength, and the conquest of America, had rendered this nation very famous, but since their horrid cruelties in America, and persecution of the Protestants in the Netherlands, it has, on the main, dwindled into weakness and poverty, and few of their monarchs appear fit for government. The banishment of about 1,400,000 Jews and Moors also mightily weakened the kingdom. A Christian church was early planted here; but by whom is not known. For some ages, the Christian church in this kingdom continued in greater purity than some of her neighbours; but since the inquisition was established here, a stupid subjection to the pope and his delusions is almost all the religion they possess. Rom. xv. 24, 28.

**SPAN**; a measure of three hand-breadths, or near eleven inches. Exod. xxviii. 16. God's *spanning*, or measuring out the heavens, imports how easily he knows and governs the heavens, and all their contents. Isa. xl. 12, and xlviii. 13.

**SPARE**; (1.) In pity to refrain from due severity. 2 Pet. ii. 4. (2.) To hold back. Prov. xvii. 27. God spared not his Son; he did not withhold him from being our mediator; nor in punishing him, did he, out of pity, abate the least degree of what was due for our crimes. Rom. viii. 32.

**SPARK**. The excessively hot breath of the leviathan is compared thereto. Job xii. 19. Idolators and other wicked men are like a *spark*, easily blown away, and ruined in an instant. Isa. i. 30. Men's vain imagination of their wisdom or religion, and their ill-grounded hopes of happiness, are compared to *sparks of fire*, which are of little use, and of short continuance. Isa. i. 11.

**SPARROW**; a well-known bird. It seems they were common food among the Jews, and were sold two for a farthing, or five for two farthings. Matt. x. 29. Luke xii. 6. The Hebrew תרנגול signifies any clean bird. To mark his afflicted and sorrowful condition, David compares himself to a *sparrow alone upon a house-top*. Ps. lxxxiv. 3.

**SPEAK**; say. (1.) To tell, to relate. Gen. xxxvii. 20. (2.) To pronounce. Judg. xii. 6. (3.) To will and command with authority. Gen. i. 3, 6, 9. (4.) To promise. Luke xxiii. 43. (5.) To ask. Mark xi. 31. (6.) To answer. Exod. iii. 13, 14. (7.) To teach, affirm. Matt. xvii. 10. (8.) To expound. Heb. v. 11. (9.) To warn. Col. iv. 17. (10.) To confess; acknowledge. Luke xvii. 10. (11.) To bear witness. Acts xxvii. 20. (12.) To reason; argue. Jam. ii. 18. Jesus Christ and the Holy Ghost *speak* not of themselves. Christ said nothing but what the Father authorized him to do, and what had been materially said by God in the law and the prophets; and the Holy Ghost taught men concerning Christ, as sent by Christ and his Father. John xiv. 10, and xvi. 13. Christ *speaketh from Heaven*; he does now though ascended thither; and in a way more glorious and efficacious than Moses. Heb. xii. 26. *Evil speaking* signifies slander, reproach. 1 Pet. iv. 4. To be *speechless* is to be dumb. Luke i. 22. To be confounded, having nothing to say for one's self. Matt. xxii. 12.

**SPEAR**, or HALBERD, seems to have been anciently a common weapon of war; and hence their soldiers were called *spearmen*. Acts xxiii. 23. Kings and generals used them instead of colours. 1 Sam. xxvi. 7.

**Josh. viii. 26.** Sometimes *spear* is put for all kinds of offensive weapons. **Nah. iii. 3.** God's *spear* is his destructive judgments, or his flaming thunderbolts. **Hab. iii. 21.** Company of *spear-men* (or wild beasts of the reed) are savage and wicked people. **Ps. lxxviii. 30.** See **TEXT.**

**SPECIAL;** (1.) Chosen from among others. **Deut. vii. 6.** (2.) Extraordinary. **Acts xix. 11.**

**SPECKLED;** spotted with divers colours. **Gen. xxx. 32.**

**SPECTACLE;** a sight to be gazed at, as when persons for a show were condemned to fight with wild beasts. **1 Cor. iv. 10.**

**SPEED;** (1.) Haste. **Acts xvii. 15.** (2.) Success. **Gen. xxiv. 12.** To wish one *God speed* is to wish that God would succeed him in his work. **2 John 10.**

**SPEND;** (1.) To make use of. **Gen. xlvii. 18.** (2.) To waste in a prodigal manner. **Prov. xii. 20, and xxix. 3.** (3.) To labour till one's strength and life be wasted. **2 Cor. xii. 15.**

**SPICE;** **SPICERY;** any aromatic drug possessed of hot and pungent qualities, as ginger, pepper, nutmeg, cinnamon, cloves, cassia, frankincense, calamus, myrrh, &c. With spices the ancients seasoned their flesh, **Ezek. xxiv. 10;** gave their wine what flavour they pleased, **Sol. Song viii. 2;** perfumed their women, and their beds and clothes, **Esth. ii. 12.** **Prov. vii. 17.** **Ps. xlv. 8;** and seasoned and embalmed their dead bodies. **Mark xvi. 1.** **2 Chron. xvi. 14.** **Jer. xxxiv. 5.** It seems they also burnt heaps of spices to honour the burial of their kings. The Arabians traded in carrying spices to Egypt. **Gen. xxxvii. 25.** The saints and their graces are compared to *spices*; they season, preserve, and purify nations and churches. **Sol. Song iv. 12-14.**

**SPIDER;** a well-known insect, of which there are about twenty-four kinds. Some are covered with hair; others are smooth; and it is said a kind in America are fifty times as big as ours. Many of the spiders are extremely venomous, and their bite, though very small, is dangerous and sometimes speedily mortal. The tarantula of Italy, &c., has eight eyes, and a most dangerous bite. There is no curing it but by suiting music to the maddened patients, and making them dance till they sweat out the poison. The bite is not poisonous but when the weather is hot. Spiders lay a vast number of eggs, sometimes five or six hundred. To entrap the flies, they weave webs formed of a glue extracted from their own bowels; and in spinning which, they can dart themselves to a great distance. When a fly is caught in this web, the spider, who was before hid, darts itself upon it, fixes its claws therein, and sucks out the juice of the poor creature, leaving the rest. After all, spiders are, by some naturalists, famed for their prudence, fortitude, equij, temperance, and cleanliness. Men's carnal confidence, and their carnal attempts to save themselves, are likened to a *spider's web*; after one has wearied himself in producing them, how unsubstantial and insufficient for every good purpose! **Job viii. 14.** **Isa. lix. 5.**

**SPIKENARD;** a plant of very fragrant smell, and strong taste. It grows on the surface of the ground, or even below it. The spica or ear is about the length and thickness of one's finger, and is very light, covered over with long reddish hairs; and is of a strong smell and bitterish taste. The plant is of a heart-warming and poison-expelling quality, and as such is used in the treacle of Venice. The ointment made of it is very precious. **Mark xiv. 3.** The best spikenard comes from the East Indies; that which is found in the Pyrenean and Tyrol mountains has much the same virtue as the Valerian. Christ and his gospel, and his people and their graces, are likened to *spikenard*: how condescending, precious, heart-warming, delightful, and restorative are Jesus and his truths, applied to the soul!—how self-denying are saints! and how useful and acceptable are they and their graces! **Sol. Song i. 12, and iv. 13, 14.**

**SPINDLE;** an instrument for spinning with; and which is still used by some of our women. Anciently, the wives and daughters of great men diligently applied themselves to spinning. **Exod. xxxv. 25.** **Prov. xxxi. 9.**

**SPIRIT;** a name given to such substances as are not gross, as to wind. **John iii. 8.** Or to the most subtle and volatile parts of a body, whereby its functions, if alive, are performed. Animal bodies have a twofold spirit; a vital in the blood, and an animal in the nerves. Such spirits have beasts which go down to the earth with them at death. **Ecol. iii. 21.**

Among divines, **SPIRIT** or **GHOST** ordinarily signifies an immaterial, immortal, and thinking substance: hence God is called a Spirit. **John iv. 24.** Christ's Divine nature is called a Spirit, *Spirit of holiness, Eternal Spirit.* **1 Pet. iii. 18.** **Rom. i. 4,** and **Heb. xi. 14;** and Christ is called a *quickening Spirit*, as he quickens his people, and gives them spiritual life. **1 Cor. xv. 45.**

The third person in the Godhead is particularly called the *Holy Spirit*, or *Holy Ghost*, to express the mode of his relation to the Father and Son; and because he, by spiritual methods, works spiritual qualities and affections in us. **1 Pet. i. 2.** He is called the *seven Spirits*, because of his perfect and diversified fulness of gifts, graces, and operations. **Rev. i. 4.** He is called the *Spirit of God*; his nature is divine, and he is sent by God to perform his saving operations. **2 Chron. xv. 1.** He is the *Spirit of Christ*, as he proceeds from him as the Son of God, qualifies him, and rests on him as Mediator; and is sent by him to apply redemption to our souls. **Rom. viii. 9.** He is the *Spirit of promise*, because promised to men, and he applies the promises of the new covenant to our hearts. **Eph. i. 13.** He is the *Spirit of truth*: he is the *true God*, and teaches nothing but truth. **John xv. 17.** He is a *holy, good, and free Spirit*; being holy and good in himself, he works holiness and goodness in us of his own sovereign will, and renders us of a noble and benevolent temper. **Ps. li. 10, 11, and cxliii. 10.** He is a *Spirit of judgment, counsel, wisdom, and understanding*: being infinite in knowledge and wisdom himself, he furnished Christ's manhood, and supplies his people with wisdom and understanding. **Isa. xlviii. 16, and xi. 2.** **Eph. i. 17.** He is a *Spirit of bondage and fear* when, by the application of the broken law to men's conscience, he fills their mind with great pressure and fear. **Rom. viii. 15.** He is the *Spirit of adoption* that brings us into the family of God, dwells in every one of God's children, and renders them conformable to his image. **Rom. viii. 15.** He is the *Spirit of life in Christ Jesus* as, by uniting men to Christ, he bestows life on them; and by maintaining their fellowship with Christ, he restores, increases, and perfects their spiritual life. **Rom. vii. 2.** He is the *Spirit of power, and of faith, and of love, and of a sound mind, and the Spirit of supplication*: by his almighty power he works faith, love, and sound wisdom in the heart; and he directs and enables to pray, and to wait for the answers to prayer. **2 Tim. i. 7.** **2 Cor. iv. 13.** **Zech. xii. 10.** **Rom. viii. 27.** The *love of the Spirit* is love of him, or gracious love produced by him. **Rom. xv. 30.** He is the *Spirit of grace and of glory*, as from the fulness of Christ he conveys to the saints gracious endowments and glorious happiness. **Heb. x. 29.** **1 Pet. iv. 14.** He is the *Spirit of the living creatures* which is in the wheels, as he actuates angels, and ministers, and the church, and the world managed by them. **Ezek. i. 20.** He is said to be *sent*, because authorized by the Father and Son, **John xvi. 7;** to be *given*, because freely bestowed in his person, and gifts and graces, **John vii. 39;** to be *poured out*, because carefully and plentifully bestowed, **Prov. i. 23;** to *come upon*, and *fall upon* men, in respect of his beginning to act on them, **Acts i. 8, and xi. 25;** and to *strive with them* in opposition to their corrupt inclinations, **Gen. vi. 3;** and men, in their resistance of his operations, are said to *grieve, rebel against, resist, quench, do despite to, and blaspheme him.* **Eph. iv. 30.** **Isa. lxlii. 10.** **Acts vii. 51.** **1 Thess. v. 19.** **Heb. x. 29.** **Matt. xiii. 31.**

Angels and human souls are called *spirits*, because immaterial and thinking substances. **Heb. i. 14.** **Acts vii. 59.** Men are said to *give up the ghost* when the soul is separated from the body. **Gen. xxv. 17.** Fallen angels are called *foul or unclean spirits.* **Mark i. 27.** The spirit going out of a man, and travelling through dry places, finding no rest, and at last returning to his old residence with seven other spirits worse than himself, may denote the devil as returning to the Jewish nation, to render them monstrously wicked, after he had been cast out of many, and could find no rest among the gentiles, through the spread of the gospel. **Matt. xii. 43-45.** *Familiar spirits* are such devils as converse with wizards. **2 Kings xxi. 6.** Many things, on account of their source, their nature, their subjects, or influence, are called *spirit*; as,—

(1.) The inspiring influences or uncommon gifts bestowed by the Holy Ghost, are called by his name. **Matt. xxii. 43.** **Rev. i. 10, and iv. 2.** **Heb. vi. 4.** **John vii. 39.** **Acts viii. 15-17.** **Gal. iii. 2.** **1 Cor. xiv. 15.** (2.)

**The renewed nature of the saints which is produced by, and conforms men to, the Holy Ghost.** Gal. v. 17. Matt. xxvi. 41. John iii. 6. In many texts, *Spirit* denotes both the new nature of believers, and the Spirit of God dwelling in, and actuating it. Rom. viii. 1, 4. Gal. v. 21. (3.) A temper or disposition of soul; hence we read of a *right spirit*, an *humble spirit*, a *spirit of meekness*. Ps. li. 10. Prov. xvi. 19. 1 Cor. iv. 21. Timothy was an example of the believers in *spirit*, i. e. in the spirituality and right temper of his soul. 1 Tim. iv. 12. Paul, though at Rome, was present with the Colossians in *spirit*, in care and affection, Col. ii. 5; and his *spirit* (i. e. his care, judgment, and authority) was with the Corinthians in their censuring of the incestuous person. 1 Cor. v. 4. (4.) The gospel and word of Christ, by which, applied by the Holy Ghost, men's natures are changed, and spiritual life produced, maintained, and perfected. 2 Cor. iii. 6, 8. (5.) Persons inspired by the Holy Ghost, or pretending to be so. 1 John iv. 1. False teachers are called *spirits of devils*, and said to have the *spirit of error*, and of *Antichrist*: they have Satan in them, and exciting and directing them in their erroneous judgment and corrupt inclinations, leading them to oppose the Lord Jesus Christ. Rev. xvi. 14. 1 Tim. iv. 1. 1 John iv. 3, 6.

The *new spirit* put within men is the Holy Ghost entering to dwell in them, and a gracious nature and temper newly produced by him. Ezek. xi. 19, and xxxv. 26. The *four spirits*, or winds of the heavens, are angels directed by God to execute his providential work in every part of the world; or, the Chaldean, Persian, Grecian, and Roman monarchies, raised up by God in different quarters, to accomplish his purposes; or, the New Testament preachers, under God's influence, spreading the gospel into the various parts of the world. Zech. vi. 5. To live, walk, worship, or serve God *in spirit*, is to act in our worship and other work as influenced, directed, and drawn by the Holy Ghost; and in the exercise of inward grace, and with all the powers of our soul, vigorously concurring in it. Gal. v. 25. Rom. viii. 1. John iv. 24. Phil. iii. 3. They that are joined to the Lord are *one spirit*; Christ and they have the same Holy Ghost dwelling in them; and they are conformed to him in the gracious tempers of their soul. 1 Cor. vi. 17. The testimony of Jesus is the *spirit of prophecy*; faithfully witnessing for his truth is equally honourable as to have the inspiring spirit of prophecy. Rev. xix. 10. The *spirits of the prophets* are subject to the prophets; the opinions and tempers of prophets must be subject to the trial of others. 1 Cor. xiv. 26. To have the *spirit of slumber* is to have one's mind rendered stupid and senseless by Satan and indwelling corruptions. Rom. xi. 8.

**SPIRITUAL**; that which belongs to spirits. The church is a *spiritual house*; her members are renewed in the spirit of their minds; Jesus is her foundation; and his word, Spirit, and grace connect them with him and with one another. 1 Pet. ii. 5. Prophets and other church-officers are *spiritual men*; their office lies in spiritual exercises. Hos. ix. 7. Christians are *spiritual*; they have the Spirit of God, and are chiefly concerned about spiritual and eternal things. Gal. vi. 1. Such as are much under the influence of God's Spirit, and of their own new nature, are *spiritual*. 1 Cor. iii. 1. God's law is *spiritual*; it is a transcript of the Divine nature; it is given by the Holy Ghost, and extends its authority to every power and act of the soul; and chiefly requires duties of a spiritual nature. Rom. vii. 14. The gospel, the influence it conveys, the extraordinary gifts of the Holy Ghost, the blessings of justification, adoption, sanctification, gracious comfort, and eternal happiness, are *spiritual*; they proceed from the Holy Ghost, are of an immaterial nature, and suit the nature and desires of our souls. Rom. xv. 27, and i. 11. 1 Cor. xii. 1. Eph. i. 3. The manna and water on which the Hebrews lived in the wilderness was *spiritual food*, as they typified Jesus, his person, righteousness, Spirit, and blessings, which are the food of our souls. 1 Cor. x. 3, 4. The saints' prayers, praises, self-dedication, and the like, are *spiritual sacrifices*, not material and fleshly as those of the Mosaic law. 1 Pet. ii. 5. Such songs as are upon spiritual things, and are sung with a gracious temper of soul, are *spiritual*. Eph. v. 19. Satan; who is a spirit, and pride, unbelief, and such like lusts of our mind as are enthroned in our hearts, are *spiritual wickedness* in high places. Eph. ii. 12. To be *spiritually minded* is, under the influence of the Holy Ghost, to

have all the powers of our soul concurring in spiritual thoughts, desires, and delights, in divine and eternal things. Rom. viii. 6. The things of the Spirit of God (i. e. things relative to Christ and the method of our redemption) are *spiritually* discerned, are known, not by carnal reason, but by the peculiar assistance of the Holy Ghost. 1 Cor. ii. 14. Rome is *spiritually* (i. e. in the language of the Holy Ghost) called Sodom and Egypt, because like these places in wickedness. Rev. xi. 8.

**SPIT.** To spit upon one, or in his face, expresses the highest contempt. Num. xii. 14. Job xxx. 10. Matt. xxvi. 67.

**SPITE.** See DESPITE.

**SPOIL.** See BOOTY. (1.) To *spoil* is to take away the substance of a person or nation. Gen. xxxiv. 27. (2.) To waste, to render useless. Sol. Song ii. 15. Christ *spoiled* principalities and powers when by his death he removed the guilt of sin and the curse of the law; and so deprived Satan and his agents of power to hurt his people. Col. ii. 15. Church-members are *spoiled* when deprived of their spiritual principles, tempers, or exercises, and are, as it were, led bound and captive into some vain or sinful sentiment or practice. Col. ii. 8. A *spoiler* is a plundering ravager, such as the Philistines, 1 Sam. xiii. 7; the Chaldeans, Jer. xii. 12; or the Medes and Persians, Jer. li. 48.

**SPOONS.** The use of the golden *spoons* was to lift the frankincense to put it on the altar to be burnt. Exod. xxv. 29.

**SPORT**; jest, diversion. He that loves it too much shall be poor, as it will hinder him from prosecuting his business. Prov. xxi. 17. Men *sport with their own deceivings* when they make their jest or boast of the sinful and erroneous courses they bring themselves and others into. 2 Pet. ii. 13. Prov. xxvi. 19.

**SPOT**; (1.) A small mark different in colour from the garment or other article on which it appears; so leopards have multitudes of beautiful spots. Jer. xiii. 23. (2.) A stain or outward blemish. Num. xix. 2, and xxviii. 3. Sin is called a *spot*, as it renders our nature, or the garments of our conversation, unsightly before God and good men. 1 Tim. vi. 14. Jude 23. Such sins as are inconsistent with a state of grace are not the *spot* of God's children. Deut. xxii. 5. Christ was without *spot and blemish*; was free from all sinful pollution of nature or practice. 1 Pet. i. 19. The saints have no spot in this life; have no sin uncovered with Jesus' justifying righteousness, and they give not themselves allowance in any known sin. Sol. Song iv. 7. In the future state, they shall be *without spot or wrinkle, or any such thing*; freed from all remains of sin and misery. Eph. v. 27. 2 Pet. iii. 14. Scandalous professors are *spots*; are a disgrace to the church, and a means of infecting others. Jude 12.

**SPOUSE.** See BRIDE, MARRIAGE.

**SPRING**; (1.) To issue forth, as water out of a fountain. Num. xxi. 17. (2.) To shoot up and flourish, as corn and trees from their seed. Ps. xcii. 7. (3.) To proceed from, as a child from his parents. Heb. vii. 14. (4.) To move forward with great haste. Acts xvi. 29. **SPRING, (1.) A FOUNTAIN.** (2.) The beginning of a thing, as of the day. 1 Sam. ix. 26.

**SPRINKLING** of the blood, oil, and water of separation, under the law, shadowed forth God's cleansing of sinners from their sin by the sprinkling or application of Jesus' word, blood, and Spirit to their souls. Lev. xiv. 7, 16. Heb. ix. 13. Isa. lii. 15. Ezek. xxxvi. 25. 1 Pet. i. 2. Heb. x. 22, and xii. 24. The *sprinkling* of blood, water, or oil on the tip of the right ear, thumb, and toe, in the consecration of priests, or cleansing of lepers, imported a preparation to hear holy words, touch holy things, and walk in holy places; and signified a purification of the whole man, soul, and body, by the blood, Spirit, and grace of Christ, and a consecration thereof to the service of God. Exod. xxix. 20. Lev. viii. 28, and xiv. 14, 17.

**SPUE**; vomit. God *spues* a church out of his mouth when, with abhorrence of her sin, he gives her up to the synagogue of Satan. Rev. iii. 16. Men *vomit up riches* when, to their grief and shame, they part with them to others. Job xx. 15. Prov. xxv. 16. Men *drink, spue, and fall*, when God's judgments render them stupid, disgraced, and miserable. Jer. xxv. 27. Hab. ii. 16. Men return to their *vomit*, or what they had cast forth, when they return to sinful practices which they had once left off and been sorry for. Prov.

xxvi. 4. 2 Pet. ii. 22. They wallowed in their vomit when exposed to the most disgraceful distress. Jer. xlviii. 26. A land *spues* out its inhabitants when they are wrathfully driven out of it by slaughter and captivity. Lev. xviii. 28.

**SPUNGE.** Whether *sponge*, a sea production found adhering to rocks, shells, &c., be a vegetable, a mineral, or an animal, has been much disputed; but it is now generally allowed to be a plant. It is distinguished for drawing up a great deal of moisture, and is of considerable use for fomenting wounds, for yielding volatile salt, and for choking noxious animals. Matt. xxvii. 48.

**SPY;** *espr*; to take a view of. God *espied a land* for Israel: he determined to give them a choice one. Ezek. xx. 6. Spies are such as come from an enemy, to observe the nature and circumstances of a place or country, in order to seize upon it. Joseph pretended that his ten brethren were *spies* come to observe the nakedness of Egypt, how easily it might be taken, and what was the most proper method of doing it. Gen. xlii. 9, 14, 16. By the permission of God, Moses sent twelve *spies*, one for each tribe, to view the land of Canaan; they went through it to the very north borders, and after forty days, returned to Moses at Kadesh-barnea. Ten of them brought up a bad report of it, that it was unwholesome, and impossible to be conquered. These, for their false report, and their occasioning a mutiny in the congregation, were immediately struck dead by the Lord; but the other two, Caleb and Joshua, who maintained that the land was exceedingly good, and who brought a large cluster of grapes away with them as a specimen of the fruitfulness of the country, and maintained that by the assistance of God they could easily conquer it, were preserved, and thirty-eight years after, entered into Canaan. Num. xiii. and xiv. When Joshua intended to pass the river Jordan, he sent two *spies* to view Jericho, by taking of which he intended to begin his conquests. They, after being preserved by Rahab, and lurking some days about the adjacent hills, returned safe to the camp, and informed him that the Canaanites were in a terrible panic for fear of him. Josh. ii.

**SQUARE;** a figure of four equal sides. The square-form in the tabernacle, temple, or in Ezekiel's visionary structures and portions, and in John's vision of the New Jerusalem, denoted the stability and consistency of all things in Christ and his church. Ezek. xiv. 1-8. Rev. xxi. 16.

**STABLE;** (1.) A lodging-place for horses, camels, and the like. Ezek. xxv. 5. (2.) Firm, fixed, and sure, 1 Chron. xvi. 30; and to **STABILISH** is to make firm and sure. [See ESTABLISH.] Wisdom and knowledge are the **STABILITY** of *thy times*, and *strength of salvation*; the exercise of wisdom and knowledge tends to strengthen and establish churches and nations: and by their exercise, the Jewish state by Hezekiah and his godly subjects was then preserved and delivered from ruin by the Assyrians. Isa. xxxiii. 6.

**STACTE;** the gum distilled from the myrrh-tree. But perhaps the Hebrew *NETEPH* might be a kind of liquid that was extracted by bruising the myrrh. Some take it also to signify *balm*. It is certain that *stacte* was very valuable and fragrant, and that it was an ingredient in the Jews' sacred perfume. Exod. xxx. 33.

**STAFF.** See *ROD*.

**STAGGER.** See *REEL*.

**STAIN;** to mark with disgrace. Job iii. 5. Isa. xxxiii. 9. But Christ's *staining all his raiment* with the blood of his foes imports that all his appearances and works should be marked with tokens of his victory over sin, Satan, and the world. Isa. lxiii. 5.

**STAIRS.** Those of Ezekiel's visionary temple may denote our gradual entrance into the church and fellowship of God. Ezek. xliii. 17. The *stairs* in the secret places of which the church as a dove resides may denote God's purposes and peculiar protection of his people; or Christ as their way to the Father; or their unbelieveing fears and despondencies, wherein they, as it were, hide themselves from Christ. Sol. Song ii. 14.

**STAKE;** rods or boards for erecting tents, &c. Not one of the *stakes* of the church or state is removed, when, notwithstanding all that enemies can do, they enjoy peace and quietness. Isa. xxx. 20. The *strengthening of the church's stakes*, and *lengthening of her cords*, imports her confirmation and enlargement. Isa. lv. 2.

**STALK.** See *STEM*.

**STALL;** a place for a horse or an ox to stand or lie

in. Solomon had 40,000 *stalls* in 4000 stables. 1 Kings iv. 26. 2 Chron. ix. 25.

**STALLED;** long kept in the stall for fattening. Prov. xv. 17.

**STAMMERING;** hesitancy in speech. The *tongue of the stammerer speaks plainly* when such as before spoke in a dark, doubtful, and unintelligible manner of divine things, are enabled to do it with great clearness, energy, and delight. Isa. xxxii. 4. The Assyrians were the *stammering lips*, and people of stammering lips, by whom God spoke out his wrath and indignation against the Jews. Isa. xxviii. 11, and xxxiii. 19.

**STAMP;** (1.) To tread with violence upon the ground. 2 Sam. xxii. 43. (2.) To tread or beat to pieces. Deut. ix. 21. 2 Kings xxiii. 6, 15. **Stamping** imports, (1.) Complete and destructive victory over enemies. Dan. vii. 7, and viii. 7, 10. (2.) Insulting over the misery of the afflicted. Ezek. xxv. 6. (3.) Grief for, and fear of, approaching calamities. Ezek. vi. 11.

**STANCHED;** stopped from running. Luke viii. 44.

**STAND** denotes, (1.) Diligent service. Ps. cxxxv. 2, lxxxiv. 1. 1 Kings xvii. 1. (2.) Fixedness, continuance. 1 Pet. v. 12. (3.) To be fulfilled, to prosper. Isa. xl. 8. Dan. i. 44. (4.) To abide trial and judgment. Ps. i. 5. (5.) To maintain ground, resist, conquer. Eph. vi. 13, 14. God's *standing* in the congregation of the mighty denotes his authority over rulers and their courts, and his calling them to an account. Ps. lxxxii.

1. Christ's *standing on the throne*, or at the right hand of the poor, and at the door of our heart, imports his activity and readiness to help and save us, and his patient and continued earnestness to have admission into our heart. Acts vii. 55. Ps. cix. 31. Rev. iii. 20. To *stand before God* is with reverence to minister to, and be ready to execute, his will, Rev. xi. 4, and viii. 2. 1 Kings xviii. 15; or to intercede with him in the most earnest manner. Jer. xv. 1. To *stand up before a man* imports reverence of him, and readiness to serve him. Job xxix. 9. The dragon's *standing before the woman* imports the readiness and activity of the heathen to destroy Constantine the Great, and the Christians of that age. Rev. xii. 4. Christ's witnesses' *standing on their feet* imports their having courage and ability to defend themselves against the antichristians who had just before reduced them to the lowest plunge of distress. Rev. xii. 11. Four angels *standing on the four corners of the earth* imports their power and readiness to execute God's will in any part of the world. Rev. vii. 1. The angel *standing* with one foot on the sea and another on the earth is Christ, whose power is over all things, whether fixed or troubled. Rev. x. 2. The angel's *standing in the sun* and inviting the beasts to feed on the flesh of the antichristians imports that their ruin should be most publicly known, and its good effects felt all over the world. Rev. xix. 17.

**STARS;** those sparkling bodies in the heavens that give light to our earth by night: they were formed on the fourth day of the creation, and had their motions and use assigned them. Gen. i. 14. Their number is unknown. Riccioli supposes there may be 400,000,000, but most of them are invisible to the naked eye, which cannot perhaps perceive above 1000. Flamarstead, with his powerful telescopes, could discover only about 3000.\* Of these stars, some are **PLANETS**, and some are fixed stars. The ancients regarded the Sun, Moon, Mercury, Mars, Jupiter, Venus, and Saturn for *planets* (i. e. wandering luminaries); and as our fathers worshipped these, they dedicated the several days of the week to them, which names they still bear.

According to the present system of astronomy, the solar system consists of seven primary planets, Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and Herschel; ten secondary planets, of which the earth has one, viz. the Moon; Jupiter has four, Saturn five, and Herschel six. All these planets move round the sun, from west by south to east, as well as round their

\* The celebrated Dr. Herschel, by his improved telescopes, has lately discovered a great many fixed stars; and likewise another planet beyond Saturn, which he has called the *Georgium Sidus*, or *Herschel*. It is calculated to be ninety times as large as the earth, and is visible without the assistance of a telescope on a clear evening, if the moon be absent. It has six moons, or satellites, which revolve round their primary. Other three planets have since been discovered, viz. *Ceres*, *Pallas*, and *Juno*.



own axis; and the secondary planets move round their principal ones. They all receive their light by the reflection of the rays of the sun. Mercury's diameter is 2600 or 3000 miles, and its distance from the sun is 32,000,000 or 36,500,000, and goes round it in eighty-seven days twenty-three hours. Venus's diameter is 7900 or 9300 miles; its distance from the sun 69,000,000 or 68,000,000; and it goes round the sun in 224 days seventeen hours. Mars's diameter is 4444 or 4500 miles; its distance from the sun 123,000,000 or 154,000,000; and it goes round him in 686 days and twenty-three hours. Jupiter's diameter is 81,000, or 94,000 miles; his distance from the sun 424,000,000 or 495,000,000; and he goes round him in 4332 days twelve hours. Saturn's diameter is 67,000 or 78,000 miles; his distance from the sun 777,000,000 or 908,000,000; and he goes round him in 10,759 days seven hours. The distance of Herschel from the sun is 1,800,000,000 of miles; diameter 35,109 miles; and takes 30,445 days eighteen hours to perform its revolution round the sun. See MOON, EARTH.

The comets are also a kind of wandering stars, but make such prodigious excursions through the vast tracts of sky, that for many years their appearance is lost to us. The fixed stars are such as do not wander from one point of the ecliptic circle to another, and whose distance from the sun renders it impossible for them to be illuminated by the reflection of his rays.

From their nearness to us, and their apparent measure of light, the visible fixed stars are distinguished into several magnitudes, 1st, 2d, 3d, 4th, 5th, and 6th. From their relation of place to one another they have been divided into fifty-nine constellations. Perhaps the fixed stars are all as large as our sun, and only appear small by reason of their distance. Nay, as new stars have become visible in latter times, perhaps there are fixed stars whose light, since the creation, has not yet arrived on our earth, though it travels about ten millions of miles in a minute. Oh! how immense then must the Almighty be, whom the heavens and heaven of heavens cannot contain!—God numbers the stars, and knows them all by their name: we have a few of their names in Scripture, as Chiun, Mazzaroth, Arc-turus, Orion, Pleiades. What influence the stars may have on our earth, besides the illuminating it, or the way in which they fought against Jabin's army, whether merely by giving the Hebrews light to pursue and slay them, or by emitting some destructive influence, we dare not pretend to determine. Judg. v. 20.

An extraordinary star appeared at the time of our Saviour's birth, and conducted the wise men to him: but this we suppose was merely a fiery meteor, which moved in the middle region of the air, somewhat in the manner of the cloudy pillar before the Hebrews in the wilderness. Matt. ii.

Perhaps, in a lower sense, David is the *star* that came out of Jacob, and smote the corners of Moab, and destroyed the children of Sheth; but in the highest sense, it refers to Jesus, the *Bright and Morning Star*, whose glory is bright, and ushers in an eternal day to his people; and so is their joy, and the terror of the wicked who love the works of darkness. Compare Num. xxiv. 17. with Rev. ii. 28, and xxii. 16.

Ministers are called *stars in Christ's right-hand*; upheld by him, and directed in their course, they, in their high stations, convey light, knowledge, and comfort to men. Rev. i. 20. When they apostatize from the truth and fall into error and wickedness, and lead others into it, they are represented as *wandering, smitten, and fallen stars*. Jude 13. Rev. viii. 10-12, and xii. 3. Dan. viii. 10. In the last text, *stars* may denote the Maccabee captains. The *twelve stars* which form the church's crown are the twelve apostles in their inspired doctrines. Rev. xii. 1.

Saints are called *stars* to denote their glory and usefulness, and their diversity of appearance. Dan. xii. 3: and the *day-star* which rises in their heart is either the more clear discoveries of divine things now under the gospel, or the full vision of God in heaven. 2 Pet. i. 19.

Magistrates are compared to *stars*, because of the direction or comfort they do or should give to others. The king of Babylon is called *Lucifer*, or the *morning-star*, because his glory and power far surpassed those of his fellow-sovereigns. Isa. xiv. 12. The *star called wormwood* may be understood of Pelagius in the church, who exceedingly corrupted the doctrines thereof; and

of Genseric in the state, who, with 800,000 Vandals from Africa, invaded Italy, and committed the most horrible ravages there. Rev. viii. 10, 11. When *stars* in a state are joined with sun and moon, they may denote inferior magistrates. Rev. viii. 12.

**STARE**; to gaze upon one as a spectacle. Ps. xxii. 17.

**STATE**; (1.) Condition. Gen. xliii. 7. (2.) Pomp and greatness. Esth. i. 7.

**STATELY**; honourable, grand, and comely. Ezek. xliii. 41.

**STATION**; fixed office or place. Isa. xxii. 19.

**STATURE**; (1.) The height of a person or thing. Luke xix. 3. (2.) The measure of knowledge and grace attained by the church and her true members. Sol. Song vii. 7. Eph. iv. 13. (3.) Degree of power, authority, and wealth. Ezek. xvii. 8, and xxxi. 3. (4.) Persons in different ages and conditions. Ezek. xlii. 18.

**STATUTE**. See Law.

**STAY**; (1.) To abide, remain. Gen. xix. 17. (2.) To delay, wait. Josh. x. 19. Ruth i. 13. (3.) To leave off. 2 Sam. xxiv. 16. (4.) To stop, hinder. Job xxxviii. 37. Prov. xxviii. 17. (5.) To uphold, comfort. Exod. xvii. 12. Sol. Song ii. 5. (6.) To trust to one for support and comfort. Isa. x. 20, and xxx. 12. A *stay* is a stop, ceasing, Lev. xiii. 5; or a supporter. 1 Kings x. 19. God is the *stay* of his people; he preserves and upholds them amid distress, and comforts them when under grief. Ps. xlviii. 18. Magistrates and great men are the *stay* of a nation, which preserve them in order, and from ruin. Isa. xix. 13. The means by which men's life is preserved, and nations supported, is called a *stay and staff*. Isa. iii. 1.

**STEAD**, place, room. Gen. iv. 25. Deut. iv. 12.

**STEADFAST**; (1.) Fixed, sure, and lasting. Dan. vi. 26. (2.) Fixed in upright dispositions and practice. Ps. lxxviii. 8, 37.

**STEADY**, firm, and settled: held up, in a firm persuasion of God's power and promise. Exod. xvii. 12.

**STEAL**; (1.) To commit theft, to take away what belongs to one without his consent. Exod. xx. 15. (2.) To go off, or carry off privily, as with stolen goods. Gen. xxxi. 20. Job xxvii. 20; and so by *stealth* is in a secret manner, as if ashamed to be seen. 2 Sam. xix. 3. Absalom stole the hearts of the Hebrews when he deceived their affections from his father to himself as their king. 2 Sam. xv. 6. The Hebrews were allowed to kill thieves breaking their house in the night. Exod. xxii. 1. If a thief was apprehended with the stolen article in his possession he was not to be put to death, but was to restore four times the worth of a sheep, and five times the worth of an ox, and, it seems, sevenfold for what was taken in breaking a house; and if his substance did not amount to the prescribed restitution, he was sold for a slave to procure it. If a thief stole a man, at least a Hebrew, and made or sold him for a slave, he was punished with death. Prov. vi. 30. Exod. xxii. 2, 3, and xxi. 16. Deut. xxiv. 7. Perhaps the thieves crucified along with our Saviour had been guilty of both theft and murder.

False prophets stole God's word from their neighbour; what hints they could get of what had been revealed to true prophets they published as their own; and they agreed to say all one thing, for the more effectual deceiving of the people. Jer. xxiii. 30.

**THIEVES** are, (1.) Such as privately, or by violence, take away what belongs to another without his consent. Job xxx. 5. (2.) Such as practise dishonest dealing, and hunt after unlawful gain. Matt. xxi. 13. Christ comes as a *thief in the night* when he comes to execute judgments, or to judge the world in a sudden, unexpected, and to many an undesired and dangerous manner. Rev. xvi. 15. 1 Thess. v. 2. Seducers are called *thieves*; by false doctrines, and other fraudulent courses, they craftily bereave the church of divine truth, and of proper unfolding of Scripture; they rob God of his glory, and men of their true and everlasting happiness. Such as came before Christ without his mission, were such thieves and robbers. John x. 8, 10.

**STEEL**; iron hardened by a mixture of salt and sulphur, and by heating it to a proper degree, and then plunging it into cold water. It requires great care and skill to render it hard, without rendering it brittle. The Germans, who are the most skillful in this way, pretend to keep their art a deep secret. The bows of the ancients were made of steel and brass. Job xx. 24. 2 Sam. xxii. 35.

**STEEP**; hard to be climbed: so towers and walls are steep places. Ezek. xxxviii. 20.

**STEM**, or **STALK**; that part of a plant which, rising out of the ground, supports the leaves, flowers, and fruit. The *stem of Jesse* is the royal family of David his son. Isa. xi. 1. The Hebrew idolatry and dependence on the Egyptians and other heathens *had no stalk*; the *bud yielded no meal*; or if it did, strangers swallowed it up: they turned to no good account; and whatever appearances there were of temporary advantage, the Assyrians destroyed all in the end. Hos. viii. 7.

**STEP**; (1.) A measure of about two feet. To have but a *step* between one and death is to be in great and imminent danger. 1 Sam. xv. 3. (2.) The steps of a stair, to which we move one foot after another. 1 Kings x. 10. No steps of this kind were allowed in the ascent to God's altar, lest the nakedness of the priests should have been discovered to any below. Exod. xx. 26. (3.) A foot. Job xxix. 6. (4.) A motion, a course of action. Prov. v. 5. God's *steps* are the practice commanded in his law, and exemplified in his conduct. Job xxiii. 11. Christ's *steps* are his holy actions, imitable by us. 1 Pet. ii. 22. Men's *steps* are their motion on a journey, John v. 4; or their counsels, endeavours, and acts. Ps. lxxiii. 2, and cxix. 133. The *steps of men's strength* are straitened when their best-planned devices, and their most vigorous and skilful endeavours are hardly successful. Job xvii. 7. The Ethiopians are at the *steps of the Turks* when easily oppressed by them. Dan. xi. 43.

**STEPHANAS**, or **STEPHEN**; (1.) One of the first converts to Christianity at Corinth. He and his family were baptized by Paul. 1 Cor. i. 16. He, Fortunatus, and Achaicus came to Paul at Ephesus, probably with a letter, in answer to which Paul wrote his first epistle, and sent it by these persons. 1 Cor. xvi. 17. (2.) **STEPHEN** the deacon. That he was one of our Saviour's seventy disciples, or that he was brought up at the feet of Gamaliel, is without proof. He appears to have been a principal person among the Hellenist Jews. After he was made a deacon, being filled with the Holy Ghost, he wrought many miracles. Some of the Libertine, Cyrenian, and Alexandrian Jews fell into a dispute with him; but not being able to withstand his convincing reasonings, they suborned witnesses falsely to swear that he had blasphemed Moses and God. They hurried him before the sanhedrim, and charged him with reproaching the temple and the law; and with affirming that Jesus would destroy the temple, and abolish the observances of Moses' laws. Instead of being depressed, Stephen, with a countenance bold and shining as an angel, rehearsed what God had done for the Jewish nation in former times, and how they had rebelled against him; and he rebuked them for the murder of Jesus and his prophets. Filled with rage, those present gnashed their teeth at him, as if they would have torn him to pieces. Lifting up his eyes to heaven, he told them he saw Jesus sitting on the right-hand of God. As if shocked with blasphemy, they stopped their ears, and with terrible cries dragged him out of the city and stoned him to death. Stephen expired, praying for forgiveness of God to his murderers; and with great demonstration of grief, was buried by his Christian friends. Acts vi. vii. and viii. 2.

**STERN**; the hinder part of a ship. Acts xxvii. 29.

**STEWARD**; an officer in great families, who has the management of the affairs of the family, and of the other servants. Gen. xv. 2, and xliii. 19. Ministers are *stewards of the mysteries of God*: they are appointed to preach the truths of God, and to dispense the seals of the new covenant, together with the government and discipline of the church, as is for the glory of God, and the edification of their people. 1 Cor. iv. 1, 2. Saints are *stewards*; God hath intrusted to them gifts, grace, and manifold opportunities of doing good, which they ought to manage to his honour and their own advantage. Luke xvi. 1-12. 1 Pet. iv. 10.

**STICK**; to cleave closely and firmly. The Egyptians *stuck to the scales* of Pharaoh-hophrah their king; some of them adhered closely to him, at the expense of losing every thing dear to them by the rebels and Chaldeans: and the rebels under Amasis stuck fast to him, pursuing and fighting against him till they had got him utterly destroyed. Ezek. xxix. 4. See **ROB**.

**STIFF**. See **NECK**, **HEART**.

**STILL**. See **REST**.

**STING**; that part of some animals which they use

as an offensive weapon, and by it wound and distil venom into the flesh of their enemies. Some of these stings are bearded, and their wound is the more painful; and if the insect that stings be too quickly taken off, the sting is left in the wound. Sin is the *sting of death*, as it renders death troublesome and dangerous to men: but to such as are in Christ, this sting is taken away by his death for sin: and they depart in peace to be with the Lord. 1 Cor. xv. 55, 56. The *stings of the tails of the locusts* may denote the hurtful and ruinous delusions spread by the papists and Saracens, or the hurtful ravages of the common troops of the latter. Rev. ix. 10.

**STINK**. Men *stink* when they become abhorred of others. Gen. xxxiv. 30. 1 Sam. xiii. 4.

**STIR**; a noisy tumult. Isa. xxii. 1. Acts xix. 23. God *stirs up himself*, or *stirs up his jealousy*, when in a vigorous manner he helps and delivers his people, and destroys his enemies. Ps. xxxv. 23. Isa. xliii. 13. Christ is sinfully *stirred up* when he is provoked to withdraw his sensible presence from his people. Sol. Song ii. 7, and iii. 5. Men *stir up themselves* to take hold of God when they use meditation and prayer to excite, trust in, and to intercede with him. Isa. lxiv. 7. Men *stir up the gift of God* in them when they use every endeavour in their power to improve their gifts and graces in serving God. 2 Tim. i. 6.

**STOCK**; (1.) That part of a tree which bears the branches. Job xiv. 8. (2.) Kindred that grow from one root. Acts xiii. 26. (3.) An idol so called, because framed of the stock of a tree; or because upright, and as stupid and lifeless as one. Jer. ii. 27, and x. 8. Hos. iv. 12. The *stocks* were a machine for torturing malefactors; in which they sat in the most uneasy manner, hanging as it were by the legs. Acts xvi. 24. Jer. xx. 2. To them terrible and tormenting distress is prepared. Job xlii. 27. Prov. vii. 22.

**STOICS** were a sect of heathen philosophers, who took their rise from one Zeno a Cyprian, who being shipwrecked near Tyre, commenced philosopher. It is said he borrowed many of his opinions from the Jewish Scriptures: but it is certain that Socrates and Plato had taught much of them before. From his teaching his scholars in the porches of Athens, they were called *Stoics*, or *porchers*. They generally taught that God, as a kind of soul, fills all things; that men have naturally the seeds of knowledge; that it is wisdom alone that renders men happy; that pain, poverty, &c. are but fancied evils; and that a wise man ought not to be affected with either joy or grief. In their practice, they affected much stiffness, patience, austerity, and insensibility. Diversities of opinion on various other points prevailed among them. The Stoics were for many ages in high repute, especially at Athens, where some of them argued with Paul. Acts xvii. 18.

**STOMACHER**. Whether the Hebrew פֶּתִיחַ signifies a stomacher, or an upper garment, or a girdle of twisted silk, or a silken swathing band, cannot now be determined with exactness. Isa. iii. 24.

**STONES** are either *common*, as freestone, ragstone, slate, flint. Others are of higher value, as marble, alabaster, jasper, loadstone, asbestos, and metal ore: others are *precious*; some of which are colourless, as the diamond; others red, as the ruby, carbuncle, granite, sardius, cornelian; others pale, as the onyx; others yellow, as the chrysolite and topaz; others green, as the emerald, smaragdine, and beryl; others bluish, as the sapphire and turquoise; others purple-coloured, as the amethyst. Such gems are called *stones of fire*; they are very bright and shining. Ezek. xxviii. 14. Some think the Hebrews had knives of stone; but perhaps רִצּוֹר may in these places signify the edge. Exod. iv. 25. Josh. v. 2. It is certain they set up large stones to commemorate famous exploits, or to mark the graves of noted persons: hence we read of the stone of Bohan a Reubenite, the stone of Ezel, and the stone of Gibeon, the stone of Zobeith, &c., or heaps of stones; such a heap Jacob reared to perpetuate the memory of his covenant with Laban. Gen. xxxi. 46. To commemorate Israel's safe passage through Jordan, Joshua erected twelve stones in the bed of the river, and set up other twelve, which he carried out of the middle bed of the river, on its banks. Josh. iv. 5-9. To be a memorial of their being part of the people of the God of Israel, the Reubenites, Gadites, and eastern Manassites built an altar of stones, called Ed, on the bank of Jordan. But to show that no

human inventions are acceptable in God's worship, no altar was to be built of hewn stones. Deut. xxvii. 5. *Stones of darkness* are those hid deep in the bowels of the earth. Job xxviii. 3. Christ is called a *stone*, to show his firmness and duration: he is the foundation-stone which supports the whole church, and the work of our redemption. Isa. xxviii. 16; he is the *chief corner-stone*, which connects and establishes the church, and all her concerns; and by which Jews and gentiles, and angels and men are, as it were, joined into one. Matt. xxi. 42. Eph. ii. 15, 20. He is a most *precious stone*; infinite in glory, excellency, and usefulness: he is a *tried stone*; proved by his Father, and by his people, and by fiery sufferings, and yet no fault or deficiency found in him: he is a chosen or *elect stone*; chosen by the Father to be our Mediator, valuable in himself, and chosen by the saints in the day of his power: he is a *living stone*; has all life in himself, and gives to his people the beginning, continuance, and perfection of their life. Rev. xxi. 11. Isa. xxviii. 16. 1 Pet. ii. 4. He is to many a *stumbling-stone*, and *rock of offence*, as they, taking offence at his mean appearances, or at his doctrine and ways, stumble into everlasting ruin, and on whomsoever he falls in the execution of his wrath, they are miserably destroyed. Isa. viii. 14, 15. 1 Pet. ii. 8. Matt. xxi. 44. He and his church are a *little stone* cut out of the mountain without hands, and increasing into a mountain that filled the whole earth: he was born of a virgin, and appeared in a low condition; but his glory gradually increases, till it fill the whole earth; his Christian church, small at first, and formed without carnal means, gradually increases till it extend over the whole earth. Dan. ii. 44. The saints are *living stones*; they are hardy and durable, and are united to Christ as their foundation, quickened by his Spirit, and active in his service. Amos ix. 9. 1 Pet. ii. 5. The *precious stones*, foundations of the New Jerusalem, denote Jesus Christ preached by the twelve apostles, and as the foundation of his church and people, in his various and unnumbered excellencies. Rev. xxi. 19, 20. The *precious stones* on the shoulder of the high-priest, and those fixed in his breast-plate denoted the saints of Jews and gentiles, precious and honourable by the grace of God, and diversified in their condition; but all unchangeably fixed in their new covenant state, and by Jesus daily supported and presented to God. Exod. xxviii. 11, 17-21.

Daughters of a family are likened to polished *corner-stones*, to mark their beauty and their usefulness for connecting and building up families. Ps. cxliv. 12. Hearts stupid and obstinate, not easily impressed by the word or providence of God, are compared to *stones*. Ezek. xi. 19, and xxxvi. 26. 1 Sam. xxv. 27. Mark iv. 5, 16. The *stone crying out of the wall*, and the *beam answering it*, denote the horrid wickedness of building with what is unjustly procured. Hab. ii. 11. One *stone not left upon another*, and *stones of emptiness*, and *scattered stones* spread over a place, denote utter desolation, and the turning of Idumea into a barren rock. Matt. xxiv. 2. Isa. xxvii. 11. Ps. cxli. 6. In allusion to the Greek custom of marking their acquittal by white stones, a *white stone* given by Christ denotes a full pardon, and a glorious reward; or it may denote Jesus himself. Rev. ii. 17. A gift is like a *precious stone*; it is highly valued, and tends to procure for us what we wish. Prov. xvii. 8. As he that *bindeth a stone in a sling* rendereth it unfit for being thrown, so to *give honour to a fool* is quite unprofitable; or it is as useless work as to cast a precious stone into a heap of stones: or, it is as ill-placed as a coarse stone, when bound up in a piece of fine purple cloth. Prov. xxvi. 8.

**STOOLS**; a seat for women in child-birth, to promote their delivery. Exod. i. 16. The same word is translated *wheels*; or a frame for a potter. Jer. xviii. 3.

**STOP**; (1.) To close up. 2 Tim. iii. 19. (2.) To hinder; to cause to cease. 2 Cor. x. 10. *To stop breaches* is to repair and build up. Neh. iv. 7. See **MOUTH, EAR**.

**STOOP**; (1.) To bow down. John viii. 6. (2.) To fall into a low condition; to come to ruin. Isa. xlv. 1. (3.) To act secretly. Gen. xlix. 9.

**STORE**; (1.) Provision laid up. Gen. xli. 36. (2.) Abundance; plenty. Gen. xxvi. 14. *God lays up his judgments in store*, and seals them among his treasures, when he decrees them, and prepares to execute them. Deut. xxxii. 34. *Men store up violence and robbery*

when they increase in it more and more, and treasure up what they procure by means of it. Amos iii. 10. *To lay up in store for the poor* is to set aside and collect money for them. 1 Cor. xvi. 2. *Store cities* are cities in which food, clothing, armour, or other necessary things are laid up. 2 Chron. vii. 4, and xvii. 12. *Store-houses*, or *granaries*, are houses for laying up corn and other provision in store. 1 Chron. xxvii. 25. God lays up the sea in *store-houses*; in its proper bed, that it may remain there till he draw it forth for rain, hail, or snow, as he pleaseth. Ps. xxxiii. 7. The gospel-church and heaven are Christ's *GRANARY* or *BARN*, into which he brings his chosen people, and lays them up for his own use. Matt. iii. 12, and xiii. 30. See **TREASURE**.

**STORK**; a **FOWL**. Its beak and legs are long and red. Its plumage or feathers are white, except that the tip of its wings and some parts of its head and thighs are black. A stork is about the size of a goose; but when they stand erect, they are about three or four feet high. They feed on frogs, serpents, and insects; they are extremely careful of, and kind to, their parents. They build their nests in fir-trees in Canaan, as there the houses were flat. Ps. civ. 17. But in Europe, they build their nests on towers and tops of houses. They are birds of passage, which in August leave the cold climates, and return to them in the spring. Jer. viii. 7. The Jewish law declared them unclean, Lev. xi. 19; but they are now reckoned a delicate dish. Besides the common stork, there is a black species in Egypt, called the *ibis*, famed for devouring serpents. There is also a gray kind in Brazil, called *magauri*. Some storks are extremely intent on revenging injuries, even long after they are committed against them.

**STORM**; a tempest of wind or rain, or of both mixed. Acts xxvii. 18, 20. God's judgments are likened to a *storm* or *tempest*; as they terrify, distress, and destroy men, and ruin the wicked. Job xlvii. 21. Ps. lxxiii. 15, and xi. 6. Isa. xxx. 30, and liv. 11. Destroying armies are compared to a *storm*; they, with great noise, suddenly attack, ruin, and destroy nations and places. Ezek. xiii. 11, and xxxviii. 9. *It shall be very tempestuous or stormy round about him*. God's deliverance of his people from the Assyrians and Chaldeans was ushered with terrible calamities on the nations. Christ's coming in the flesh was preceded by terrible wars by and among the Romans; and his death and ascension were followed by the terrible overthrow of the Jewish nation; his deliverance of his church from the heathen emperors was attended with fearful commotions and bloodshed, and so shall his coming to destroy Antichrist: and what tremendous appearances will usher in his last coming we cannot conceive. Ps. i. 3.

**STORY**; (1.) A history, an account of events. 2 Chron. xiii. 22. (2.) A floor of a building where there are rooms one above another. Noah's ark, and Ezekiel's visionary side-chambers had three stories, one above another. Gen. vi. 16. Ezek. xli. 16. The heavens being, as it were, erected one above another, are called God's *stories*, i. e. of his palace. Amos ix. 6.

**STOUT**; strong, full of courage, and terrible. Job iv. 11. Dan. vii. 20. *Stoutness* of heart and words imports obstinate haughtiness and pride. Isa. xlv. 12. Mal. iii. 13.

**STRAIGHT**; (1.) Even; without crookedness. Luke xiii. 13. Acts ix. 11. (2.) Plain; without risings and hollows, or impediments. (3.) Directly forward, without turning to either side. Josh. vi. 5. None can make *straight* what God hath made *crooked*; i. e. nobody can alter the purposes or providences of God, or free their own lot of those afflictions that God has appointed to it. Eccl. vii. 13, and i. 15.

**STRAIGHTWAY**; in a little while; immediately. 1 Sam. ix. 13.

**STRAIN**. See **GNAT**.

**STRAIT**; (1.) Narrow, and with little room. 2 Kings vi. 1. (2.) A distressful difficulty, in which one knows not what to do. 2 Sam. xxiv. 14. Job xxxiv. 16. See **GATE**.

**STRAITEN**. *To straiten* persons is to disable them, Mic. ii. 7; or to trouble them. Job xviii. 7. *Ye* are not *straitened*, in us, but ye are *straitened* in your own bowels; your trouble and sorrow concerning the incestuous person is owing to yourselves, not to me; and your not having more comfort and pleasure in us is owing to yourselves. 2 Cor. vi. 12.

**STRATNESS**; want of liberty; trouble; perplexity. Job xxxvi. 16. Deut. xxviii. 53. Jer. xix. 9.

**STRANGE**; (1.) Of another nation, family, or religion. 1 Kings xi. 1. (2.) Uncommon. Job xxxi. 3. Isa. xxviii. 21. (3.) Unacquainted with; unknown. Gen. xlii. 7. Job xix. 3. Ezek. iii. 6. (4.) Not allowed of God; not proper to be used in such a manner; so common fire is called *strange fire*, as not proper to be used in burning incense. Lev. x. 1. Jude 7. Prov. xx. 16. Heb. xii. 9.

**STRANGER**; (1.) One who is in a foreign land, at a distance from the place of his nativity. Gen. xxiii. 4. (2.) One who is not a Jew. Exod. xx. 10. Isa. xiv. 1. (3.) One not of Aaron's family. Num. iii. 10, and xvi. 40. (4.) One that is not of the royal stock and family. Matt. xvii. 25, 26. (5.) Unknown; disregarded. Ps. lxxix. 8. (6.) Not our own property; thus whorish women are called *strangers* and *strange women*. Prov. v. 10, 20. (7.) Captive; persecuted. Obad. 12. Heb. xiii. 2. (8.) The saints are *strangers* on earth; they are born from above; they have their possession and conversation in heaven, and do but travel through this world to their home; and are disliked, and often ill-used by the men of it. Ps. xxxix. 12. Heb. xi. 13. (9.) Heathen, and profane, and wicked persons are called *strangers*; they are strangers to themselves, to God, to Christ, and to the new covenant, and to fellowship with God; and they hate and abhor the people of God. Eph. ii. 12. Joel iii. 17. Ps. liv. 3. (10.) False teachers are called *strangers*, as they have no right to the office they assume; nor do Christ, or his people, as directed of him, own them or cultivate intimacy with them. John x. 5. The *strangers* that devoured the strength of Ephraim were the Syrians and Assyrians. Hos. vii. 9. The Ziphites were *strangers*; were wicked men, were unfriendly to David, even though they knew not of any offence he had given. Ps. liv. 1.

Anciently hospitality and kindness to strangers were much practised. As there were but few inns, it was common for well-disposed people to invite such strangers as they observed to lodging and entertainment in their houses, Gen. xviii. and xix. Judg. xix.; nor is it to our honour that this custom has become obsolete. Heb. xiii. 2. God required the Hebrews to use great kindness to strangers who were not of the accursed nations; and in gleaming the fields or vineyards, and in several other instances they were to be used as the fatherless and the widow; they also had access to the ordinances of God, and shared the benefits of the cities of refuge. Did not this intimate that, by the tender mercy of God, the gentiles, once long alienated from him, should be brought into a church-state, and enjoy the distinguished blessings of heaven? Exod. xxii. 1. Lev. xix. 10. Num. xv. 14, xix. 10, and xxxv. 19.

**STRANGLE**; to kill by hanging, or tearing asunder, or it may be put for killing in general. Job vii. 5. The Assyrian lion *strangled for his lioness*; their kings murdered and spoiled other nations, that they might enrich their ladies and the state with their prey. Nah. ii. 12. Animals *strangled* had not the blood properly separated from the flesh, and were not eaten by the primitive Christians, to prevent offence to the Jewish converts. Acts xv. 20.

**STRAW**, to scatter; spread along. Exod. xxxii. 20. Matt. xxi. 8. To esteem *iron as straw*, and *darts as stubble*, is to fear no hurt from darts and other weapons made of it. Job xii. 27, 29. The lion shall eat *straw as the ox*; the most furious persecutors shall be rendered meek and laborious saints, feeding upon the simple and wholesome truths of the gospel. Isa. xi. 7.

**STREAM**. See WATER.

**STREET**; (1.) The broad way in cities and towns. Gen. xix. 2. Prov. vii. 12. (2.) The houses that face these broad ways. Dan. ix. 25. Public ordinances to which all men, great and small, good and bad, have access, are called *streets* and *broad ways*. Prov. i. 20. Sol. Song iii. 2. The golden *streets* of the New Jerusalem may either denote the pure and precious ordinances of the church in her millennial state; or Jesus, as the foundation of the saints' holy walk in heaven, as well as on earth. Rev. xxi. 21. Ministers are to go out into the *streets*, lanes, highways, and hedges, to call men to Christ: they are in the most open and diligent manner to search out, and call sinners of every station, and in every place where Providence gives them an opportunity to come to the Saviour. Luke xiv. 21, 23.

**STRENGTH**; (1.) Ability, natural or spiritual. Job

xxxix. 19. Ps. xx. 6. Rev. iii. 8. (2.) The cause of strength and ability, Neh. viii. 10; so God and Christ are called the *strength* of the saints. Exod. xv. 2. Ps. xcix. 4. Phil. iv. 13. God is the *strength* of Christ; he assists and supports him in his mediatory work. Ps. xxviii. 8. Christ is God's *strength*, as, in his work of mediation, God's *strength* is displayed, and his powerful influences conveyed to our heart. 1 Chron. xvi. 4. Isa. xlvii. 5. The ark is called God's *strength*; it was the symbol or badge of the presence of God with Israel, as their supporter, defender, and the cause of their strength. Ps. lxxviii. 61, compared with Ps. cxxxii. 8. The inhabitants of Jerusalem are their rulers, *strength* in the Lord; i. e. through his assistance, they support and defend them, and procure victory. Zech. xii. 5. (3.) That which possesseth great power and ability: thus a numerous and valiant army are called *strength*. Judg. v. 21. The first-born are considered as the *strength* or chief support of families. Gen. xlix. 3. Deut. xxi. 17. Ps. lxxviii. 51, and cv. 36. (4.) Youth, or mid-time of life, when one is at his full degree of strength, Job xxi. 23; and to *give one's strength unto women* is to waste his youthful and strong constitution in whoredom. Prov. xxxi. 3. (5.) Effects of strength: so the high praises of Christ by the babes of Jerusalem are called *strength*: they praised with all their might, and therein the power of God was manifested. Ps. viii. 2. A great deliverance wrought for the church, is called *strength*. Rev. xii. 10. The earth yields its *strength* when it produces such a plentiful crop as its natural quality, manure, and season are capable of. Gen. iv. 12.

**STRENGTHEN**; (1.) To make strong. 2 Chron. xii. 1. (2.) To encourage, in order to render bold and vigorous. Deut. iii. 28. Ps. lii. 7. (3.) To repair what is weak and decayed. Rev. iii. 2. God *strengthens* what he wrought for his people when he secures to them the mercies he has already bestowed, and works for them still greater favours. Ps. lxxviii. 28. He *strengthened* the fountains of the great deep when he fixed their channels of conveyance, and gave them their powers to cast forth their water. Prov. viii. 28.

**STRONG**; (1.) That which has much strength, or discovers much of it. Exod. vi. 1. (2.) Firm and sure. Ps. xxx. 7. (3.) Vehement and vigorous. Sol. Song viii. 6. Job xxxiii. 19. (4.) Courageous. Hag. ii. 4. Ezek. iii. 3. (5.) Large; abundant; and very invigorating. Heb. vi. 18. (6.) Loud. Lev. xviii. 2. Satan is called the *strong man*, and Christ the *stronger*; with much power and activity Satan keeps possession of, and exercises dominion over, our heart; but with superior power, skill, and vigour, Jesus wrests it from him, and drives him out. Matt. xii. 29. Luke xi. 22.

**STRETCH**; (1.) To extend; spread out. Isa. xlv. 13. Ps. civ. God's *stretching out his hand* imports his noted display of his power, Acts iv. 30; or his earnest invitation of sinners to the fellowship of his Son. Prov. i. 24. Men's *stretching their hands* to God, or idols, imports worship of them as with hands lifted up, and expectation of good from them. Ps. lxxviii. 31, lxxxviii. 9, and xlv. 20. To *stretch out the hand* against one is to rebel; to seek to destroy him. Job xv. 25. Luke xxii. 53. To *stretch or reach the hand* to the poor imports desire and readiness to supply their wants. Prov. xxxi. 20. *Stretching out of the neck* imports immodesty, haughtiness, and pride. Isa. iii. 16. *Stretching on beds of ivory*, and eating fatted lambs and calves, imports living in security, ease, and luxury. Amos vi. 4.

**STRIKE**; (1.) To give blows. Mark xvi. 65. (2.) To cut. Deut. xxi. 4. (3.) To pierce. Prov. vii. 23. Job vii. 23. (4.) To afflict; to punish. Isa. i. 5, and liiii. 4, 8. (5.) To stroke gently. 2 Kings v. 11. (6.) To sprinkle with force. Exod. xi. 7, 22. To be *stricken in years* or age is to be old. Luke i. 7. A *striker* is one ready to come to blows with his neighbour on the least provocation. Tit. i. 7.

**STROKE**; (1.) A blow. Deut. xix. 5. (2.) Distress; calamity. Job xxii. 2. (3.) Sudden death. Job xxvii. 28. Ezek. xxiv. 16. A fool's mouth *calleteth for strokes*. His foolish language provokes God to afflict him, and men to chastise him. Prov. xviii. 6.

**STRING** for a bow, Ps. xxi. 12; or for a musical instrument. Ps. xxxiii. 2.

**STRIP**; (1.) To take off clothes. Num. xx. 26. (2.) To bereave men of wealth, honour, liberty, and other desirable things. Hos. ii. 2. Ezek. xvi. 39.

**STRIPE**; a lash with a whip or scourge. Deut. xxv. 3. (2.) A wound made by such a lash. Acts xvi. 33

(3.) Afflictions and punishments. Isa. liii. 5. 2 Sam. vii. 14. Luke xii. 47.

**STRIPING**; a young man. 1 Sam. xvii. 56.

**STRIVE**; (1.) To contend in desires, in words, or with hands. Gen. xxvi. 20. (2.) To endeavour earnestly. Rom. xv. 20. (3.) To be given to strife and debate. 2 Tim. ii. 24. God *strives with men* when, by the revelation of his will, the convictions of his Spirit, and the dispensations of his providence, he checks their progress in sin. Gen. vi. 3. God *strove* with the Levites at Kadesh when he reproved and chastised Moses and Aaron their chiefs, for not sanctifying him before the people. Deut. xxxiii. 8. Men *strive* with God when they resist the motions of his Spirit, condemn the offers of his grace, rebel against his laws, and oppose his providence by going on in their wickedness. Isa. xlv. 9. Job xxxiii. 13. They *strive together in prayer* when, with the utmost earnestness, they jointly ask and plead for the bestowal of good things on ministers and others. Rom. xv. 30. They *strive to enter in at the strait gate* when, in the careful and earnest use of God's ordinances, they study to receive Christ, and be created anew in him. Luke xiii. 24. They *strive for the faith, and against sin*, when they do or suffer to the uttermost to maintain and promote the honour of gospel-truth, and to shun and oppose sin in themselves and others. Phil. i. 27. Heb. xii. 4. **STRIVING** or **STRIFE** imports all kind of contention, 1 Tim. vi. 4. Tit. ii. 9; or war. Judg. xii. 2. Ps. xxii. 44. The *strife of tongues* is abusive language; reproach. Ps. xxxi. 20. The Hebrews were made a *strife* to their neighbours when the nations around strove with them and sought their ruin; or when they contended who should have the largest share of the captives and spoil. Ps. lxxx. 6.

**STRONG**. See **STRENGTH**.

**STRUGGLE**; to strive earnestly in close conflict. Gen. xxv. 22.

**STUBBLE** is of little or no value; of no strength or force; is easily scattered with the wind, and easily burnt. Job xiii. 25, and xxi. 18. Joel ii. 5. Wicked men are as *stubble*, of small strength or worth, are easily scattered by the blasts of God's judgments, and burnt in the fire of his wrath. Ps. lxxxiii. 14. Isa. xl. 24. Mal. iv. 1. False doctrines are as *stubble*, of no worth, of no force to convince or comfort men's consciences, and cannot abide the trial of God's word. 1 Cor. iii. 12. The Assyrian projects against the Jews were as *stubble*; *their own breath as fire devoured them, and they were as the burning of time*; their purposes were quite fruitless, and their mad rage against the people of God brought ruin on themselves. Isa. xxxiii. 11, 12.

**STUBBORN**; obstinately bent upon an evil way, contrary to the will of God, or of human superiors. Deut. ix. 27. Prov. vii. 11. The Jewish law allowed parents to prosecute their *stubborn* children to death. Deut. xxi. 18, 21.

**STUD**; a button, or ornament. The ordinances of the church, and the gifts and graces of her members are called *studs of silver*, as they mightily adorn her. Sol. Song i. 11.

**STUDY**; (1.) To meditate, think of. Prov. xv. 28. (2.) To devise, to plot. Prov. xxiv. 2. (3.) To endeavour earnestly. 1 Thess. iv. 11. The chief *study* of the Hebrews, commanded of God, was the knowledge and observation of his law: this they were to have deeply fixed in their heart, and on every proper occasion to discourse thereon to their children. Exod. xiii. 9. Deut. vi. 7. They searched into the meaning of the predictions, and no doubt also of the types. Dan. ix. 2. 1 Pet. i. 11. They studied the histories and genealogies with great care; and it is said their children could have exactly rehearsed all those in the book of Chronicles. After the time of Alexander they began to study heathen learning. In our Saviour's time, their great care was to invent carnal explications of the types and predictions of the Scripture; but the traditions of the elders were their principal *study*; nor are they to this day cured of their folly.

**STUFF**; (1.) Household furniture. Gen. xxxi. 37. (2.) Cora, provision. 1 Sam. x. 22.

**STUMBLE**; (1.) To trip or slide with the foot, till one is in danger of falling. 1 Chron. xiii. 9. (2.) To fall into mistakes, dangers, or distress. Isa. lix. 10, and viii. 15. (3.) To take offence at any thing, and so to fall into sin and danger. Men stumble at Christ and his law as their *stumbling-block* of stone when, from wicked and carnal dispositions, they disrelish his ap-

pearances, reject his person, and mistake the meaning of his law, and rebel against it. Rom. ix. 33, and xi. 11. 1 Cor. i. 23. 1 Pet. ii. 8. Mal. ii. 6. A *stumbling-block* is any thing which, lying in one's way, occasions his fall, Lev. xix. 14; or whatever occasions men to fall into sin and danger. Men's idols, and their wealth, are the *stumbling-block* of their iniquity; as they are the temptations to, and object or occasion of, their sin, and the means of their ruin. Ezek. xiv. 13, and vii. 19. Zeph. i. 3. God lays a *stumbling-block before men* when he visits them with such smiling and afflictive providences as they improve for their sinning and ruin. Ezek. iii. 20. Jer. vi. 21. By the imprudent use of Christian liberty in things indifferent, men lay a *stumbling-block* before others, as it occasions their losing their integrity and comfort. Rom. xiv. 13. 1 Cor. viii. 9. By advising Midianitish women to go into the Hebrew camp and seduce them to whoredom and idolatry, Balaam laid a *stumbling-block* before the children of Israel, by means of which they were enticed to sin, and punished with death. Rev. ii. 14. Num. xxv.

**STUMP**; (1.) The thickest part of a tree. Dan. iv. 15. It denoted Nebuchadnezzar's manhood, and his title to the kingdom. (2.) The body of the idol, between the legs and neck. 1 Sam. v. 4.

**SUBDUED**. See **CONQUER**.

**SUBJECT**; (1.) Under law, obedient. Eph. v. 24. Col. ii. 20. Tit. iii. 1. And to **SUBJECT** is to bring into a state of obedience. **SUBJECTION** is a state of obedience or bondage, Heb. ii. 5, 8. Ps. cvi. 42; or performance of obedience. 1 Tim. ii. 11, and iii. 4. The *creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope*. The lower creation, in its various parts, did not of its own accord fall into its present empty, disagreeable, and perishing state; but God, to punish man's sin, so reduced it, but intending to recover it to its former liberty and glory. Rom. viii. 20.

**SUBMIT**; to yield one's self to the will of another. 1 Chron. xxix. 24. To *submit to the righteousness of God* is to prefer the obedience and suffering of Jesus Christ to our own righteousness, and accept it as the sole righteousness that can justify us before God. Rom. x. 3.

**SUBORN**; to excite, hire, and direct one to bear false witness. Acts vi. 11.

**SUBSCRIBE**; to confirm a writ of petition, bargain, or donation, by writing our name under it. To *subscribe with the hand* to the Lord imports a solemn surrender of ourselves to Jesus Christ as an all-sufficient Saviour and honourable Master, whether in thought, word, or writing. Isa. xlv. 5.

**SUBSTANCE**; (1.) That which a person or thing consists of. Ps. cxxxix. 15. (2.) A creature. Gen. vii. 4. (3.) The moisture, natural strength of a tree. Isa. vi. 13. (4.) The wealth that belongs to one. Deut. xi. 6. Josh. xiv. 4. (5.) A solid and lasting happiness of grace and glory. Prov. vii. 21. Heb. x. 34. The saints are the *substance of a land*; they are the most valuable persons in it, and are the means of averting judgments and procuring blessings to it. Isa. vi. 13. Faith is the *substance of things hoped for*; it is a hearty, sure, substantial, and hope-supporting persuasion of the fulfilment of God's promises, which renders us as truly certain of the future blessedness as if we already possessed it. Heb. xi. 11. If a man would give all the *substance of his house for love, it would be utterly condemned*. Love to Jesus Christ cannot be purchased with worldly wealth; nor could all the wealth of creation bribe a lover of him into a hater of him. Sol. Song viii. 7.

**SUBTLE**; crafty, capable and ready to beguile. Gen. iii. 1. Prov. vii. 10. **SUBTLETY**, with mischievous craft and deceit. 1 Sam. xxiii. 22. Acts vii. 19. **SUBTLETRY** (1.) Extensive skill and prudence. Prov. i. 4, and viii. 12. (2.) Deceitful craftiness. Acts xiii. 10.

**SUBVERT**; to turn away from truth and equity. Tit. i. 11. Lam. iii. 36. One is *subverted* when quite turned aside from divine truth, and fixed in error. Tit. iii. 11.

**SUBURBS** of a city include not only the buildings without the walls of their cities, but also the pasture-grounds about it. The Levites had the ground without the walls of their cities to the extent of 3000 cubits, or 5472 feet on every side. Num. xxxv. 3, 7.

**SUCCEED**; to come into the place of others, after they are gone; thus, a son *succeeds* his father by pos-

possessing what he had; and so the Hebrews *succeeded* the Canaanites in possessing their land. Deut. xxv. 6, and xli. 24. It also signifies to prosper in a work: and so success is a happy issue. Josh. i. 8.

**SUCCOTH;** (1.) A place in Egypt where the Hebrews first set up their tents, or *Succoth*. Exod. xii. 37. (2.) A city on the east of Jordan, and south of the sea of Galilee, built where Jacob set up his tents, or *Succoth*, as he came from Padan-aram. Gen. xxxiii. 17. It belonged to the Gadites. Josh. xiii. 27. The elders of this city were torn to pieces with thorns by Gideon because they refused refreshment to his wearied troops. Judg. vii. It seems there was a valley near it, where perhaps Hiram cast the large utensils for the temple. Ps. lx. 1 Kings vii. 46. Whether *Succoth-benoth* be the Assyrian Venus or Mylitta, the obscure goddess in honour of whom the Chaldean young women were bound once in their lives to prostitute themselves, by presenting themselves in or before her temple, and each, being invited by a stranger's throwing a piece of money into their lap, retired with him for sinful intercourse, is only conjectured: but if so, it is plain the Babylonian Samaritans introduced this abominable custom into Canaan. 2 Kings xvii. 30.

**SUCCOUR;** to help and relieve. 2 Sam. xviii. 3.

**SUCK.** To suck honey out of the rock is to enjoy great plenty of outward happiness. Deut. xxxii. 13. To suck the abundance of the seas is to enjoy profitable fisheries and sea-trade. Deut. xxxiii. 19. To suck the milk of the gentiles, and the breast of kings, is to be highly favoured by Cyrus, Antiochus the Great, and other gentile kings and their subjects: or rather, to have a multitude of gentiles and some of their chief rulers converted to the true church, and receive from them favour, assistance, wealth. Isa. xlix. 23, lx. 16, and lxvi. 11, 12. To suck the poison of asps, and the cup of God's wrath, is to experience his astonishing and destructive judgments. Job xx. 16. Ezek. xxxiii. 34.

**SUCKLING;** an infant that sucks its mother's breasts. Lam. ii. 11.

**SUDDEN;** hasty, unexpected. 1 Thess. v. 3.

**SUDDENLY;** (1.) In a very short time. Job v. 3. (2.) Unexpectedly. Acts ii. 2. Mark xiii. 36. (3.) Quickly, with much speed and diligence. 2 Chron. xxxi. 36.

**SUFFER;** (1.) To permit, give leave to. Gen. xx. 6. Luke ix. 59. (2.) To bear affliction and death. 1 Thess. ii. 2. Heb. ii. 18. Christ's sufferings are either what he himself suffered, Heb. ii. 10; or what his people suffered for his sake. 2 Cor. i. 5. Col. i. 24. To suffer with Christ, and as a Christian, and according to the will of God, is, in a state of union to Christ, cleaving to him, to suffer persecution for his sake, in a holy, humble, patient, and self-denying manner. Rom. viii. 18. 1 Pet. iv. 16, 19.

**SUFFICE;** (1.) To fill the belly. Num. xi. 22. (2.) To be enough for. 1 Kings xx. 10. (3.) To give content to. Deut. iii. 26. John xiv. 8.

**SUFFICIENT;** (1.) What is needful. Exod. xxxvi. 7. (2.) Fit, able. 2 Cor. ii. 16. Sufficient unto the day is the evil thereof; every day has enough troubles of its own, though we do not add thereto by anxious thoughts about future times we may never see. Matt. vi. 34.

**SUIT;** (1.) A suit of apparel. Judg. xvii. 10. Isa. iii. 22. (2.) A suit or controversy to be decided by a judge. 2 Sam. xv. 4. (3.) A petition or request. Job xi. 19.

**SUM;** (1.) A certain quantity or tale of money. Exod. xxi. 30. (2.) The whole number. Num. i. 2. Ps. cxxxix. 17. (3.) An abridgment, containing the principal substance of many particulars said or to be said. Heb. viii. 1.

**SUMMER;** the warm season of the year wherein all things appear delightful and flourishing. Gen. viii. 22. In countries north of the equinoctial line, it begins about the 11th of June, and ends about the 11th of September: on the south of the equinoctial, it begins about the 11th of December, and ends about the 11th of March. For when the sun is nearest to us he is farthest from them. In another reckoning, May, June, and July are our summer months; and November, December, and January are theirs. Seasons of prosperity, and of opportunities of salvation are called summer, as they are most useful and agreeable. Prov. x. 5. Zech. xiv. 8. Summer fruits are such as are ripe, and must be eaten in summer. 2 Sam. xvi. 1. The fowls shall summer, i. e. feed a whole summer, and the beasts of

the earth winter, i. e. feed a whole winter, on their carcasses. Isa. xviii. 6.

**SUMPTUOUSLY;** to live merrily on great plenty of delicate provision. Luke xvi. 19.

**SUN;** the well-known luminary which by his presence forms our day, and by his absence our night. He is the great source of light and heat to our world, and his influences have a considerable share in the cause of vegetative growth. Perhaps the sun and the fixed stars are immense bodies of fire, whose heat is preserved by their magnitude, and the mutual action and reaction between them and the rays they emit. The diameter of the sun is reckoned about 764,320 English miles: but Derham reckons it at 822,148, and Ferguson at 895,000. His mean distance from our earth is reckoned 76, 80, or 81 millions of miles English: and so light comes from him to us in about eight minutes; but a cannon-ball shot thence, and moving 480 miles every hour, would take about nineteen years and three months to reach our earth. Perhaps his distance from our earth is 95,000,000 miles. It is now pretty generally agreed among philosophers that the sun moves round his own axis without much alteration of his place; and that the earth and other planets move around him, as well as around their own axis, in their respective times. The most of their arguments are too abstracted for this work. They show that if the sun was to move around the earth, his motion, when in the equator, must be at the rate of about 330,000 miles in a minute; and the motion of Saturn, in the same time, to be about 3,124,000 miles; and the motion of the fixed stars to be incalculably more swift. They observe that bodies falling from a great height do not fall perpendicularly: the supposition that the earth is fixed renders the motions of the planets quite inexplicable, and destroys the order and connexion of the universe: they show that the rising and setting of the sun mentioned in Scripture only note its appearance and disappearance with respect to our horizon; that his running only signifies the alteration of his aspect with respect to our earth, and his standing still the continuance for a time of the same aspect. His standing still at the prayer of Joshua, his going backward as a sign to Hezekiah, and his preternatural eclipse, at the full moon, when our Saviour died, are the most noted circumstances that have happened to this luminary. Multitudes have taken occasion, from the brightness and great usefulness of the sun, to worship him and his representative idols as one of their principal gods, under the names of Baal, Chemosh, Moloch, Phœbus, &c. Even with the Jews the worship of the sun was practised, and Josiah took away the horses and burned the chariots consecrated in the temple to the sun. 2 Kings xxiii. 11. After his death, we find the Jews worshipping the sun, as he rose in the east, with their backs to the temple. Ezek. viii. 16. From the rising to the setting of the sun imports the whole world. Ps. cxlii. 3. Before the sun, or in the face of the sun, is in the most daring, public, and open manner. Jer. xviii. 2. Num. xxv. 4. To continue while sun and moon endure is to last very long, or for ever. Ps. lxxxii. 5, 17. Almost every thing very glorious, lovely, and useful is likened to the sun. To mark their infinite glory, excellency, gradual discovery to men, and their being the fountain of all true light and comfort, God is called a Sun, Ps. lxxxiv. 11; and Christ a Sun of righteousness, that rises with healing under his wings, or rays. Mal. iv. 2. With this Sun of righteousness as her head, and her righteousness, and sanctification, is the church clothed. Rev. xii. 1. To mark their amazing and unchanged glory, especially in the heavenly state, the saints are likened to the sun. Sol. Song vi. 10. Matt. xli. 46. When a state is likened to the visible heaven, the kings and chief magistrates are likened to the sun, and the inferior magistrates, councils, officers, &c. are likened to the moon and stars; and bloody colour, or darkness coming on these, denote terrible disorder and ruin. Matt. xxiv. 29. Ezek. xxxii. 7. Rev. vi. 12, and viii. 12. Acts ii. 20. When the church is likened to the visible heavens, the sun may denote the Scripture, the moon instituted ordinances, and the stars ministers and their ministrations; their being darkened imports the spread of ignorance, delusion, and error. Rev. viii. 12, and ix. 2. To mark prosperity and happiness, spiritual and temporal, it is likened to the sun and moon; and the darkening, or going down thereof, imports adversity. Rev. xxi. 23.

**ISA. ix. 20.** Job xxx. 28. Amos viii. 9. Jer. xv. 9. *The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and before his ancients gloriously.* Idols, even the chief ones, shall be abhorred; kings and great men shall be astonished; when the Lord saves his people from the Assyrians and Chaldeans, and when he re-establishes them in the millennial state; then shall there be greater degrees of holiness and obedience to Christ than had been either under the Old or New Testament periods before. **ISA. xxiv. 23.** *The sun must not go down upon our wrath;* angry passions must be quickly checked, that the prince of darkness may not during the night more and more inflame them. Eph. iv. 26.

**SUP;** to take food, especially at night. Luke xvii. 8. Christ's *supping* with his people denotes their delightful fellowship with him, and receiving out of his fullness to the spiritual comfort and strengthening of their souls. Rev. iii. 20. *To sup up* is to waste, destroy. Isa. xlii. 14. *Their faces shall sup up as an east wind;* the Chaldeans from the east shall as easily consume the Jews and their wealth as the east wind blasts the fruits of the ground. Hab. i. 9.

**SUPPER;** the evening meal. The second sacrament of the gospel-church is called the **LORD'S SUPPER**, because first observed in the evening of the day; and as his body and blood, or person and righteousness, and blessings, under the symbols of bread and wine, are therein represented, sealed, and applied to his people in the evening, or last ages of the world, till he return to judgment. 1 Cor. xi. 20. The gospel dispensation is called a *great supper*; it is bestowed by the great God, in the last ages of the world: and by the large communication of blessings therein multitudes are fitted to enter the eternal state; and with it shall the mystery of God's providence be finished. Luke xiv. 16-24. The happiness of the millennium is called a *marriage-supper*; then multitudes shall be converted to Christ, and delightfully share of his blessings. Rev. xix. 9. The terrible carnage and spoil of the papists before the millennium is called the *supper of the great God*, with which he feasts the beasts and the Protestants. Rev. xix. 17.

**SUPERFLUITY** of *naughtiness*; the indulgence of wicked and corrupt affections. Jam. i. 21.

**SUPERFLUOUS;** (1.) Not necessary. 2 Cor. ix. 1. (2.) More than enough. Lev. xxi. 18.

**SUPERSCRIPTION;** (1.) The inscription on coined money, showing by whose order it was coined. Matt. xxii. 20. (2.) A writing on Christ's cross, stating that he was a King of the Jews. When the Romans condemned a man to be publicly executed, the crime for which he suffered was written in large letters on a tablet, and carried before him; and if he was crucified, it was, at least frequently, fixed to the top of his cross, that all might read, and avoid the like crime. To manifest our Saviour's innocence, his cross was marked with no crime, but with an express assertion of his true Messiahship. Mark xv. 26.

**SUPERSTITION;** or **WILL-WORSHIP**, in religion, is performing things not required by God, or abstaining from what he has not forbidden. Col. ii. 13. Festus the Roman reckoned the Jewish religion *superstition*. Acts xxv. 19. The Athenians were very *superstitious*. Acts xvii. 22.

**SUPPLANT;** to trip up one's heels, and by deceit get into the possession of what belongs to him. Gen. xxvii. 36. Jer. ix. 4.

**SUPPLIANTS;** such as in the humblest manner request favours: such Jewish and gentile converts are to God under the gospel. Zeph. iii. 10.

**SUPPLICATION;** a begging by humble prayer. 1 Sam. xiii. 12. Phil. iv. 6.

**SUPPLY;** to furnish what is wanting, whether in temporals or spirituals. Paul's Christian brethren *supplied* him with outward necessities. 2 Cor. xi. 9. Epaphroditus *supplied* the Corinthians with gospel instructions. Phil. ii. 30. And God *supplies* all the need of his people, whether grace or glory, out of, and according to, his riches of mercy, treasured up in Christ Jesus. Phil. iv. 19.

**SUPPORT;** to uphold; to relieve and supply as necessary. Acts xx. 35. 1 Thess. v. 11.

**SUPPOSE;** (1.) To think, to take for granted. 2 Sam. xiii. 22. (2.) To intend. Phil. i. 16. Our Saviour was *supposed*, or thought, to be the son of Joseph. Luke iii. 43. *Peter supposed* the dispersed Jews would reckon

Silvanus a faithful and friendly brother, and would reckon his letter but short. 1 Pet. v. 12.

**SUPREME;** highest, the chief magistrate. 1 Pet. ii. 12.

**SUR;** the east gate of the Jewish temple, called the *gate of the foundation*. 2 Chron. xxiii. 5; and the *higher gate*, because of its beauty and height, 2 Kings xv. 33; and the *new gate* as it was rebuilt by king Jotham, Jer. xxxvi. 10. 2 Chron. xxvii. 3: and afterward called *beautiful*. Acts iii. 12.

**SURE;** (1.) Firm and lasting. 1 Sam. ii. 35. (2.) Certain, and of which we may be fully persuaded. Exod. iii. 19. Num. xxxii. 23. (3.) Very heedful. Deut. xii. 23. Men make their calling and election *sure*, not by having any part in fixing God's purpose of election; but by rendering the evidence of it *sure* by a course of good works. 2 Pet. i. 10. Where our translation has a *more sure word of prophecy*, it is by the Dutch, French, and other translations rendered *most sure word of prophecy*; and it is evident our own translators in Matt. xi. 11, and xxii. 13. 1 Cor. xiii. 13, and xv. 19, render a Greek comparative by a superlative. However, it may be said the Old Testament prophecies, which were inspired by God, uttered and spoken by prophets, and already fulfilled, were more *sure* than the human testimony of Peter, James, and John, as to what they had heard in the mount of transfiguration; at least were accounted *more sure* by the Jews; not more sure than the Father's declaration, but than the report of Peter, James, and John respecting it, or the prophecies did more clearly and firmly ascertain Christ's second coming, than his transfiguration in the mount did. 2 Pet. i. 19.

**SURELY** is, without the least doubt or failure. Exod. iii. 7, and xxii. 6. Where *surely* occurs in our Old Testament version, the Hebrews have very often a redoubled verb, which at once enhances the sense, and adds solemnity to the affirmation. *Thou shalt surely die:* Heb. *In dying thou shalt die*; i. e. thou shalt certainly die every kind of death in a most shameful and terrible manner. Gen. ii. 17. *I surely will have mercy on him:* Heb. *In having tender mercy, I will have tender mercy on him*; i. e. without fail I will exercise my tenderest mercy towards him in every form suited to his case, and in every degree above what he can ask or think. Jer. xxxi. 20. *Of a surety* is certainly, without fail. Gen. xv. 13. Acts xii. 11.

**SURETY;** one who undertakes to pay a debt or to perform a service for another, or to procure his safety. Judah became *surety* to Jacob for the safety of Benjamin in his journey to Egypt. Gen. xliii. 9, and xlv. 32. Paul became *surety* to Philemon, to pay him whatever debt Onesimus owed him. Phil. i. 18, 19. *Sureties* used to strike hands with the creditor, to mark their obligation to see the debt paid, or the service performed. Prov. vi. 1, 2. The Scripture forbids *suretyship*, or engagement for the payment of other people's debt, as it tends to ruin one's own family and estate; multitudes being careless of paying their debt, if once a neighbour has become *surety* for them. Prov. xxii. 26, and xi. 15. It is especially dangerous to be *surety* for the debt, or the good behaviour of strangers and whores. Prov. xx. 16, and xxvii. 13. Job begs that God would lay down his pledge, and *give him his surety* that he would secure his having his cause fairly heard and tried, as his friends had, through ignorance and prejudice, quite misjudged it. Job xvii. 3, 4. David prays that God would be *his surety for good*, i. e. would infallibly, and through Christ, secure his safety and happiness; as a *surety* protects the debtor from the hands of unmerciful creditors. Ps. cxix. 122. Jesus Christ is the *surety of the better testament*, or covenant; he, not with sinful transgressors, but taking the whole upon himself, engaged in the new covenant to bear the punishment due to his people's sin, and to fulfil the whole precepts of the law in their stead. Heb. vii. 22. Luke xxix. 26. Matt. iii. 15. As God owes no debt, and his promises cannot be rendered more *sure* in themselves, Christ is not a *surety for God to us*, though as a witness he attests the promises, and though the depositing of all their fulness in his hand encourages our faith to believe them. Nor is Christ *surety for our faith, repentance, and new obedience*, as these are in no sense proper and meritorious conditions of the new covenant, but are blessings secured to us by the Father as the reward of Christ's finished righteousness. Ps. xxii. 26-31. Isa. liii. 10-12.

**SURFETTING**; an overcharge of the stomach by too much meat. Luke xxi. 34.

**SURMISINGS**; suspicious thoughts and hints, to the injury of our neighbour's reputation. 1 Tim. vi. 4.

**SURPRISE**; to seize suddenly. Isa. xxxiii. 14. Jer. xlviii. 41.

**SUSTAIN**; (1.) To uphold in danger and under the pressure of adversity. Ps. iii. 5. (2.) To secure provisions to support life. Gen. xxvii. 27. 1 Kings xvii. 9.

**SUSTENANCE**; necessary provision for the support of life. Judg. vi. 4.

**SWADDLE**; to roll up young infants in bands, to keep their joints in a proper state till they become fixed. Lam. ii. 22. Darkness is represented as a *swaddling band* to the ocean, as it dwells on the south and north parts of it for a considerable time. Job xxxviii. 7.

**SWALLOW**; a bird of a black colour, with some spots of a dirty black under its belly. Its voice is twittering, Isa. xxxviii. 14; its sight quick, and its flight very unequal. It builds its nest of clay, and ordinarily in chimneys or desolate houses; and, it is said, from year to year in the same place. Swallows are birds of passage. Jer. viii. 7. Prov. xxvi. 2. In spring and summer they tarry in cold countries, and retire to warmer climes in the harvest and winter, and are said to breed in both; but numbers of them continue in cold countries during the winter, in a torpid state, when they hang clustered in holes of walls, banks of rivers, or even under water in marshes and lakes. As it is very unlikely that swallows or sparrows could build their nest in the altar on which the sacrifices were daily burnt (Ps. lxxiv. 3), the text must either only mean that they had their nests near to the altar, or perhaps the words might be translated to signify that the psalmist's soul as affectionately longed for God's altars or public ordinances as birds do return to their nests and young. Perhaps the word *swallow* means the ring-dove or wild pigeon. Prov. xxvi. 2. Ps. lxxxiv. 3.

**SWALLOW**; (1.) To take down by the throat into the stomach. Exod. vii. 12. Num. xvi. 30. (2.) To seize upon, oppress, retain, or destroy irrecoverably. Job xx. 18. Ezek. xxxvi. 3. Job's words were *swallowed up* when quite insufficient to express his inward grief. Job vi. 3.

Death is *swallowed up in victory*, and *mortality of life*, when suffering and death for ever give place to everlasting life and happiness. 1 Cor. xv. 54. 2 Cor. v. 4. (The earth *swallowed up* the flood which the dragon vomited forth against the church. The Romans, the barbarous Goths, &c., by their mutual wars, prevented each other from persecuting the church; and carnal councils, for their selfish ends, confuted the heresies that sprung up in the church. Rev. xii. 16.)

**SWAN**; a large water-fowl; the body is perfectly white, but its feet are black. It is very gentle; frequents rivers, but seldom dives into them, or flies much. The flesh of swans is blackish, and hard of digestion. They are said to sing when aged and near death. They were unclean by the Jewish law, and might figure out wicked men, beautiful in gifts and outward endowments, but unseemly and earthly in their behaviour. Lev. xi. 18. Bochart supposes this *tinymeth* to mean the night-owl.

**SWARM**; a great multitude of insects. Judg. xiv. 8.

**SWEAR**. See OATH.

**SWEAT**; (1.) The moisture that exudes from the pores of animals' bodies when heated with labour; and also such hard labour as causes sweat. Gen. iii. 19. Sometimes terror has caused persons to sweat blood. Our Saviour, oppressed with the weight of his Father's wrath, *sweat* great drops of blood, when lying on the ground in a cold night. Luke xxii. 44. Gospel-ministers not being clothed with what causes sweat imports their not being under the power of sloth, to render their business toilsome to them; or bent on self-righteousness and superstition, in working out which men do but toilsomely sweat for their own corruption. Ezek. xlv. 18.

**SWEET**; to carry off wholly, and with great ease. Judg. v. 21. Christ *sweeps the house* to find his lost piece of silver, when he carries off the wealth, and cuts off the life of multitudes; when he removes their vain confidence, reforms the corruptions of a country, and raises a commotion in men's consciences in order to procure their coming to himself. Luke xv. 8. God's judgments *sweep* nations when they cut them off and

destroy their wealth. Isa. xiv. 23, and xxviii. 17. So oppressors of the poor, like a *sweeping ruin* that carries off every thing before it, seize on every thing that comes in their way. Prov. xxviii. 3. Satan's house was *swept and garnished*: the Jewish nation after their rejection of the gospel were, and all apostates are, fully prepared for his return unto them. Matt. xii. 44.

**SWEET**; delightful; pleasant. Prov. ix. 17. The wine of gospel-truth *goeth down sweetly* when it is received into men's hearts with readiness, delight, and pleasure; or it *goeth down straightly*, has a direct tendency to bring souls to Christ; or it *goeth down to uprightness*, leads men to embrace Jesus' imputed righteousness, and to practise gospel holiness; or *goeth down to the upright*, tends to their profit and advantage. Sol. Song vii. 9. The *sweetness of the lips* is useful and kind conversation. Prov. xvi. 21. The *sweetness of a friend* is his delightful company. Prov. xxvii. 9.

**SWEEL**; (1.) To rise in boils, or as leavened dough. Deut. viii. 4. (2.) To rise higher than ordinary: so the Jordan *swelled* when the snow on Lebanon melted, and overflowed its banks, and so dislodged the lions from its thickets. 1 Chron. xii. 15. In this manner the Chaldeans invaded the countries around; and the Medes invaded Chaldea, and destroyed or drove out the inhabitants. Jer. xlix. 19, and i. 44. The *swellings of Jordan* denote extreme trouble, through which there is scarcely any passing; as when the Jews were led captive to Babylon. Jer. xii. 5. *Swellings*; proud, envious indignation at others. 2 Cor. xii. 20. *Swelling words* are heretics' proud boasting of their distinguished sense; or their vain language, without sentiment; or their horrid blasphemies against God, and his cause and people; or the high titles they take to themselves and give to their favourites. 1 Pet. ii. 28. Jude 16.

**SWIFT**; (1.) Quick in motion. Eccl. ix. 11. (2.) That which will come in a very little time. 1 Pet. ii. 1. Mal. iii. 5. (3.) Much inclined and ready to a thing, as to hear, &c. Jam. i. 19. To intimate how quickly our life passeth away, it is compared to a *swift* shuttle, post, ship, shadow, and wind. Job vii. 6, and ix. 25, 26, &c.

**SWIM**; to move in the water. David's causing his bed to *swim* with tears imported great grief and sorrow. Ps. vi. 7. God is like a *swimmer*, spreading out his hands to swim, when he extends his judgments far and wide. Isa. xlv. 11. Pharaoh-hophra was like a *swimming* fish when he almost constantly prospered, and rioted in ease and luxury. Ezek. xxxii. 6.

**SWINE**; well-known ravenous animals; they feed on carrion, husks, and other vile provision; nay, some of them eat their own young. They look towards and dig in the earth, wallow in mires, and by excessive wallowing, or dancing, or carrying of straw to their sties, they presage bad weather; they are lazy and sleepy, and very mischievous to gardens and fields. The Scythians, Arabs, and Egyptians had an aversion to swine. The Jewish law stated them to be unclean animals; and the Jews so abhorred swine that they would not name them. They are emblems of sinners delighting in their wickedness, sleeping in their sins, contemning Christ, the pearl of great price, returning to their old sins, persecuting the saints, and living to no spiritual use in the world. Lev. xi. 7. Matt. vii. 6. 2 Pet. ii. 22. Though, under Antiochus Epiphanes, many of the Jews suffered death rather than eat swine's flesh, yet in our Saviour's time we find them brought up in Galilee, and 2000 of them possessed and drowned by devils. Matt. viii. 30-34. To mark his contempt of their religion, Adrian the Roman emperor set up a swine's image in the gate of the city, which he built on mount Calvary about sixty years after the destruction of Jerusalem.

**SWOON**; to faint away from want of food. Lam. ii. 11, 12.

**SWORD**; (1.) A warlike instrument for defence against, or for attacking an enemy. (2.) War and its attendant calamities. Lev. xxvi. 25. Jer. xlii. 16. Esau and his posterity the Edomites lived by the sword; by rapine and war. Gen. xlvii. 40. The sword is said to *return into his sheath or scabbard*, and to be *quiet*, when the calamities of war cease. Jer. xlvii. 6. Ezek. xxi. 30. (3.) Judgments sent for the punishment of transgressors. Deut. xxxii. 41, 42; particularly, the persecution, contention, and other evils occasioned by men's opposition to the gospel. Matt. x. 34. God is the sword of his people's excellency, and by him they are



protected, and obtain victory and triumph over their enemies. Deut. xxxiii. 29. The Scriptures are a sword, a sharp two-edged sword, and the sword of the Spirit; they are used by Jesus Christ and his Spirit, and by ministers and saints; they wound the conscience, defend the soul, and are useful in the spiritual warfare for resisting and overcoming sin, Satan, and the world of profane, hypocritical, and heretical men: they are *Christ's sword proceeding out of his mouth*, from his authority and will; and are *girt on his thigh*, ready to be the means of conquering and converting sinners to himself. Eph. vi. 17. Sol. Song iii. 8. Rev. i. 16, and xix. 15. Ps. xlv. 3. Perhaps Christ himself, for his searching, convincing, and conquering influence, is likened to a sharp two-edged sword. Heb. iv. 11, 12. The magistrates' power of defending the innocent and punishing the guilty is called a sword. Rom. xiii. 4. Ps. cxlix. 6. All that take the sword shall perish by the sword; self-avengers and usurpers of magistracy generally perish in their attempts. Matt. xxvi. 52. A wicked tongue, malicious and reproachful language, are like swords and spears; it produces ruin, wounds men's character and spirit, and tends to hurt their persons or wealth. Ps. lvi. 4, and lxiv. 3. To turn back the edge of the sword is to disable for self-defence, and to reduce the man to trouble and misery. Ps. lxxxix. 43. To beat swords into ploughshares, and spears into pruning-hooks, imports the ceasing from war, and enjoyment of great peace and liberty, spiritual or temporal, attended with much activity and diligence in improving one's fields, gifts, or graces. Isa. ii. 4. Mic. iv. 3. To beat ploughshares into swords, and pruning-hooks into spears, imports such terrible war that will require all hands, and occasion the fields to lie uncultivated. Joel iii. 10. What if the sword condemn the rod? it shall be no more. What if the enraged Chaldeans, condemning the king and governors of Judah, exceed the bounds of a trial, and make an utter destruction? it shall not so happen. Ezek. xxi. 13.

**SYCAMINE**, **SYCAMORE**, or the Egyptian fig-tree, partook of the nature of the fig and mulberry-trees, as its name imports. Its leaves resembled those of the mulberry, and its fruit that of the fig-tree; the fruit grows to the trunk of the tree, which is sometimes so large that three men can hardly grasp it. It is always green, and bears fruit at several seasons of the year. To render it fruitful, incisions are made in the bark, at which a whitish liquor flows out. It is said the fruits are not ripe, or sweet, except it be scratched by the nail, or rubbed with an iron comb. Sycamore-figs are yellowish, and very luscious, and at best coarse provision. Sycamores were common in Egypt, Judea, and other places; and the wood was used in Egypt for coffins; in the mummy-pits it has been found fresh when three thousand years old; and in Judea it was used for building of common houses, 1 Kings x. 27; so, to change sycamores into cedars is to render the buildings of cities, and the state of the nation, much more glorious than before. Isa. ix. 10.

**SYENE**, an ancient city of Egypt, near the north border of Ethiopia, on the east of the Nile, and whose ruins are still seen near the present Assouan. Our version represents the tower of Syene at the greatest distance from Cush, or Ethiopia; but either *Cush* signifies Cushan in Arabia, or Syene is the same as **SIN**; or rather the words may be read, *From Migdol to Syene, even to the borders of Ethiopia*, i. e. over the whole country of Egypt. Ezek. xxix. 10.

**SYNAGOGUE**; places where the Jews met for public worship on ordinary occasions, as we do in churches. The period when synagogues, properly so called, had their rise is uncertain. It is pretty plain that before the captivity the law was not read in them every Sabbath, as it was afterward: hence Jehoshaphat's itinerant teachers had to carry a copy of it along with them, 2 Chron. xvii. 9; and its contents were much unknown in the time of Josiah. 2 Kings xxii. 11. As most of the Jews from the beginning of their settlement attended the tabernacle or temple only at the three solemn feasts, it is probable they had a kind of synagogues (schools or proscenae, or places of prayer), in one of which our Saviour prayed all night. Luke vi. 12. These differed from synagogues, as in them every one prayed by himself; they were in retired places, as by the riv-*er*-side, Acts xvi. 13, 16; and were uncovered, like groves; whereas, synagogues were in elevated places, were covered with a roof, and one prayed as the

mouth of the rest. Perhaps it was the proscenae that were the **MOHARE** (synagogues) or meeting-places burnt up by the Chaldeans, Ps. lxxiv. 8. Soon after the captivity the Jews had a great number of synagogues, which increased till there were about four hundred and eighty of them in Jerusalem. Every trading fraternity had their synagogues; and companies of strangers, as Alexandrians, Cyreniads, and others, had theirs, for public prayer, and for reading of the Scriptures. The scattered Jews too had synagogues about Babylon, and almost everywhere in the eastern part of the Roman empire: and in the synagogues we find our Saviour and his apostles often teaching the multitudes, till they were shut out. On the synagogue days the people assembled thrice, at the time of the morning and evening sacrifice, and in the dusk of the evening; and thither the devout persons often retired for secret prayer; and the Pharisees stood, that they might be heard the better. Matt. vi. 5.

Wherever there are ten **Batelim** (i. e. ten free-men) who can attend the service of the synagogue, the Jews erect one. In each they have an ark or chest of the size of the Mosaic ark, for holding the five books of Moses, and which is placed in that part of the synagogue that looks towards the place of the ancient temple. On that side are the *chief seats* for the elders, who sit with their backs to the ark: the women sit by themselves in a gallery so enclosed with lattice-work that they hear and see, but are not seen by the men. Ministers are the stated readers and singers in the synagogues; but the rulers might desire any man present to read or speak. Hence our Saviour read and expounded at Nazareth, Luke iv. 16; and Paul and Barnabas exhorted at Antioch or Pisidia. Acts xiii. The *Sheliach-zibbor*, or angel of the congregation, reads the liturgy. The Chazan either read or looked over such as read, that he might correct their mistakes; but his chief business was to expound the lesson of the day, or appoint another to do it for him; or to preach a sermon on some other proper subject. These two, with the other rulers of the meeting, composed a council, whose president was called the *chief ruler*. They order the affairs of the synagogue, censure the scandalous, and provide for the poor. To procure a fund for the poor, they keep two chests at the door of the house, one for the relief of their own poor, and the other to collect for strangers; into these the people put what they please, as they go in or out. On extraordinary occasions, a collector asks each what he intends to give, and the money is gathered at their houses when the Sabbath is over.

**SYRACUSE** was a famous city on the south-east of Sicily, about twenty-two miles in circumference, which had a fine prospect both by sea and land, and was once the largest and richest city of the Greeks. It was built about A. M. 3269, and in a manner consisted of four cities united into one. For about two hundred and fifty years, it made little noise in the world; but in the next two hundred and eighty, it cut a surprising figure in war, in sea-trade, and in wealth, under its kings Gelon, Dionysius elder and younger, Dion, Agathocles, and Hiero. Hero the famed mathematician Archimedes, with astonishing inventions, defended the place from the Romans; but about A. M. 3800 it was taken, and he was slain. The Saracens seized on it A. D. 675; but in 1090 it was taken from them by Roger duke of Apulia. Here Paul tarried three days as he went prisoner to Rome; and here Christianity was early planted, and still, at least in name, continues; but the city has lost its ancient splendour. Acts xxviii. 12.

**SYRIA**, or **ARAM**. The Syrians or Armenians, descended from Aram, possessed Mesopotamia, Chaldaea, and part of Armenia, and of them Abraham and his friends were a part. But Syria, properly so called, had the Mediterranean Sea on the west and north, Cilicia on the north, and Phenicia, Canaan, and part of Arabia the Desert on the south. Its excellent soil and agreeable rivers, the Euphrates, Orontes, Cassimire, Adonis, Barrady, &c., rendered it a most delightful country. It was anciently divided into a variety of cantons, as Aram-naharaim, Aram-zobah, Aram-maa-chah, Aram-rehob, and Aram of Damascus.—Zobah, Damascus, Hamath, Geshur, &c. were its most noted states about the time of **DAVID**, who conquered it. 2 Sam. viii. and x. About sixty years after, Rezin who had fled from **HADADEZER** his master, erected a kingdom at Damascus. He and his successors Benhadad

and Hazael, did much mischief to the Hebrews, 1 Kings xv. xx. and xxii. 2 Kings vi. viii. and x.; but Joash and Jeroboam, kings of Israel, sufficiently represented these injuries, and brought the Syrian kingdom to the point of ruin. 2 Kings xiii. and xiv. The Syrians recovered themselves, and under Rezin made a considerable figure; they terribly harassed Ahaz and his subjects, and even took Elath on the Red Sea. But Tiglath-pileser, instigated by Ahaz, ravaged their country, demolished their cities, and carried the inhabitants to Media. During the decline of the Assyrian empire the Syrians returned and recovered themselves; but Nebuchadnezzar again reduced them. 2 Kings xvi. Syria next fell under the Persians. After Alexander's death it became one of the four Greek kingdoms formed out of his empire. After it had subsisted about two hundred and fifty-seven years in this state it was reduced to a Roman province, about A. M. 3939. About six hundred and ninety-six years after, the Saracens seized on it. In the end of the eleventh

century, the Seljukian Turks seized on it, and erected one of their four sultanies at Aleppo, and another at Damascus. Soon after, the European crusaders took the most of it, and after terrible struggling were, about a hundred years after, driven out of it by Saladin sultan of Egypt and his successors. In the beginning of the 16th century it was seized by the Ottoman Turks, who retain it to this day. It now contains no place of note, except Aleppo and Damascus. Its principal attractions are the ruins of noted buildings, especially those of Tadmora and Baal-bek. A Christian church was early planted here, and was famous at Antioch and other places of the country; there is still a shadow of Christianity. Acts xv. 23, 41. Amos i. 3-5, and iii. 12. Isa. vii. 4, viii. 4, ix. 11, 12, and xvii. 1-3. Jer. xlix. 23-27. Zech. ix. 1, 2. Isa. xi. 11.

**SYRO-PHENICIA**; either that part of Phenicia which bordered on Syria, or perhaps the whole of Phenicia, which by conquest had been united to Syria. The people were originally Canaanites. Mark vii. 26. Matt. xv. 22-28.

## T

**TAA'NAH-SHI'LOH**; a place about ten miles east of Shechem, and near which was a village called Thenuath so lately as A. D. 400.

**TABERNACLE**; **TENT**; (1.) A moveable lodging formed of cloth or skins spread over poles. Jabal, a son of Lamech the Cainite, was the inventor of such tents, as he might remove them where he pleased to feed his cattle. Gen. iv. 20. In such lodgings Noah, Abraham, and other patriarchs, and the Rechabites, dwelt; and to this day the wild Arabs, Tartars, and others live in a kind of tents. (2.) A house or dwelling. 2 Chron. xxv. 22. Job xi. 14. The tents of Shem are the countries or church-state of his descendants. Gen. ix. 27. *Tents of wickedness* are places where wicked men live. Ps. lxxxiv. 10. (3.) The dwellers in tents, Ps. lxxxiii. 6, and the tents of Judah, are such Jews as dwell in unfortified cities. Zech. xii. 7. The church's tents were enlarged, and her curtains stretched out, her cords lengthened, and her stakes strengthened, when the gentiles were converted to Christ, and her gospel-state established. Isa. liv. 2. (4.) That tent erected for the worship of God called the *tabernacle of testimony*, because it testified God's relation to, and presence with, the Hebrews, and in it the laws of God were deposited, Num. ix. 15; or the covering of it. Exod. xl. 19. God's tabernacle is with men on earth when they enjoy his eminent fellowship and favour. Rev. xxi. 3. The church and her true members are like the tents of Kedar; their outward appearance is mean and despicable, and their condition in this world very unsettled. Sol. Song i. 5. Our bodies are a tabernacle easily demolished and removed to and fro; and yet, with respect to saints, are the curious dwelling of the Holy Ghost. 2 Cor. v. 1.

At Sinai Moses set up a tent, and called it the *tabernacle of the congregation*, because thither the Hebrews repaired to worship God after their idolatry of the golden calf. Exod. xxiii. 7-10. Soon after a more complete TABERNACLE was framed by Bezaleel and Aholiab. Its form was in this manner: first, there was a court of one hundred cubits, or sixty-one yards long, and fifty cubits broad, enclosed and hung round to the height of five cubits, or nine feet and a little more, with curtains of fine-twined linen, suspended by silver hooks, on fifty-six pillars of brass, or of Shittim-wood, overlaid with brass, and filleted with silver, and set in large sockets of brass. The only entrance of this court was from the east, by a hanging veil of blue, purple, and scarlet, and fine-twined linen of needlework, twenty cubits in length, and suspended on four pillars. Here, under the open sky, stood the altar of burnt-offering and the brazen laver; and hither every clean Hebrew or proselyte of the covenant might come with his offerings. At the west end of this court stood the tabernacle properly so called, which was a close tent in the form of our houses. It was thirty cubits, or about

eighteen yards eight inches long, and six yards and almost three inches broad, and as much in height. It was reared with forty-eight boards of Shittim-wood, each a cubit and a half broad, overlaid with gold, and set upright in ninety-six large sockets of silver, and all supported behind with five cross-bars of Shittim-wood, and overlaid with gold and fastened to the boards by rings of gold. On this frame was suspended a fourfold covering; the inmost consisted of ten curtains of fine-twined linen, with blue, purple, and scarlet, embroidered with figures of cherubim of cunning work, each curtain twenty-eight cubits long, and four cubits broad, and all coupled together by loops of blue, and taches of gold. Next there was a covering of eleven curtains of goats' hair, coupled together with taches of brass. It had next a covering of rams' skins dyed red; and in fine, a fourth of strong leather, or badgers' skins. The whole east end, just before which the brazen altar and laver stood, was allotted for an entrance. It was hung over with a veil of blue, purple, scarlet, and fine-twined linen, curiously embroidered, and suspended by golden hooks on five pillars of Shittim-wood overlaid with gold, and set in large sockets of brass. The whole of the gold about the tabernacle amounted to about 148,719*l.*, the silver to 3772*l.* sterling. This tabernacle or sanctuary was divided into two apartments. The first apartment was twenty cubits long, and was called the *holy place*, and into it only the priests durst enter or look. At its inner end stood the golden candlestick, and the altar of incense, and table of shew-bread; and here the silver trumpets and standards of weight and measure seem to have been kept. Beyond this there was another apartment of ten cubits square, which was separated by a veil of blue, purple, and scarlet, and fine-twined linen, embroidered with cherubim of cunning work, and suspended by golden taches on four pillars of Shittim-wood overlaid with gold, and set in sockets of silver. Here, amid thick darkness, was deposited the ark of the covenant, overshadowed by the cherubim, between which hovered the Shechinah or symbolical cloud of the Divine presence; and here were the golden pot of manna, Aaron's budding rod, and a copy of the law of Moses: into this apartment only the high-priest entered one day of the year. The tabernacle, being reared on the first day of the second year of the Hebrews' departure from Egypt, was, with all its utensils, consecrated by the sprinkling of blood and anointing of oil; and every year it was sprinkled with blood on the day of expiation. After its erection the twelve Hebrew princes solemnized the dedication of it by presents and sacrifices, each in his day. The whole offering was twenty chargers and twelve bowls of silver, and twelve spoons of gold, amounting in all to 2520 shekels in weight, or 4598*l.* sterling in value, together with a large quantity of incense, and thirty-six bullocks, seventy-two rams, as many lambs, and 22

many kids. **Exod. xxv-xxvii. and xxxvi-xxxviii. and xl. Num. vii.** In the wilderness the tabernacle stood in the midst of the Hebrew camp: the priests alone unrequited it; but the Levites bore it and its furniture on their wagons and shoulders. The ark, the altar of incense, table of shew-bread, golden candlestick, nay, even the brazen altar, were carried under a cover, and it was death for the Levites to look at them. Num. iv. After it had been carried about with the Hebrew camp for forty-six years it was fixed at Shiloh; and on a particular occasion, before Joshua's death, seems to have been brought to Shechem. Josh. xxiv. 26, and xviii. Some time after the death of Eli, the tabernacle was fixed for a while at Nob; and thence it was carried to Gibeon. At last the ark and other principal holy things thereof were placed in Solomon's temple, and the rest disregarded. 1 Sam. xxi. 2 Chron. i. 13, and v. 4, 5.

Did this tabernacle represent our Redeemer, particularly in his manhood? It is devised of God, and reared up with infinite skill, and consecrated by the oil of the Divine Spirit, in his own sufferings. In it dwells the fulness of Godhead; and after much privation and change on earth, it, dropping every infirmity, was solemnly introduced to the heavenly rest. Nay, is not his person, as God-man, the astonishing effect of the wisdom of God? He is the medium of all our fellowship with God, and the receptacle of all that atonement, purification, light, food, and acceptance necessary for our souls. Heb. viii. 2, and ix. 21. Did it not represent the gospel-church, the *tabernacle of our mystical David*? By the wisdom of God it was planned: by his order it was erected by the inspired ministers of Christ. In her the glory of God resides; here he is worshipped; and here a fulness of atonement, purification, spiritual light, provision, acceptable prayers, praises, and good works is to be found. Here is the word of God; the true standard of our faith and practice; and here are the unsearchable riches and gospel of Christ. After a temporary exposure to storms, and various removals from place to place, it will enter into the heavenly temple. Nay, did not this sacred tent prefigure heaven, where JEHOVAH, Jesus, and the whole church are to be found? See **FEAST**.

**TAB'ITHA, or DORCAS**; a Christian widow at Joppa, who much abounded in alms-deeds and other good works. Having died, she was washed and laid on a table in order to be prepared for burial. Peter was sent for, and the attendant widows were all in tears, and showed him the clothes which she had made for them, and reported to him her other generous deeds. Peter, putting out the people, and praying over her, bade her arise. She immediately opened her eyes, and he, taking her by the hand, stood up. He then called in the Christian neighbours, and presented her to them alive and well. Acts ix. 36-42.

**TABLE**; (1.) A broad piece of stone, brass, &c. **Hab. ii. 2. Luke i. 63.** The ancients used to write upon such, as they had no paper, and they wished what they wrote to continue recorded to many generations. Twice God wrote his law on tables of stone. The Romans wrote their ancient laws on twelve tables of brass. In allusion to this, men's heart is represented as a *writing-table*, and a *fleshy table*, ready to receive and to be affected with divine truth. Prov. iii. 3, and vii. 3. 2 Cor. iii. 3. (2.) A frame or seat from which to eat meat. 1 Sam. xx. 19. It seems the Hebrews used the sacred perfume of incense and oil at their common tables. Ezek. xliii. 41. The altar of burnt-offering is called God's *table*, because the sacrifices therein offered were acceptable to him, and were food to the hungry. Mal. i. 7, 12. The ordinances of the church are likened to a *table*, as they exhibit to us the fulness of God for the nourishment of our souls. Ps. lxxix. 22. Sol. Song i. 12. Luke xxii. 30. (3.) The provision set upon a table to be eaten or drunk, nay, all kind of provision, spiritual and temporal; and God *furnishes a table* when he gives men prosperity, spiritual or temporal. Ps. xliii. 5. Jesus *sits at his table* when in heaven, before his incarnation; when he, in our nature, sits on his Father's throne; and when he is present in the ordinances of the gospel, by the efficacy of his power. Sol. Song i. 12. Men cannot be partakers of the *table of the Lord*, and of the *table of devils*; cannot consistently eat of the things sacrificed to idols as such, and partake of the Lord's Supper. 1 Cor. x. 21. The office of the church-deacons is to provide necessities

for the *table of the poor*, to provide a maintenance for pastors, and to officiate in distributing the elements at the Lord's *table*. Acts vi. 2. The *preparing of a table* when Babylon was taken imports either the Medes and Persians' providing victuals for their army, or the Chaldeans' luxurious feasting and drunkenness. Isa. xxi. 2. The *eight tables of hewn stone* in Ezekiel's visionary temple may denote the frequently administered supper of the Lord firmly established in the church, and accessible to Christians in every corner. Ezek. xl. 41, 42. The *table of shew-bread* was of Shittim-wood overlaid with gold, two cubits in length, one in breadth, and one and a half in height. At the top it was surrounded with a double cornice, which prevented the loaves from falling off. It was portable by staves of Shittim-wood overlaid with gold. It was consecrated by sprinkling of blood and anointing with oil. It stood on the north-west corner of the holy place, just before the inner veil, and on it were set the twelve loaves of shew-bread. Solomon made ten tables of shew-bread. Did this table represent Jesus' person, as in his intercession presenting all his chosen tribes before God; or the gospel, as presenting Christ and his fulness for our spiritual provision? **Exod. xxxv. 23-30, and xxx. 27. 2 Chron. iv. 8, 19.**

**TABLET**; an ornament, or perhaps a box for perfume, to refresh fainting spirits. **Exod. xxxv. 22.**

**TAB'OR**; (1.) A mountain in the form of a sugar-loaf, near Kadesh in Galilee, where the territories of Issachar and Naphtali nearly met together. Josh. xix. 12, 22. It stood almost due west of Hermon, but on the other side of Jordan, and in the great plain of Jezreel. Josephus says it is about four miles high, and on the top is a beautiful plain about three miles and a half in circumference, and enclosed with trees except towards the south; but according to Maundrell, Thevenot, and Pocock, one may safely ride to the top of it, and it is little more than one mile and a half of ascent. On the top it is but half a mile long, and a quarter broad. Perhaps an earthquake may have partly sunk it, and altered its form since the time of Josephus. The top, from whence is one of the most delightful prospects in the world, was once surrounded with a wall and trench, and perhaps there were houses on it. On this mount Barak assembled his army, and at the foot of it defeated the host of Jabin. Judg. iv. 6, 8. On the top of it it was long thought our Saviour was transfigured; but as it is so far distant from Caesarea Philippi, where he was before and after, that is now doubted by most people of judgment. (2.) **TABOR** was also the name of a city given by the Zebulunites to the Levites of Merari's family, 1 Chron. vi. 77; and of a place near Bethel. 1 Sam. x. 3.

**TABRET**; a kind of musical drum much used at feasts and dancing, and in religious worship. **Exod. xv. 20, 29.** To be as a *tabret* is to be greatly loved and delighted in. Job xvii. 6. To be adorned with *tabrets* is to be filled with gladness on account of prosperity and happiness. Jer. xxxi. 4. To *tabor on the breasts* is to beat them as if a drum, for vexation and grief. Nah. ii. 7.

**TACHES**; hooks, clasps, or latches of gold and brass, for fastening together the curtains of the tabernacle. **Exod. xxvi. 6, 11.**

**TACKLING**, the roping of a ship.

**TAD'MOR**, now **PALMYRA**, was built by Solomon, about sixty miles east of Damascus, and about twenty west of the Euphrates, in a most delightful spot, surrounded with a wide sandy desert, and with mountains on the east, north, and west sides. Here lived the famed critic Longinus; and here Odenatus and Zenobia his queen formed a small kingdom, and performed wondrous exploits; but the Romans seized on it by force about A. D. 272. At present about thirty wretched families live here, and plenty of magnificent ruins, sufficient to astonish every beholder. 1 Kings ix. 18.

**TAP'PENES, TEAPH'ENES, or HAP'NES**; a city of Egypt, and probably the Daphnē Pelusiaca, about sixteen miles south of Pelusium, and on the east of the Nile. Hither the rebellious Jews under Johanan the son of Kareath retired; and not long after, Nebuchadnezzar took it and placed his throne at the entry of it, as Jeremiah had pointed out by the hiding of stones. Jer. xliii. 7-11. Ezek. xxx. 18.

**TAIL**; the hinder part of a beast, Judg. xv. 4; in allusion to which, whatever is low and contemptible is called the tail. Deut. xxviii. 13. Isa. ix. 14, 15, and xix.

15. Because scorpions and serpents do much hurt with their *tails*, the power, policy, and flattery with which the papists and Mahometans spread their delusions, to the ruin of multitudes, are called their *tails*; or the *tails* may signify subordinate officers and agents, ecclesiastic, civil, or military. Rev. ix. 10, 19, and xii. 4. Rezin and Pekah were two *tails of smoking fire-brands*, able to perform little of what they boasted, and near to utter destruction. Isa. vii. 4.

**TAKE**; (1.) To receive. 2 Kings xv. 15, 16. (2.) To choose. Deut. i. 13. (3.) To seize on. 1 Kings xviii. 40. Heb. v. 4. (4.) To bear away. John ii. 16. (5.) To improve, exert. Eph. v. 13. Rev. xi. 17. To *take away* often signifies the entire destruction of a thing, and its causes and effects. Heb. x. 4, 9. Christ *takes away sin*; his righteousness removes the guilt, his Spirit its power and stain, and his benefits conferred the penalty thereof. John i. 29. Troubles *take away sin*; they cause men to give up their idols and idolatries, and to abhor and watch against sinful practices. Isa. xxvii. 9. To *take the foxes* in the church is to detect, and censure and remove false teachers, and to search out and mortify inward corruptions. Sol. Song ii. 15. A man is *taken and held fast by his sins* when he is ensnared and ruined by them. Prov. v. 22.

**TALÉ**; (1.) Sum, number. Exod. v. 8. (2.) Story. Luke xxiv. 11. Our life is like a *tale that is told*; very short and unsubstantial. Ps. cx. 9. *Tale-bearers* are such as carry tales to raise strife and contention, or who slander and backbite. Lev. xix. 16. Ezek. xxii. 9.

**TALÉNT**; a weight among the Jews containing 3000 shekels; which, if a shekel of silver be reckoned at three shillings, a talent of it will amount to 450l. sterling, and one of gold to sixteen times as much, viz. 7200l. But we, supposing a shekel of silver to be considerably less, viz. 2s. 3½d., compute the talent of silver at 342l. 3s. 9d., and a talent of gold at 5495l. sterling. Exod. xxxviii. 24, 27. The weight of a Jewish talent for weighing silver was 113 pounds 10 ounces 1 pennyweight and 10 2-7 grains; but their talent used in weighing other things was perhaps a fifth part heavier. The Egyptian talent was 86 pounds and almost nine ounces. They had a talent at Antioch that weighed 390 pounds and about 35 ounces. Whatever gifts or opportunities God gives to men for their usefulness are called *pounds and talents*; and to some he gives these in greater, and to others in less proportion, but all ought to improve what they receive, and must give account of their use thereof. Matt. xxv. 15-29. Luke xix. To mark the infinite disproportion between the injuries done by us to God, and those done by men to us; the former are called 10,000 talents, and the latter 100 pence. Matt. xviii. 24, 28. God's heavy judgments on the Jews and antichristians are represented as of the *weight of a talent*. Zech. v. 7. Rev. xvi. 21.

**TALK**; speech to another. Job xi. 2. *Talkers* are such as are exceedingly given to talk. Ezek. xxxvi. 3. *Talk* sometimes signifies meditation, as we should never speak but after due thought. Ps. lxxi. 24.

**TALITHA-KUMI**; a Syriac expression, which signifies, *Maid, arise*. Mark v. 41.

**TAL'MAI**. See GESHUR.

**TAMAR**. See JUDAH, ASSALOM, AMNON. Tamar, a city, is probably the same as ENGEDI.

**TAM MUZ**, or **THAM MUZ**, the fourth month of the Jews' sacred year, and tenth of their civil. It consists of twenty-nine days, and answers to part of our June and July. On the 17th of it the Jews fast for the sin and punishment of making the golden calf. During the captivity of Babylon, they in this month observed a fast, to bewail the destruction of Jerusalem. Jer. xxxix. 2. Zech. viii. 19. (2.) **TAM MUZ**, an idol, called also Adonis, Osiris, Adonisiris, and perhaps Chemosh, and Baalpeor. It is said he was Thamus, an ancient king of Upper Egypt. The mythological history of him is, that he was Adonis the son of Cyniras, an Assyrian, who founded the city of Paphos in Cyprus, by his own daughter Myrrha. To conceal his birth, he was brought up among the shepherds. Venus fell in love with him for his beauty, on account of which Mars her husband killed him. Venus lamented his death in the most inconsolable manner; and in imitation of her, the eastern nations of Syria, Phenicia, &c. had a stated solemnity, to bewail his ruin. When the rain or melting snow made the river Adonis appear reddish in colour, the women began their lamentations, so loud and tender as if for the death of an only child.

After they had severely chastised themselves with whips, they proceeded to the sacrifices of the dead. Ps. civ. 28. Next day, pretending that he was revived and ascended up to heaven, they rejoiced and shaved their heads; and such as did not, at least at Byblus, were obliged to prostitute themselves a whole day to strangers, and consecrate their gain to Venus. On this day the Phenician priests caused a letter to come into their harbour, in a boat of paper reeds, as if from Egypt, importing that the priests there had found Adonis alive. When this boat entered the harbour of Byblus, the women shouted and danced as persons mad for joy. In the time of Ezekiel, the Jewish women celebrated this solemnity, with all its obscene rites. Ezek. viii. 14. To this day some vestiges of this mad festival remain at Aleppo.

**TAM'NACH**, or **TAM'NACH**; a city of the Manassites, near Endor and Megiddo. It was given to the Kohathites; but the Canaanites long retained it in their hands. Josh. xvii. 11, and xxi. 25. Judg. i. 27.

**TAPESTRY**; cloth beautifully figured in the loom, or with the needle. It was used in the East as early as the age of Solomon. The crusaders seem to have introduced the art of making it into Europe about five or six hundred years ago. The English and Flemish first distinguished themselves in making it, but the French knew little of it till within 150 years backward. It is used to cover beds, and to hang fine rooms. Its figures are frequently formed with threads of gold. Prov. vi. 16.

**TAP PUAH**, or the *apple city*, belonged to the tribe of Ephraim, and is probably the same as Entappuah, which was fortified by Bacchides the Syro-grecian general. Josh. xvii. 7, 8. Another, situated in the low country, belonged to Judah, and was different from Bethappuah in the hilly country. Josh. xv. 34, 53.

**TARES**. We have a kind of pease called *tars*; but what the Scripture mentions under that name appears to be a weed very hurtful to corn. Its stem is smaller than that of wheat; and from the top springs forth a long ear, with small husks surrounding three or four grains. The meal of tares is unwholesome, loads the stomach, and intoxicates, creating drowsiness, heaviness, and headaches. Wicked men are likened to *tars*; they grow up among the saints, are somewhat familiar, and very hurtful, but cannot be fully separated till the last day, when they shall be cast into everlasting fire.

**TARGET**. See SHIELD. Goliath's *chidon* probably signifies a gorget, corselet, or neck-piece. 1 Sam. xvii. 6.

**TARRY**; (1.) To abide, continue. Gen. xxvii. 44. (2.) To stay behind. Exod. xii. 36. (3.) To defer, delay. Gen. xiv. 9. (4.) To wait, stay for. Exod. xxiv. 14. God and his salvation *tarry* when, notwithstanding his people's distress and prayers, he for a time defers to deliver them. Ps. xl. 17. Isa. xlvi. 13.

**TARSHISH**, or **TAR'SHIS**; the son of Javan, and who probably founded Tarshish or Tarsus in Cilicia, and gave his name to the country. He was perhaps the father of the Etrusci in Italy. Perhaps different places are called **TARSHISH**.

**TAR SUS**, in Cilicia, was the nearest to Canaan. It was the capital city of the country, and built on the river Cydnus, about six miles from the sea; and which, Strabo says, was built by Sardanapalus the king of Assyria. It is said once to have equalled Athens and Alexandria in polite learning. Julius Cæsar bestowed on it the same privileges as Rome had; and hence Paul, from being born here, was *free-born*. To show their gratitude, the inhabitants changed the name of the city into *Julio polis*, or the city of Julius. During the wars of the Greek emperors with the Persians and Saracens this city suffered much, and it is at present of no importance. Christianity was planted here by Paul, and has never since been wholly extinct. Perhaps this is the Tarshish for which Jonah set out. Jon. i. 3. Sometimes *Tarshish* seemed to denote the sea in general, so called from its greenish colour; as Isa. lx. 9. Ps. lxxviii. 7. Sometimes it seems to mean Carthage in Africa, or Tartessus in Spain, Isa. xxiii. 6: for in vain would the Tyrians have fled from Nebuchadnezzar, or Alexander, to Tarsus in Cilicia. Hiller will have *Tarshish* to signify the country of the Celtæ in Gaul, Spain, &c. Ps. lxxii. 10. But there must still be another *Tarshish*, to which Solomon traded from the Red Sea, and for which Jehoshaphat fitted out his fleet. This could not be in North Africa, nor in Spain, as the passage to these

places by sea was 6000 or 7000 miles nearer from Joppa than from the Red Sea. We must therefore suppose a *Turkish* on the east of Africa, or in the Indies, and perhaps near to the most distant OPIR. 1 Kings x. 22. 2 Chron. xx. 36. Jer. x. 9.

**TAR'TAK**, the idol of the Avites. The Jewish writers think he had the figure of an ass; but Jurieu will have this idol to be the chariot of the sun or the sun in his chariot. 2 Kings xvii. 31.

**TAR'TAN**. See ESARHADDON, SENNACHERIB.

**TASK**; the quantity of work required of one.

**TASK-MASTERS**; such overseers as make the tasked persons perform their work. Exod. v. 11.

**TASTE**; (1.) To try the relish of a thing by the tongue or palate. Job xxxiv. 3. (2.) To eat or drink a little, as if trying the relish of the food. 1 Sam. xiv. 29. Dan. v. 2. (3.) To have an experimental knowledge of: thus men *taste* death when they feel it, Matt. xvi. 28; they *taste* that the Lord is *gracious and good* when they spiritually discern, and feel his grace and goodness working for and in them. 1 Pet. ii. 2. Ps. xxxiv. 8. Hypocrites *taste the good word of God and heavenly gift* when they have such transient experience of the power of the Holy Ghost, in and by the word, as fills them with a kind of comfort and joy. Heb. vi. 4, 5.

**TASTE**; (1.) Relish. Exod. xvi. 31. Job vi. 6. (2.) The roof of the mouth, which discerns the relish of meats. Prov. xxiv. 13. (3.) Our judgment and afflictions, which discern the propriety and agreeableness of things to the soul. Ps. cxix. 103. Sol. Song ii. 3. Moab's *taste remained in him, and his scent was not changed*. The power and idolatry, pride, presumption, luxury, and other wickedness of the Moabites continued the same from age to age, as wine standing on its lees retains its strength, colour, and relish. Jer. xlviii. 11.

**TATLERS**; such as foolishly and rashly speak of things without knowing or being concerned about them. 1 Tim. v. 13.

**TAT'NAL**. See SAMARITANS.

**THREE-TAVERNS**; a place about thirty-three miles south of Rome, where it seems there were three taverns or drinking houses. Acts xxviii. 15.

**TAUNT**; a common by-word: a laughing-stock. Jer. xxiv. 9. Ezek. v. 15.

**TAX, TOLL, TRIBUTE**; a sum of money, or goods, paid to rulers in token of submission to them, and in order to reward their labour in government. 2 Chron. xvii. 11. 2 Kings xxiii. 35. As the Hebrews acknowledged God for their proper king, they paid their *tribute* to him in tithes, offerings, and soul-money. Exod. xxx. 13. Lev. i-vii. &c. Wherever they prevailed over the Canaanites, they laid them under *tribute*. Josh. xvi. 10. Judg. i. 30-35. Towards the end of his reign Solomon imposed a *tribute* on the Hebrews, which issued in the revolt of ten tribes from his son. 1 Kings xii. The Syrians, Assyrians, Chaldeans, Persians, Greeks, and Romans, in their turn, imposed *tribute* on them, and other conquered nations. Seleucus the son of Antiochus the Great was a *raiser of taxes in the glory of his kingdom*; i. e. famed for nothing but raising of taxes to pay his father's debt to the Romans. Dan. xi. 20. Cæsar Augustus ordered that an enrolment, *taxing*, or census should be made of all his subjects, families, and substance, in order to lay on the *tribute* in proportion to their ability: this was begun three or four years before the birth of our Saviour; but Providence so ordered it that it proceeded no farther than Bethlehem, till the time of his birth. Luke ii. 2. This tribute was not levied till about ten or eleven years after; the publicans who gathered it were detested. Judas of Galilee formed a party of zealots, who seditiously opposed the raising of it. As Jesus miraculously procured money from a fish to pay it for himself and Peter, he thus directed the Jews to pay it, as by their using of the Roman coin they acknowledged their subjection. Matt. xxii. 16-18.

**TRIBUTARY**; one under tribute. Judg. i.

**TEACH; INSTRUCT**; (1.) To make to know. Ps. cxix. 26. (2.) To admonish, to direct. Mark viii. 31. God *teaches* men by his word, informing their judgment; by his Spirit, opening their understandings to discern divine things; and by his providence, pointing out what we have done, or ought to do, and what we may expect at his hand. Rom. ii. 18. Neh. ix. 20. Jer. vi. 8. Prov. xxiv. 32. Ps. xxv. 8, 9. Christ's right hand *teaches him terrible things* when he performs marvellous works for the salvation of his people, and

the destruction of their enemies. Ps. xlv. 4. To *teach by the hand of God* is to do so by his assistance. Job xxviii. 11. To *teach with the fingers* is by gestures to excite others to what is too shameful to be expressed in words. Prov. vi. 13.

**TEACHER**; (1.) A master, an instructor. 1 Chron. xxv. 8. (2.) A minister of the gospel, who, by his doctrine and practice, leads men to understand the truths of God. Eph. iv. 11. (3.) One who, by private instruction or example, makes others to know spiritual things. Tit. ii. 3.

**TEAR**. See REND.

**TEARS**; (1.) Drops of water which fall from the eyes in weeping. Ps. vi. 6. (2.) Affliction and sorrow. Ps. cxxvi. 5. Isa. xxv. 8.

**TEATS**; (1.) Paps, dugs. The Jews had their *teats of virginity bruised* when they were seduced into the idolatry of the heathens around. Ezek. xxiii. 3. (2.) Prosperity, plentiful crops: for want of such the Jewish women lamented. Isa. xxxiii. 12.

**TEDIOUS**; wearisome.

**TE'BETH, or THE'BERT**; the tenth month of the Jewish sacred year, and fourth of their civil. It consisted of twenty-nine days. On the 8th they observe a fast for the translation of their law into Greek; on the 10th, a fast for the siege of Jerusalem by the Chaldeans. 2 Kings xxv. 1. On the 28th, a feast of joy for the ejection of the Sadducees from the sanhedrim, where, under Janneus, they had almost the whole power.

**TEIL-TREE**; some think it an *ELM*; others suppose it to be an *OAK*; others a *CHESTNUT-tree*; others a *turpentine*, which resembles the *ash-tree* in its leaves, only they are more thick and glutinous; its fruit grows in clusters, and is hard and resinous; a kind of gum called *turpentine pitch* distils from its root. Others will have it to be the *filix or lime-tree*, which has broad leaves, and which propagates fast by layers. The Jews were like an *elm, oak, chestnut, turpentine, or lime-tree*, whose substance was in itself, or its stump was in or at the side of the Shallecheth or raised entry to the temple from the palace: though their leaves withered in their distress by the Assyrians, and in their Chaldean and other captivity, yet they quick sprung up into a prodigious multitude. Isa. vi. 13.

**TEKO'AH**; a pleasant city about twelve miles south of Jerusalem, built by one Asher, or Ashur, 1 Chron. ii. 24, and iv. 5; and which had a wilderness adjacent to it that reached almost to the Dead Sea. A widow of this city persuaded David to recall Absalom. 2 Sam. xiv. Rehoboam repaired and fortified it. 2 Chron. xi. 6. Near to it Jehoshaphat's enemies slew one another. 2 Chron. xx. 20-23. Amos the prophet was a herdsman of it. Amos i. 1. Higher Jonathan the Maccabee retired from Bacchides the Syrian general, as the city had but one entrance. Perhaps there was another Tekoah north of Jerusalem. Jer. vi. 1.

**TELAS'SAR**. See EDEN.

**TELA'DIB**; a place of Chaldea between the rivers Chebar and Saocoras. Ezek. iii. 15.

**TE'LEM, or TEL'AM**; a city on the south frontiers of Judea, where Saul mustered his forces to march against the Amalekites. Josh. xv. 24. 1 Sam. xv. 4.

**TELME'LA, TEL'HARSIA, CHE'RUR, AD'DAN, and IM'MER** were perhaps all cities of Chaldea. Ezra ii. 59.

**TELL**; (1.) To count, to number. Gen. xv. 5. (2.) To make known to. Gen. xii. 18. 2 Sam. i. 20. (3.) To explain, interpret. Ezek. xxiv. 19. Dan. ii. 36.

**TE'MA**, a son of Ishmael, who probably founded the city of Thema, or Thamma, near the west of Chaldea, and was the parent of the *troops of Tema*. Gen. xxv. 5. Job ix. 10.

**TE'MAN, or TIM'NAH**, the grandson of Esau by his son Eliphaz, and parent of the Temanites, of whom Eliphaz, Job's friend, was one, and Hushan, an ancient king of Edom, another. Gen. xxxvi. 34. He probably built a city called Teman, about five miles from Petra. Most, if not the whole, of the land of Edom is sometimes called *Teman*. Jer. xlix. 20. Amos i. 12. The symbols of the Divine Presence seems to move from above the land of *Teman* and *Paran* to Sinai, which lay south-west from thence. Hab. iii. 3.

**TEMPEST**. See STORM.

**TEMPLE**. The Jews sometimes called the tabernacle by this name. 1 Sam. i. 9, and iii. 3. The houses built for the worship of idols were also so called; but the building erected at Jerusalem for the worship of the

true God is so called by way of eminence. We have different descriptions of this magnificent structure. Villalpandus, a learned Jesuit and famed architect, has published a splendid work respecting it, in three folio volumes; but it is chiefly founded on Ezekiel's visionary descriptions, and his own fancy and rules of architecture, and not on the plain statements of Scripture. Lightfoot and Prideaux have also given us laboured descriptions; but as these are founded on Josephus's account of Herod's form of it, and on the Talmud, whose authors lived long after it was in ruins, we cannot depend on them as descriptions of Solomon's temple. The following account is taken from the history of the Bible, which alone should be followed in this matter.

The preparations for this temple were immense. David and his princes set apart for it 108,000 talents of gold, 1,017,000 talents of silver, amounting together to about 942,719,750*l.* or 939,299,657*l.* sterling, and in weight to about 46,000 tons of gold and silver. About 153,600 men, Hebrews and Canaanites, were employed in building it. Every thing was made ready before it came to the spot, where nothing remained to be done but to join the materials; yet it was seven years in building. It was erected on mount Moriah. The top of this hill was enclosed by a wall. Into this there was an entrance on every side; besides one towards the south-west for the royal family, the members of which, by a raised way, called the *gate of Shallecheth*, came to their place in the *covert of the Sabbath*. The east gate was called *Sur*: the south gate was called *Asuppim*, because it seems there the Levites convened to receive their directions: the gate *Parbar* was at the north-west of the temple. At the side of every gate, and at every corner of the court, houses were erected. Into this outer court every clean Hebrew or proselyte of the covenant might enter. In our Saviour's time, there was a court of the gentiles without this. In the middle of the outer court, but nearer to the west end, there was a court for the priests and Levites, stretching in an oblong direction from west to east, surrounded by a low wall of about four feet high, that the people might, over the top of it, see what was doing by the priests. This court had two entrances; one on the north side, and another on the south. In this court, just before the east end of the temple, stood the brazen altar, twenty cubits long, as many broad, and ten high, and the brazen sea and lavers; which brass-work was cast in the clay ground near Succoth and Zaretan. The temple, properly so called, stood from west to east, near the west end of the court of the priests, and had its sole entrance on the east end. First you came to a porch twenty cubits from north to south, and ten from east to west, and a hundred and twenty in height. This served as a steeple to adorn it, and was a place of shelter and of prayer to the serving priests. On each side of its entrance was a pillar about eighteen cubits high, and twelve cubits in circumference, adorned with chapters, and about two hundred figures of pomegranates. The one was called *Jachin*, *stability*; and the other *Boaz*, *strength*. Passing through this porch, you entered the sanctuary, or holy place, which was forty cubits in length, twenty in breadth, and thirty in height; at the west end of which stood ten golden candlesticks on the south side, and on the north ten tables, with twelve loaves of shew-bread on each; and in the middle, between them, stood the golden altar of incense. In this apartment, too, were lodged the silver trumpets, the standards of weight and measure, and the sacred treasures. Passing through the sanctuary, lengthwise, but separated by a fine veil, and a two-leaved door of olive-tree, was the *Oracle*, or *most holy place*, into which only the high-priest might enter, and that only upon the day of atonement. It was a square of twenty cubits every way. Here stood the ark with its furniture; and Solomon made two new cherubim of olive-tree, which overshadowed the two golden ones, and stretched their wings the whole breadth of the house. The wall of the house was reared with alternate rows of fine cedar-wood and hewn stone, probably polished marble; and the inside was carved with figures of cherubim and palm-trees; and the whole inside, floor, walls, and roof, was overlaid with gold. The oracle had no windows, but was perpetually dark; the sanctuary had narrow windows placed opposite to each other. If the ninety priests' chambers of three stories, thirty in each, were built on the wall of the temple, the

windows of the sanctuary were placed very high; but if, as some suppose, the priests' chambers were built on the top of the temple, the windows might be low. About eleven months after the building was finished, and just before the feast of tabernacles, this temple was furnished with the ark and other sacred utensils, and the Shechinah, or cloud of divine glory, entered it, to take up its rest over the ark, between the cherubim. It was dedicated with solemn prayer by Solomon, by seven days of sacred feasting, and by a peace-offering of 20,000 oxen and 120,000 sheep, to consume which, the holy fire came down anew from heaven. The temple service consisted of sacrifices, songs, prayers, &c. 1 Chron. xxii. xxvi. xxix. 1-9. 1 Kings vi-viii. 2 Chron. iii-vi.

Did this temple typify Christ's manhood, as the wonderfully prepared, the curious, pure, and glorious residence of his Godhead, and through which we have access to worship God? John ii. 19. Did it represent his person, freely set up to be our Mediator, as the glorious, fixed, and lasting means of our fellowship with God, and of receiving all blessings from him? Col. i. 19, and ii. 9. Did it typify the gospel-church, capacious, glorious, and firmly founded, reared up with lively stones, and cedars of God, with chosen men, and connected together by the oracles, ordinances, blood, Spirit, and grace of Christ; and fitted to be the residence of God, Father, Son, and Holy Ghost? Eph. ii. 20-22. Might it not also prefigure heaven, the glorious and fixed residence of the Most High, where he is served by multitudes of angels and men, honoured with endless anthems of praise? Ps. xi. 4. Rev. vii. 15.

The saints are *temples*; their souls, and even their bodies, are, by the blood, Spirit, and grace of Christ, fitted and set apart to the service and to be the residence of God. 1 Cor. iii. 19, and vi. 19. 2 Cor. vi. 16. John saw *no temple in heaven, for the Lord God and the Lamb are the temple thereof*. In the millennial period, outward pomp and ceremony shall be undervalued, and real fellowship with God alone prized: and in heaven, instituted ordinances shall cease, and the full enjoyment of God be *all and in all*. Rev. xxi. 22.

The Jewish temple remained but about thirty-four years in its glory, when Shishak carried off its treasures. 1 Kings xiv. 25. Under Jehoram, Ahaziah, and Athaliah, it was much decayed; but Jehoiada and Joash repaired it about A. M. 3150. Soon after, Joash robbed it of its treasures, to give them to Hazael king of Syria. 2 Kings xii. 2 Chron. xxiv. To procure the assistance of Tiglath-pileser the Assyrian, Ahaz presented him with the treasures of the temple. He removed the brazen altar, and put an idolatrous one in its place. He removed the brazen sea from off the oxen, and the brazen lavers from off their pedestals or supporters and placed them on the ground. He also broke many of the sacred vessels, and shut up the temple. 2 Chron. xxviii. 2 Kings xvi. Hezekiah repaired it, and made such vessels for it as were wanted; but in the fourteenth year of his reign he was obliged to rob it of its wealth to give it to Sennacherib. 2 Chron. xxx. 2 Kings xviii. Manasseh reared altars to the host of heaven in the sacred courts, but afterward restored the true worship of God. Josiah his grandson further purged the temple, and replaced the ark of God in it. 2 Kings xxi. and xxii. 2 Chron. xxxiii. and xxxv. About A. M. 3398, Nebuchadnezzar carried away part of the sacred vessels to Babylon, and about seven years after he took away others; at last, in 3416, he entirely burnt and demolished the temple. Ezek. vii. 20, 22, and xxiv. 21. Jer. li. 13.

About A. M. 3469 amid the joy of some, and mourning of others, it, by Cyrus's order, began to be rebuilt, and notwithstanding much hindrance, was finished in about twenty years, and solemnly dedicated to the service of God. The Persian king's decree seems to order its height to be sixty cubits, and its breadth to be sixty: perhaps the porch might be only allowed to be sixty cubits high, which was but half of the height of that erected by Solomon. Or what we render *breadth* may signify the *length*, as it is scarcely probable that Cyrus would order the height and breadth, and not the length. Or perhaps, though Solomon's temple was but twenty cubits from side to side within, yet the breadth of the walls and priests' chambers added thereto might make it sixty cubits. The second temple, built under the direction of Zerubbabel and Joshua the high-priest, wanted, as the Jews say, five things which were the chief glory of the former; viz. the ark and its furniture,

the Shechinah or cloud of the Divine presence, the holy fire, the Urim and Thummim, and the Spirit of prophecy : but the want of these could hardly be the reason of the old men's mourning when they saw the foundation of it laid ; but the true reason seems to be, the improbability that it, when founded by a few poor tributaries, would ever attain to the glory of the former, reared by the wisest and richest of kings. Ezra i. iii. and vi.

About A. M. 3837, Antiochus profaned it, stopped the daily sacrifice, and erected the image of Jupiter, his chief idol, on the altar of burnt-offering : but about three years after, Judas Maccabeus purified and repaired it, and restored the true worship of God. To gain the affection of the Jews, and humour his own pride, Herod the Great, about A. M. 3987, began to build it anew. In about nine years he finished the principal part of it ; but forty-six years after, when our Saviour had begun his public ministry, it was not quite finished : nay, till the beginning of their ruinous wars, they still added to its buildings. Josephus describes this temple as follows :—It was built on a very hard rock, in which the foundations were laid with incredible expense. The temple itself was sixty cubits high, and as many broad. But in the front Herod added two wings or shoulders, each of which, projecting twenty cubits, made the whole length of the front a hundred cubits, and the breadth as many ; and the gate was seventy cubits high, and twenty broad, but without any doors. The stones were white marble, twenty-five cubits in length, twelve in height, and nine in breadth ; all polished, and unspeakably beautiful. Instead of doors, the gate was closed with vails flowered with gold, silver, purple, and every thing rich and curious. At each side of the gate were two stately pillars, from whence hung golden festoons, and vines with leaves and clusters of grapes curiously wrought. The whole enclosure was about a furlong square, surrounded with a high wall of large stones, some of them above forty cubits long, and all fastened to one another with lead or iron. Where the wall was raised from the bottom of the adjacent valley its height was above three or four hundred cubits. On the inside of this high wall round about were erected the three fine galleries ; the narrowest about thirty feet wide, and fifty in height ; but the largest, which was between the other two, was forty-five feet wide, and one hundred feet high. These galleries were supported by one hundred and sixty-two pillars of marble, each about twenty-seven feet in circumference. The wall of this enclosure had four gates towards the west, and one towards each of the other three quarters. Solomon's porch was at the east gate of the temple called Beautiful. Acts iii. 2, 11. The piazzas and court were paved with marble. Within this enclosure and near to the galleries was a second, surrounded with a flight of beautiful rails, and with stately columns at proper distances inscribed with mottoes, prohibiting the gentiles and unclean Jews to proceed any farther. This enclosure had one gate on the east side, three on the south, and as many on the north, placed at equal distances. Within this a third enclosure surrounded the temple and altar of burnt-offering. Its wall had a flight of fourteen steps on the outside, which hid a considerable part of it ; and on the top, quite round it, had a terrace of twelve feet broad. This enclosure had one gate on the east, four on the south, and as many on the north, at equal distances. At the inside of each gate were two large square chambers, thirty cubits wide, and forty high, supported by pillars of twelve cubits in circumference. On the inside, except on the west side, there was a double flight of galleries, supported by a double row of pillars. The gates were thirty cubits high, and fifteen broad. The women, it seems, had their separate court, and entered by the east gate, which was overlaid with Corinthian brass. Within this third enclosure the court of the priests was separated from that of the people by a low wall. Here stood the altar of burnt-offering, which was of hewn stone, forty cubits broad, and fifteen in height ; and the lavers and the temple properly so called. The wall of the temple and its roof, being covered with gold on the outside, made a glorious appearance when the sun shone on it. Herod solemnly dedicated his new temple. It had not stood much above seventy years, when the Jews made a sort of it during the siege by Titus. After it had been polluted with murder, and every other wickedness, it was, to the ex-

treme grief of Titus the Roman general, burnt to the ground. To confute our Saviour, who had said *one stone of it should not be left above another*, Julian the Roman emperor, in concurrence with the Jews, twice attempted to rebuild it about A. D. 390. Earthquakes and flames of fire dispersed their materials, and killed many of the workmen. At present there is a mock temple on the south-east of Jerusalem, whose court is five hundred and seventy paces long, and three hundred and seventy broad. In the middle, where it is supposed the holy of holies stood, there is a Mahometan mosque. To this the Mahometans pay great veneration ; but no Jew nor Christian dares enter this court under pain of death, or of redeeming his life by becoming a Mahometan.

The heathen had temples for their idols. That of Belus at Babylon, of Diana at Ephesus, of Jupiter in the capitol at Rome, and that of Serapis at Alexandria, were the most famous. The ancient Persians, &c would build none ; asserting, that as God is omnipresent, the universe is his temple.

TEMPORAL ; belonging to time. 2 Cor. iv. 18.

TEMPT ; (1.) To try ; so God *tempts* men when he enjoins the performance of hard duties, to discover their grace, their faith, love, and obedience. Gen. xxii. 1. Men *tempt* God when they unreasonably and irreverently require proofs of his presence, power, and goodness ; when they expose themselves to danger from which they cannot escape without the miraculous interposition of his providence ; and when they sin with such boldness as if they would try whether God could or would know and punish sin. Exod. xvii. 2. Matt. iv. 7. Mal. iii. 15. Acts v. 9. The Jews *tempted* Christ by endeavouring to provoke or ensnare him. Matt. xvi. 1, and xxii. 16. (2.) To entice to sin : so Satan and his agents *tempt* men, and on that account Satan is called the *tempter*, 1 Cor. vii. 5. 1 Thess. iii. 5 ; God thus *tempts* no man, nor is he successfully *tempted* of any. Jam. i. 13. The Hebrew martyrs were *tempted*, were tortured or burnt. Heb. xii. 37.

TEMPTATION ; (1.) The enticement of a person to sin, and the means thereof ; this men are to watch and pray against. Matt. xxvi. 41. God leads men *into temptation* when he withholds his grace and providential restraints ; when he gives them up to Satan and their own lusts, or to their wicked neighbours, to be enticed to sin ; or when he lays before them such occasions as they will improve to encourage and perpetrate their wickedness. Matt. xi. 12. (2.) Trials ; sore afflictions ; persecutions. Jam. i. 2, 12. Luke vii. 13, and xxii. 28. God's miracles of mercy and judgment, by which he tried the Hebrews' and Egyptians' obedience to his will, are called *temptations*. Deut. iv. 34, and vii. 19.

TEN is a number of perfection, and *ten times* is often. Gen. xxxi. 7. Num. xiv. 12. Job xix. 13. *Ten pounds, or talents*, denote many gifts and opportunities. Luke xxi. 13. Matt. xxv. 28. *Ten days of tribulation* denote a short space ; or perhaps is an allusion to the *ten years' persecution* of Dioclesian. Rev. ii. 10. [See HORNS, CROWNS, TOES, TTRES.] A *tenth part* may signify one kingdom, or a considerable part of the popish territory. Rev. xi. 13. In Isa. vi. 13, a *tenth*, or *tenth part*, may denote a few persons consecrated to the service of God.

TEND ; to work towards. Prov. x. 16.

TENDER ; (1.) Weak and feeble. Gen. xxxiii. 13. (2.) Nice and delicate. Deut. xxvii. 56. (3.) Young and carefully educated. Prov. iv. 3. (4.) Of a compassionate, kind, and forgiving temper. Eph. iv. 32. God's mercy is said to be *tender*, to import that it is infinitely kind and affectionate. Ps. xxv. 6. A *tender heart* is one which is easily affected with God's law or providence, and cannot endure what is sinful. 2 Chron. xxiv. 27. Young and weak believers, and the first motions of good works, are called *tender grapes*. Sol Song ii. 13, 15.

TENT. See TABERNACLE.

TERAH, the son of Nahor, and father of Haran, Nahor, and Abraham, was born A. M. 1878 ; and at the hundred and thirtieth year of his life had Abraham born to him. He and his family were idolaters ; but we hope God's call of Abraham was blessed to the conversion of many of its members. It is certain that Terah went with Abraham to Haran, and died there. Gen. xi. 24-32. Josh. xxiv. 2, 14.

TERAPHIM ; a description of images used by the

**ancients.** Some think they were talismans, or figures of metal, formed under particular aspects of the planets, and to which they ascribed the preservation of the family from evil. To such the eastern nations have for many ages been exceedingly addicted; and the Persians called them *telephim*, which is much the same as *teraphim*. Rabbi Eliezer the Jew says that *teraphim* were thus formed:—they killed a first-born child, cleaved his head, and sprinkled it with salt and oil; they wrote down the name of some devil in a golden plate, which they put under the child's tongue: they then placed the head in some niche of the house-wall, and lighted lamps to it, and asked it questions. Others think the *teraphim* were little images of deceased friends, similar to the household gods of the Romans, or the ancestors of the Chinese. It is certain they were consulted for oracles. Zech. x. 2. To transfer her father's protector to herself and family, or in order to worship it, Rachel stole her father's *teraphim*. He carefully searched to recover it, but could not. Jacob caused her soon after to deliver it, and he buried it under an oak. Gen. xxxi. 19-35, and xxxv. 4. Micah the Ephraimite formed a *teraphim*; but the Danites took it and placed it in their city DAN. Judg. xvii. and xviii. Michal laid a *teraphim* in the bed instead of David her husband, and deceived her father's messengers. 1 Sam. xix. 13, 16. Dealers with familiar spirits consulted the *teraphim*. 2 Kings xxiii. 24. Nebuchadnezzar consulted his *teraphim* whether he should first besiege Rabbath or Jerusalem. Ezek. xxi. 21. The Jews, in their present dispersion, are without *images* and *teraphim*, as they profess great detestation of idolatry. Hos. iii. 4.

**TERM;** to name. Isa. lxii. 4.

**TERRESTRIAL;** belonging to the earth. 1 Cor. xv. 46. John iii. 12.

**TERRIBLE;** whatever by horrible aspect, or by cruelty, power, or greatness, affrights men. Deut. i. 19. Isa. viii. 11. God is called *terrible* to point out his awful greatness, his infinite strength, strict justice, and fearful judgments. Jer. xx. 11. Zeph. ii. 11. The Chaldeans and Romans are called *terrible*; what fear and dread their power, conquests, and cruelty spread among the nations around! Hab. i. 7. Dan. ii. 31, and vii. 7.

**TERRIFY;** to fill with fear and dread. Deut. x. 3.

**TERROR;** (1.) Great fear and dread. Gen. xxxv. 5. (2.) Fearful and unexpected calamities, which cause fear and dread. Ps. lxxiii. 19. (3.) A terrible example or incident, which strikes others with dread and awe, Ezek. xxvii. 36: thus the invasion and devastation of Judea were a *terror* to the Egyptians. Isa. xix. 17. The *terror of God* is either his awful appearances, judgments, and views of him, Job vi. 4; or the fearful and majestic appearance of Christ to judge the world. 2 Cor. v. 11. The *terror of the wicked* is their threatenings, by which they attempt to terrify the saints from their duty. 1 Pet. iii. 14.

**TERRISE, or TERRACE;** a stair; a raised way. 2 Chron. ix. 11.

**TERTIUS;** the Latin name of **SILAS**.

**TERTULLUS;** a famous orator among the Jews, who, by flattering of Felix the wicked judge, and with abundance of falsehood, accused Paul at Cesarea. Acts xxiv. 1-10.

**TESTAMENT;** the written will of a dying man, by which he determines how his property shall be disposed of after his death. Gal. iii. 15.

**TESTATOR;** a deceased person who has left a will. Jesus Christ is called a *Testator*, because in his word he has freely bequeathed to sinful men all his unsearchable riches of grace and glory, Heb. ix. 16, 17: and the covenant of grace, as ratified by his death, is called a *testament*. Rev. xi. 19. The former dispensation of that covenant in the inspired writings of Moses and the prophets is called the *Old or First Testament*: It was published before our Saviour's incarnation; it was ratified by his typical death in sacrifices, and was less excellent; and now, in its ceremonial observances, is quite abolished. Heb. ix. 15. 2 Cor. iii. 15. The dispensation of the covenant of grace, in the writings of the apostles and evangelists, is called the *New Testament*: it is last in order, and is ratified by the actual death of our Saviour; and never till the end of time shall it be abolished. Though it be the same in substance with the *Old*, it is more clear, spiritual, efficacious, easy, and extensive than the former. Heb. ix. 15. The wine in the Lord's Supper is called the *new testa-*

*ment* in Christ's blood, as it represents and seals all the promises of the new covenant, which are ratified and confirmed by his death, and applies the benefits of them, which are purchased by it. Luke xxii. 20. Matt. xxviii. 28.

**TESTIFY; TESTIMONY.** See **WITNESS**.

**THADDE'US.** See **JUDE**.

**THANK;** to acknowledge a benefit as freely received. 1 Cor. xvi. 4. *What thank have ye?* What grateful acknowledgment or reward can ye expect God will give you for your selfish conduct? Luke vi. 32-34. *Thankworthy;* worthy of thanks and praise. 1 Pet. ii. 19. *Giving of thanks* is a hearty and cheerful acknowledgment of favours, spiritual, temporal, or eternal, bestowed on ourselves, or on others. Phil. iv. 6. 1 Tim. ii. 1. Thank-offerings and psalms of praise are called *thanksgiving*. Lev. vii. 12, 15, and xxii. 29. Neh. xi. 17. All *thanksgiving* is to be offered in Christ's name, and is to be always continued in, as in every condition there is a great mixture of God's mercy. Eph. v. 20. 2 Cor. ii. 14. Asking a blessing on food is called *thanksgiving*, as in it we acknowledge God's kindness in providing such provision. Luke xxiv. 30, and xxii. 17, 19. Matt. xv. 36, and xiv. 19.

**THEATRE;** a place where people assemble to behold plays and shows. It was often a place half, or almost wholly, surrounded with seats of stone or wood, gradually ascending, in the manner of galleries in churches, or of those in play-houses. Acts xiv. 24, 31.

**THE'BEZ, or THE'BS;** a city of the Ephraimites, about thirteen miles west from Bethshan, and about half a mile from Shechem. The inhabitants revolted from Abimelech the son of Gideon, and assisted the Shechemites. When he assaulted it, they fled to their tower; and thence a woman broke his scull with a piece of a mill-stone. It was a village about 400 years after Christ. Judg. ix. 50-54.

**THEOPHILUS;** a Christian of note to whom Luke directed his Gospel, and the Acts of the Apostles. It seems he was a person celebrated for his gifts and graces; if not also for his high station. Some think that the name denotes any *lover of God*. Luke i. 3. Acts i. 1.

**THESSALONICA,** the capital city of Macedonia, and situated on the north-east of the Thermaic or Saloniki Bay, and on the south-west frontier of Thracia. It was anciently called *Halis* and *Therma*; but Philip the father of Alexander the Great named it *Thessalonica*, to commemorate his victory over the Thessalians. About A. M. 3837, the Romans seized it. About A. D. 885, the Saracens took it; but Simeon, one of the Greek emperor's secretaries, redeemed it with a large sum of money. About A. D. 1180, William of Sicily took it from the Greek emperor; but he retained it but a short time. In 1313, it was sold to the Venetians. About 1430, Amurath the sultan or emperor of the Ottoman Turks seized on it, and they still retain it. About A. D. 52, Paul, Silas, and Timothy planted a church here. A persecution, stirred up by the Jews, obliged Paul and Silas to leave the place after they had preached here about three or four Sabbaths. They continued to persecute the Christians. To comfort them under their tribulations, Paul sent them an epistle, not from Athens, as the postscript states, for there Silas or Silvanus was not with him; but from Corinth, where Silas and Timothy were both with him. 1 Thess. i. 1. He expresses his deep concern for them, his desire to visit them in their affliction; warns them of the last judgment, and inculcates such duties as tended to prepare them for it. As some had taken occasion from this epistle to terrify them as if the last judgment were just at hand, he wrote them a second epistle, informing them of the gracious tendency of the last judgment towards them, and that it would not happen till after the rise and fall of Antichrist. He recommends a constant adherence to divine truth, a regularity and purity in church-fellowship, and a diligent activity in temporal affairs. But it is not to the honour of the Thessalonians that Paul there needed a supply of necessities from Philippi. Phil. iv. 16. At present, Thessalonica, or Saloniki, is a considerable place for extent and trade. There are about forty-eight Mohometan mosques or temples, about forty Jewish synagogues, and about thirty churches belonging to the Christians of the Greek church. There are also here magnificent ruins of antiquity.

**THEU'DAS,** some time before our Saviour's death, set up as some noted person, and was joined by about



five hundred men; but he being killed, they dispersed. Perhaps he is the same Judas who revolted on the occasion of Herod's death; or Josephus is wrong in his chronology, and places the Theudas he mentions as the head of a sedition too late by some years. Acts v. 36.

**THEFT, THIEF.** See **STEAL**.

**THICK;** (1.) Great in depth or breadth. 2 Chron. iv. 5. Ps. lxxiv. 5. (2.) Crowded together. Luke xi. 29. Esak. xix. 11.

**THICKET;** a thick plot of bushes or trees crowded together. Gen. xxii. 13. Multitudes of lions lodged in the thickets of Jordan. Sometimes people hid themselves in thickets to shun the rage of a cruel enemy. 1 Sam. xviii. 6. Jer. iv. 29. Vast multitudes of people are called a *thicket*. Isa. ix. 18, and x. 34.

**THIGH;** the upper part of the legs of an animal. To *smite* on it denotes great grief and sorrow. Ezek. xxi. 12. To have a name *written on the thigh* imports that the person's fame and victory are publicly known, and shall be marked in his spiritual seed. Rev. xix. 16. The rulers and great men of Judah, in which the strength of the nation consisted, are the *thigh and shoulder* of flesh put into Jerusalem, the boiling pot of God's judgments, to be destroyed. Ezek. xxiv. 4. The two *brazen thighs* of Nebuchadnezzar's visionary image denote the two powerful kingdoms of Egypt and Syria, into which the belly-like empire of Alexander was divided after his death. Dan. ii. 32.

**THIN;** the reverse of thick. Exod. xxxix. 3. The glory of Jacob was *made thin, or emptied*, when the Jews of power, wealth, wisdom, or piety were generally cut off, or when the people were destroyed till they were few in number, and their wealth and prosperity had ceased. Isa. xvii. 4.

**THING;** (1.) A real substance or quality. Lev. xii. 5. Prov. iv. 7. (2.) A matter, an affair. Isa. vii. 13. (3.) A doctrine, or opinion. Ezek. xiv. 9. (4.) Persons or qualities. Rev. xxi. 27. *All things* in heaven and earth are reconciled by Christ; Jews and gentiles are brought into one visible church; saints in heaven, and saints on earth, are united under one head; angels and redeemed men are joined in one family; and all things in heaven and earth are made to promote the same ends, of glory to God, and good to his people. Col. i. 20.

**THINK;** (1.) To form thoughts. Ps. xlviii. 9. (2.) To esteem, reckon. John xvi. 2. (3.) To remember, care for. Gen. xi. 14. (4.) To devise, resolve. Neh. vi. 6. God *thinks* on men when he kindly takes notice of them and their good works, and vouchsafes to them his favours and benefits. Neh. v. 19. *What think ye of Christ?* What do ye know, believe, meditate of, esteem, or desire about the person, office, and mediation of Christ? Matt. xxii. 42. *Thoughts* are, (1.) The exercise of thinking. (2.) Inward reasonings of conscience; so men's thoughts accuse or excuse their works. Rom. ii. 15. Luke ix. 46, 47. (3.) Anxious and immoderate care, Matt. vi. 31, 34, and x. 19; and these texts ought to be rendered, *Exercise no anxious care*. (4.) Opinion. Job xii. 5. (5.) Purposes, resolutions. Ps. xxiii. 11. Prov. xii. 4. Ps. lvi. 5. God's *thoughts* are either his sentiments and purposes concerning us, or our thoughts and meditations concerning his nature, excellencies, and works. Ps. xl. 5, and cxxxix. 17.

**THIRD.** The Jews observe a great many noted *third days*; as the third day of the loosing of the patriarchs, Gen. xlii. 18; the third day of the return of the Hebrew spies, Josh. iii. 16; the third day of the giving of the law; the third day of the Hebrews' revival, &c. But the third day of Isaac's escape from death, Gen. xxii. 4; the third day of Jonah's deliverance from the whale's belly, Jonah i. 17; the third day of Hezekiah's relief from his mortal distemper, 2 Kings xx. 5; and the third day of Jesus' resurrection from the dead, typified by these, do more nearly concern us. 1 Cor. xv. 4. A *third part* denotes a very large one: so the dragon, with his tail, drew the *third part* of the stars of heaven, and cast them to the ground. By the heathen persecution of the Christians, especially under Diocletian, vast numbers of ministers were killed, or compelled to desist from their work, and employ themselves in civil business; and not a few were forced into compliance with heathen idolatry. Rev. xii. 4. A *third part of trees* burnt up under the first trumpet, denotes a multitude of great men destroyed by the Goths, between A. D. 395 and 408; or a multitude of ministers and noted Christians seduced by the Arian heresy, after A. D. 338, to that time. A *third part* of the sea becom-

ing blood, and a *third part* of the creatures dying in it, and a *third part* of the ships destroyed under the second trumpet, denotes vast multitudes of the subjects of the tumultuous Roman empire, and their cities and wealth, being destroyed by the Goths, Alans, Vandals, Suevi, and Burgundians, from A. D. 408 to 455; or vast numbers of souls ruined by the tumultuous and bloody contentions in the church. The *third part of the waters* upon which the star called Wormwood fell, under the third trumpet, is a great part of the provinces, and populous cities of the empire, ruined by Attila and his Huns; or the many doctrines of the gospel perverted by Pelagius and his followers. The *third part* of the sun, moon, and stars being darkened, under the fourth trumpet, imports the obscurity and diminution of the power and glory of the emperor, and of the senate and great men in the empire, when the empire was ruled by Odoacer and his Heruli, and other barbarians, A. D. 476; or the obscuring of the Scripture and of ordinances, and the decay of gifts and holiness in ministers, that followed the spread of the Pelagian errors. Rev. viii. 7-12. When *two-thirds*, that is, a great number of the Jews, were cut off by the Romans and others, a *third part* (a considerable number) passed through the fire, enduring much persecution, but were saved by the grace of God. Zech. xiii. 8, 9, and xiv. 2.

**THIRST;** (1.) Vehement desire for water. Ps. civ. 11. (2.) An eager desire after any thing satisfying; as after Christ and his righteousness, Matt. v. 6; or after happiness and pleasure in general, Isa. lv. 1. Rev. xxii. 17; or after the fulfilment of some filthy lust, as to commit whoredom, idolatry, &c. Deut. xxix. 19. Jer. ii. 25. (3.) That which causeth thirst, as the want of water, or sore afflictions, which beget an eager desire of deliverance. Deut. xviii. 48. Isa. lxxv. 13. Amos viii. 3. Those are thirsty who greatly need refreshing liquor, Judg. iv. 19; or the influences of God's Spirit, Isa. xlv. 3; or who are in great misery. Isa. lxxv. 13. A *thirsty ground, or land*, is either a field scorched and withered, and so in great need of dew and rain, Ps. lxxiii. 1; or an unprosperous and disagreeable condition, Ezek. xix. 13; or the gentiles, or others, in great need of spiritual blessings. Isa. xxxv. 7. *Blood-thirsty* are such as delight in murdering others. Prov. xxix. 10.

**THISTLE;** a prickly weed that grows among corn, and in fields. Tournefort mentions eighty kinds of thistles. Wicked men are likened to them, to denote how useless, how barren of good, and hurtful to saints, and to churches and nations, they are. Luke vi. 44. 2 Chron. xxv. 18.

**THOMAS**, or ΔΙΔΥΜΟΣ, one of our Saviour's apostles. Matt. x. 3. When Thomas heard that Lazarus was dead, he proposed they should all testify their affection by going to the spot, and dying along with him, or die with Christ, who endangered his life by returning to Judea. John xi. 16. Jesus, after his last supper, talking of the mansions in his Father's house, which he was going to prepare for them, Thomas very ignorantly asked whether he was going? and which way he would take? Jesus replied that he himself was the way, the truth, and the life. John xiv. 5, 6. Thomas, being absent when the other ten, after his resurrection, saw their risen Lord; but afterward hearing of it, he told them, that unless he saw in Jesus' hands the print of the nails, and put his fingers into them, and thrust his hand into the wound made by the spear in his side, he would never believe he was risen from the dead. When Jesus appeared to them the next Lord's-day evening, he offered Thomas the proof of his resurrection he had required. Thomas, overcome by such condescension, and it seems without making the trial, cried out, *My Lord and my God*. Jesus told him that it had been more to his honour if he had believed without any sensible proof. John xx. 20-29. A few days after, Thomas saw his Master again at the sea of Galilee. John xxi. After he had staid several years at Jerusalem, he went, it is said, to preach among the Parthians, Medes, Hyrcanians, and Bactrians, and at last suffered martyrdom in Meliapore in the East Indies, near to which the Portuguese, about three hundred years ago, found Christians of St. Thomas; nay, some think he preached in China.

**THONG;** a leathern whip. Acts xxii. 25.

**THORNS;** a general name for prickly trees, or shrubs; the lesser kind are called **BRIERS**; both of them are useless as wood, except for fuel; both mar the increase of the ground, but are very useful for hedging

The great abundance of thorns is a continued memorial of Adam's fall. Gen. iii. 18. With thorns Gideon tore the flesh of the elders of Succoth. Judg. vii. 7, 16. To torture our Saviour, and to express contempt of his royalty, his enemies crowned him with a crown of platted thorns. John xix. 2. Thorns make a speedy and violent fire, but it is soon quenched. Ps. lviii. 9, and cxviii. 12. *Thorns and briars* covering a place imports its being reduced to desolation. Hos. ix. 6, and x. 8. Mischievous and wicked men, who molest their neighbours, entangle them by their devices, hinder the usefulness of saints and faithful ministers, and ripen themselves for eternal fire, but who are sometimes used to protect the godly, are likened to *thorns and briars*. Ezek. ii. 6. Mic. vii. 4. Sol. Song ii. 2. 2 Sam. xxiii. 6. The Assyrians, and other enemies of the people of God, are like *thorns and briars*; how harassing for a time; but how quickly consumed in the terrible fire of God's judgments! Isa. x. 17, and xxxiii. 12. Nah. i. 10. Ps. cxviii. 12. The Canaanites were to the Israelites like *thorns or scourges* in their sides, *pricks* in their eyes, *snarcs and traps* to them; they were means of seducing them into sin, and were instruments of God's vengeance against them. Num. xxxiii. 55. Josh. xxiii. 13. The Sidonians were a *grieving thorn* and *pricking brier* to the house of Israel; they did much mischief to them. Ezek. xxviii. 24. Wicked lusts, carnal cares, and sinful practices are called *briars and thorns*: they proceed from a stony heart, hinder true peace and quiet, choke the good seed of God's word, and are the means of eternal torments to such as indulge themselves therein. Heb. vi. 8. Jer. iv. 8. Matt. xiii. 7.

*Thorns* are put for great difficulties and hindrances, which stop men's progress, as a *thorn-hedge*; so *thorns* are in the way of the slothful, Prov. xv. 20; and *thorns* are in the way of the forward; great calamities and opposition await him. Prov. xxii. 25. To take the harvest out of the *thorns* is to take the fruit of the field from one, notwithstanding every hindrance. Job v. 5. Troubles are called *thorns*; they prick, harass, and confine men; so God hedges up men's way with *thorns*, restrains them by sore trials and afflictions. Hos. ii. 6. Paul had a *thorn in the flesh*, a messenger of Satan sent to buffet him; was distressed with some sore trouble or temptation. 2 Cor. xii. 7. As a *thorn goeth up into the hand of a drunkard*, so is a parable in the mouth of fools; it, however good in itself, doth rather hurt than good. Prov. xxvi. 9. The Assyrians rested on all *thorns and hedges*, like grasshoppers and locusts, when they spread ruin and havoc everywhere through the cities and country of Judea. Isa. vii. 9.

THOUGHT. See THINK.

THOUSAND, ten hundred; but often *thousands* and *ten thousands* are put for great numbers in general. Rev. v. 11. Eccl. vi. 6, and vii. 28. Isa. xxx. 17. The city that went out by a *thousand* shall leave a hundred, and that which went out by a hundred shall leave ten to the house of Israel; i. e. scarcely the tenth part of the inhabitants shall be preserved. Amos v. 3. Christ has a *thousand* from his vineyard of the church when he has the chief glory ascribed to him; and his ministers or keepers have two hundred when they have their due share of love, regard, and rewards, but far subordinate to his. Sol. Song viii. 11, 12.

THREAD. To break any thing as a *thread of tow* is to do it very easily. Judg. xvi. 9, 12. Not to take from a *thread* to a shoe-latchet, is not to receive the very least thing. Gen. xiv. 23.

THREATEN; to denounce evil against one. Acts iv. 17.

THRESCORE denotes a considerable number. Sol. Song iii. 7, and vi. 8.

THREE, or THIRCE, denotes frequently, or with frequency and earnestness. 2 Cor. xii. 8.

THRESH; to beat out corn from the ear or pod. Isa. xlviii. 28. The *threshing* reached unto the vintage, or treading of grapes unto the sowing-time, when the one was not got finished when the other began, and so marked great plenty; so the ploughman overtook the reaper; and the sower of seed him that treadeth grapes. The harvest of Canaan was in our spring, the vintage in our August, and the sowing-time about the end of October, or the beginning of November. Lev. xxvi. 5. Amos ix. 13. (2.) To harass, destroy. Hab. xii. 12. Amos i. 3. Babylon is represented as a *threshing*, or as the *corn of the floor*, to denote the sudden

and terrible nature of God's judgments upon her. Isa. xxi. 10. Jer. li. 33. The church is represented as *threshing* mountains and hills, and fanning them to the wind; i. e. through Jesus, overcoming whatever opposers and opposition stand in the way of her happiness and duty. Mic. iv. 15. Isa. xli. 15.

THRESHOLD; the groundsel of a door or gate. Judg. xix. 27. The Jews set up their *threshold by God's threshold*, and their *posts by his posts*, and *defiled the wall between him and them*, when they made their own legal descent and common morality the ground of their church-membership, instead of Christ, believed on, and submitted to; and when they substituted their own inventions in the room and station of the ordinances of God. Ezek. xliii. 8.

THROAT; (1.) That passage from the mouth to the inward parts, and by which we are assisted in speaking. Ps. cxv. 7. (2.) Speech itself. Ps. v. 10. Rom. iii. 12.

THRONE. See SIT.

THROG; to crowd and press thick about one. Mark iii. 9.

THROUGH; (1.) From the one side to the other. Num. xxv. 8. (2.) Up and down. Ps. viii. 5. (3.) By means of; we are justified *through* Christ, by his fulfilment of the law as our surety, and the imputation of his righteousness to our persons. Rom. v. 1, and iii. 24. We are saved *through faith*; thereby we receive Christ and his salvation offered to us in the gospel. Eph. ii. 8. God is *through all*, taking care of and displaying his perfections in all things; and is in *all* the saints, by his gracious presence. Eph. iv. 6. All things are *through God*, are preserved and governed by him; and are to him, are to his glory as their last end. Rom. xi. 36.

THROUGHLY is, (1.) Exactly, fully. Job vi. 2. Matt. iii. 12. (2.) Sincerely. Jer. vii. 5.

THROW; to cast with force. Num. xxxv. 17. To *throw down* is to cast on the ground with violence, Luke ix. 42; to destroy, demolish, overturn. Ezek. xvi. 39.

THRUST; (1.) To press forcibly. 2 Kings iv. 22. (2.) To drive. Deut. xxxiii. 27. God *thrusts* down men when he successively lays heavy afflictions upon them. Job xxxii. 13. To *thrust through* is to pierce, kill. Jer. li. 4.

THUNDER is formed in the clouds by the kindling of the sulphureous matter exhaled from the earth or sea by the heat of the sun, &c. This being kindled makes a loud explosion; and runs along, where it finds sulphureous particles, in the same manner. The flash of lightning and the noise are really contemporary; but the lightning, making a quicker motion towards the eye than the noise can do towards the ear, is seen before the noise is heard, especially if the thunder be at any considerable distance. We call the flash of fire a *thunderbolt*; as it often breaks, bruises, and rends whatever hard bodies are in its way; the sulphur contributing to the suffocation of animals: but when the flame is weak, or the resisting body is soft, it only singes or scorches it. Great stones, however, have sometimes fallen from heaven in the time of thunder. Exod. ix. 23. The unsearchable majesty and almighty influence of God's perfections are called the *thunder of his power*, or prevailing excellency. Job xxvi. 14. The preaching of the gospel is like *thunder*; it makes men's hearts to tremble, and subdues their stubbornness. Mark iii. 17. Rev. xiv. 2. Terrible and destructive calamities are likened to *thunder*. Isa. xxxix. 6. The noise of an army is called the *thunder of the captains*. Job xxxix. 25. The war-horse's neck is clothed with *thunder*, his neighing for the battle and the shaking of his mane make a noise: but the word might be rendered, *clothed with a cheerful tremor or triumphant shaking*. Job xxxix. 19. The *lightnings and thunders* proceeding from God's throne denote the majesty of his appearance, the enlightening and heart-affecting publication of his will, and the awful judgments which he, as our great Sovereign, sends upon the earth. Rev. iv. 5. The *voices, thunders, lightnings, earthquakes, and hail* following on Christ's casting the fire of his vengeance on the earth, during the seven trumpets, and that which attends the sounding of the seventh trumpet, are terrible calamities of many different kinds. Rev. viii. 5, and xi. 19. The *seven thunders* that uttered their voice when Christ spake under the sixth trumpet may denote the infliction of manifold

**carmites**, particularly of the seven vials on Antichrist, or the violent rending of the seven states of England, Scotland, Denmark, Sweden, Holland, some principalities of Germany, and part of Switzerland and France, from their subjection to the pope. Rev. x. 3, 4.

**THYATIRA**, a very considerable city of Lesser Asia, about twenty-six miles north of Sardis, and fifty-six north-east of Smyrna. Anciently it was called Pelopia, but Seleucus the Syro-grecian king, having repaired it, called it Thygateira. A Christian church was very early planted here; but they sinfully permitted a woman called, or like to, Jezebel, to seduce their members to commit fornication, and eat things sacrificed to idols; to reform them from which, John sent them an inspired epistle, but what success it had we know not. The fate of this city is so wrapped in obscurity, that the very place where it stood is not agreed upon. We follow Rycart in assuming it to be the same as Akhisar, where there now dwell about 4000 or 5000 Turks, in a wretched condition. Rev. ii. 18-29.

**THYNE-WOOD** is very durable, and may denote all durable and odoriferous wood, as cypress, cedar, and alnum-trees, &c., which the papists use for rafters to their churches, or in forming their images. Rev. xviii. 12.

**TIBERIAS** was a famed city of Western Galilee, built by Herod Agrippa, in honour of the emperor Tiberius. It stood on the south-west shore of the sea of Galilee, about eighty miles north of Jerusalem, and twelve eastward of Nazareth. In the time of the Jewish wars, this city was the capital of Galilee, and was bravely defended by Josephus the historian: but being taken by Vespasian, the father of Titus, and afterward emperor, it was greatly demolished. It was, however, a place of considerable note many ages after. Here was both a Christian church, and a famed Jewish academy. John vi. 1, 23.

**TIBERIUS**. Cæsar Augustus, having married Livia his mother, adopted him to be his heir in the empire. In the beginning of his reign, Tiberius behaved himself decently; but afterward became capricious, cruel, and oppressive. About the sixth year of his reign, the senate ordered all the Jews to depart from Rome, or become slaves. About the thirteenth year, he made Pilate governor of Judea. In the fifteenth year John Baptist began to preach. Luke iii. 1. Soon after, he took from the Jews the power of putting criminals to death. It is said, that hearing of the miracles of our Saviour, he was desirous of having him enrolled among the Roman deities, but was hindered by the senate. He so favoured the Christians as to threaten death to such as molested them on account of their religion.

**TIB'NI**. See ORMI.

**TID'AL**, the ally of Chedorlaomer, was called king of Gogim, or nations, either because Gogim was the place of his abode, or that several tribes had united under his government. Gen. xiv. 1.

**TIDINGS**, news, report. The gospel is called *good* or *glad tidings*. It publishes and offers pardon to the guilty, righteousness to the naked and unholy, spiritual liberty to the captives of sin and Satan, salvation to the lost, and eternal riches of grace and glory to the poor and wretched. Isa. xl. 9, and lii. 7. Luke i. 19, and ii. 10.

**TIG'LATH-PILE'SER**, or **TIG'LATH-PILNE'SER**, king of Assyria. Receiving the kingdom in a prosperous state after the death of his father Pul, he endeavoured to extend his dominions. Instigated by Ahaz king of Judah, he invaded Syria, slew Rezin their king, plundered Damascus and other places, and carried the people captive to Kir in Media. He ravaged the Hebrew territories eastward of Jordan, and carried the people captive to Halah, Habor, and Hara, on the river Gozan. He also ravaged Western Galilee, and took Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, &c., and carried the people captives into Assyria. Not content, it seems, with the presents of Ahaz, and his complimentary visit to him at Damascus, he appears to have ravaged part of Judea. 2 Chron. xxviii. 20. 1 Chron. v. 26. 2 Kings xv. 29. After a reign of about nineteen years, he left his throne to Salmanser.

**TILES** were used to cover houses, and hence a roof is called the *tiling*: but as the Jewish roofs were flat, their tiles might be like our flag-stones, or broad bricks. Perhaps the *tile* on which Ezekiel portrayed

the city of Jerusalem might be a tablet of free-stone Ezek. iv. 1.

**TILL**, to turn over the ground to render it fit for receiving seed. Cain was the first tiller or ploughman. Gen. iv. 2. *Tillage* is husbandry, manuring of the fields. 1 Chron. xxvii. 26.

**TIME, SEASON**; (1.) The measure of motion, or the duration of things. Ps. lxxxix. 47. (2.) The particular appointed season or opportunity of doing a thing. Eccl. iii. 1. Gen. xviii. 10. Ps. lxxxi. 1. *In season and out of season*; i. e. when there is more or less opportunity. 2 Tim. iv. 2. The different times of spring, summer, harvest, and winter are called the *seasons*. Gen. i. 14. The saints' ten years' suffering under Dioclesian, and of the devil's raging at the end of the millennium, is called a *little season*. Rev. vi. 11, and xx. 3. The appointed season of God's vengeance on men is called his *times*, or *days*, as he displays his power and perfections therein: and *their time*, or the *time of the heathen*, as they then receive the due reward of their deeds. Job xxiv. 1. Jer. i. 27, 31. Ezek. iii. 3. Christ's *time* is either the time of his going up to the feast of tabernacles, or the time of his death, John vii. 6, 8; or the time of his appearance to judgment, 1 Tim. vi. 15; which will be a *time of refreshing*, and *restitution of all things*; as then he will display his glory to the highest, fully comfort his saints, and restore the system of irrational nature to its original purity and honour. Acts iii. 20, 21. Rom. viii. 21. That season in which God calls sinners to him, and quickens and unites their souls to Christ, is called his *time of love*, Ezek. xvi. 8; and it is an *acceptable time and day of salvation* when God bestows his special favours on men. Ps. lxxix. 13. 2 Cor. vi. 2. *According to the time of life*, is after going nine months with child. Gen. xviii. 10, 14. *The last times* or *days*, denote either the whole latter part of the duration of the world, or the whole of the gospel period; particularly that in which the Jewish ceremonies were about to be abolished, 1 Pet. i. 20. Isa. ii. 2. Mic. iv. 1. 1 John ii. 18; or the latter part of the Christian period; which is represented as perilous times, abounding with scoffers and wicked professors. 1 Tim. iv. 1. 2 Tim. iii. 1-5. 2 Pet. iii. 3. To *know the times* is to know the history of former times, and to observe the present times in their various circumstances, and what is proper to be done therein; thus *discerning time and judgment*. Esth. i. 13. 1 Chron. xii. 32. Eccl. viii. 5. But the knowledge of future times, in their events, is not for men to know, further than God is pleased to reveal. Acts i. 7. The Chaldean wise men sought to *gain the time*, i. e. to put it off till the king should call to mind his dream, or be diverted to some other business. Dan. ii. 8.

*Time*, in the prophetic style, signifies a natural year; so *seven times* passed over Nebuchadnezzar in his madness; he was seven years in it, Dan. iv. 16; or a prophetic year;—so a *time* is 360 years, and *time, times, and the half*, or *dividing of time*, are three prophetic years and a half, or 1260 natural years. Compare Dan. vii. 25, and xii. 7. Rev. xii. 14, with Rev. xi. 2, 3, xii. 6, and xiii. 5. Dan. xii. 11, 12. *To every thing there is a time and season*; Providence permits every event in its *season*: but that does not infer that God's law allows to spend time in each of the pursuits there mentioned; for it is plain, though God permits us to hate such as we once loved, yet he never allows us to hate whom we once lawfully loved. Eccl. iii. 1-8. Paul was born *out of due time*, was too late in coming to Christ, and not called to the apostleship till after our Saviour's ascension. 2 Cor. xv. 8.

**TIM'NAH**, **TIM'NATH**, **TIMNA'TE'AH**; a city which stood in the western part of the lot of Judah, and was given to the Danites. It is said to have been six miles from Adullam, where Judah lived, and twelve from Eshtaal where Samson lived. Near to this place Judah committed lewdness with Tamar; and from hence Samson married his wife. Gen. xxxviii. 12. Judg. xiv. 1. It was a village about 400 years after Christ.

**TIM'NATH-SE'RAH**, or **TIM'NATH-HA'RES**, a city of the Ephraimites, where Joshua lived and was buried. Josh. xix. 50, and xxiv. 30. Judg. ii. 9.

**TIM'OTHY**, or **TIMO'THEUS**, a noted evangelist. He was a native of Lystra in Lesser Asia. His father was a Greek, but his grandmother Lois, and his mother Eunice, being pious Jewish women, trained him up from a child in the knowledge of the Scriptures, and

Paul circumcised him, to render him the more acceptable to the Jews. His bodily constitution was very weak, but his gifts and graces were eminent. Acts xvi. 1. 2 Tim. i. 5, 15, and iii. 15. 1 Tim. v. 23. 1 Cor. iv. 17. After he had been ordained a minister by Paul and the presbytery of Lystra, he became very dear to Paul, for his faithfulness and piety; and so he calls him his *dear son in the faith, his faithful fellow-worker*, &c. 2 Tim. i. 6. 1 Tim. iv. 14, and i. 2. 1 Cor. iv. 17. He accompanied Paul to Macedonia, and was with him at Philippi, Thessalonica, and Berea. At Paul's desire, he followed him from Berea to Athens; but was quickly sent back to confirm the Christians of Thessalonica, under their persecution. Acts xvii. 1 Thess. iii. 2, 3. Thence he and Silas came to Paul at Corinth, Acts xviii. 5; and, together with him, send their salutation to the Christians of Thessalonica. 1 Thess. i. 1. 2 Thess. i. 1. Some years after, Paul sent him and Erastus from Ephesus to Macedonia, and Corinth, to confirm the Christians there. Acts xix. 21, 22. 1 Cor. iv. 17, and xvi. 10. Having returned to Ephesus before Paul left the place, he was left there to settle the affairs of that infant church, 1 Tim. i. 3; and there he received his first epistle, about A. D. 56. After ordering matters at Ephesus, he followed Paul to Macedonia, from whence he united with Paul in sending a salutation to the Corinthians. 2 Cor. i. 1. Soon after, he attended Paul to Corinth, and thence, with him, sends his salutation to the Romans. Rom. xvi. 21. Returning through Macedonia, he went with Paul to Asia. Acts xx. 4. Thither he was called, some years after, by Paul to Rome, in his second epistle to him. 2 Tim. iv. 9, 13. He was with Paul at Rome when he wrote his epistle to the Philippians, Colossians, and Philemon. Phil. i. 1. Col. i. 1. He was for a while a prisoner at Rome, but was afterward set at liberty. Heb. xiii. 23. After which, we know not what became of him. The two epistles directed to him encouraged and directed him in his feeding and government of the church, and warned him of the impending troubles.

**TIN**; a well-known metal, harder than lead, and of the same kind, with a mixture of silver, which formed part of the Tyrian trade with Tarsish. Ezek. xxvii. 12. Perhaps tin-mines renew their store in process of time. Trees are found in them at the depth of fifty fathoms. Sinners, and their corruptions, that are ready for the fire of God's wrath, are likened to lead, tin, brass, iron, and dross. Ezek. xxii. 18, 20. Isa. i. 25.

**TINGLING** of the ears imports trembling and horror because of fearful calamities. 1 Sam. iii. 11.

**TIP**; utmost point.

**TIPH'SAH**; (1.) A city of the tribe of Ephraim, at no great distance from Tirzah, and about six miles from Samaria. It seems this city refused to submit to Menahem; and being taken, the inhabitants were put to the sword. 2 Kings xv. 16. (2.) **TIPH'SAH**, or **Thapsacus**, on the Euphrates, on the east of Syria, and about six hundred miles north-west of Babylon. Some geographers place it on the east, and others on the west side of the river: but as there was a famous bridge here, possibly part of the city stood on the one side, and part on the other. This city was the north-east border of Solomon's territories. 1 Kings iv. 24.

**TIRAS**, or **THIRAS**; the seventh son of Japheth. He is supposed to have been the father of the Thracians, in whose country was the river Atyrus; and they worshipped the god of war, under the name of Odrusus and Thurax, probably the same as Tiras: there was here a nation called the Thrausi. The Thracians were long a very ignorant, barbarous, and idolatrous people. They were divided into a great many nations or tribes, till the Greeks conquered them. Gen. x. 2.

**TIRE**, a dress for the head. Ezek. xxiv. 12, 23. *Round tires like the moon* may denote the golden necklaces, somewhat like those worn by the kings of Midian, and their camels. Isa. xlii. 18.

**TIRHA'KAH**, or **THEARCHON**, as Strabo calls him, was king of Cush; but whether that in Arabia or in Abyssinia is not agreed. We suppose him to have been the sovereign of Abyssinia and Egypt, and that he was defeated by Sennacherib, against whom he marched for the relief of king Hezekiah; and that at this time, to the terror of the Jews, the Ethiopians and Egyptians were taken prisoners. 2 Kings xix. 19. Isa. xx. 4-6.

**TIRSHA'THA**; a name given to Zerubbabel and Nehemiah. Some think it denotes the *cupbearer*; but more properly it denotes a governor, or a commissary appointed by the Persian king to carry his orders to a province, and see them put in execution. Ezra ii. 63. Neh. x. 1.

**TIR'ZAH**; a city of the Ephraimites. It was a most beautiful place. Jeroboam the son of Nebat, Nadab, Baasha, Ela, Zimri, Omri, kings of Israel, resided here; but after Samaria was built, the court mostly abandoned Tirzah. 1 Kings xiv. 17, and xv. 21. It appears to have shared in the fate of western TIPH'SAH. 2 Kings xv. 16. To mark the beauty of the church, in respect of her ordinances, influences, and graces, she is compared to *Tirzah*. Sol. Song vi. 4.

**TISH'BEH**; a city of Gilead, and the native place of Elijah. It seems to have still remained about four hundred years after Christ, but was in the hand of the Arabians. 1 Kings xvii. 1.

**TIS'RI**, or **TIZ'RI**. See **ETHANIM**.

**TITHES**, or **TENTH PARTS**. We suppose God suggested to the ancient patriarchs his claim to the tenth part of their grain or product. When Abraham returned from his victory over Chedorlaomer and his allies, he gave to Melchizedek, the Lord's priest, the tenth part of his spoils. Gen. xiv. 20. Jacob dedicated to God by a vow the tenth part of his gain in Mesopotamia. Gen. xxviii. 22. Nay, many of the Greeks, Romans, and other heathens devoted the tenth part of their incomes to the service of their gods. To commemorate the Hebrews' living in the wilderness on *omers*, or *tenth-deals* of manna, God not only regulated their meat-offerings by *tenth-deals* of fine flour, but he further regulated their *tithes* in the following manner: After the first-fruits and their attendant offerings were deducted, the tenth part of their remaining product of corn, cattle, &c. were assigned to the Levites. Of this the priests had the tenth part for their share. Of what remained to the proprietor, another tithe was levied, and in value or kind sent to the service of the tabernacle, or temple, and its ministers, at the solemn feasts. On every third year a third tithe was levied from the proprietor for the use of the Levites, the fatherless, widows, and strangers, if this was not the same as the second tithe, and only in the third year applied to this use, and eaten at home in their cities. It does not appear that the tithe of their herbs was demanded. The Pharisees, however, tithed their mint, anise, cummin, and rue; nor does our Lord condemn them for it, but for neglecting weightier things, as mercy, judgment, and faith, while they were so extremely exact in smaller matters. Deut. xiv. 22-29, and xii. 17. Num. xviii. 20-32. At present, the Jews regard the law of tithe very little; nor is there any warrant for demanding them to the clergy under the Christian dispensation. As the patriarchs before Moses devoted their tithes to the Lord, it is still proper, if possible, to assign the tenth part of our income to the Lord, for the relief of the poor, and other pious uses; nor would there be much difficulty with most in so doing, if luxuries in food and dress were laid aside. Were these *tithes* emblems of the fulness of Jesus, collected from every promise and providence for the sustenance of his people? Or, were they emblems of the saints, and their services, devoted to the honour of Christ, as the endless satisfaction of his soul, and as useful to those around them?

**TIT'US**, a noted evangelist. Being originally a gentile, he was never circumcised. He attended Paul (by whose ministry he had been converted) from Syria to the synod at Jerusalem. Gal. ii. 1-3. Some years after, Paul sent him to Corinth, where his piety and his disinterested and zealous preaching of the gospel procured him a kind reception. Coming from thence to Paul in Macedonia, he gave him an account of the state of the Corinthian church, and was returned to them bearing a second epistle from Paul. 2 Cor. xii. 18, and vii. 6, 15, and viii. 6, 16, 17. The exact time when Paul left him in Crete to settle the affairs of that church, and ordain elders in it, is uncertain; but in the epistle sent thither to him he desires him to come to him at Nicopolis, and bring Zenas the lawyer and Apollos with him, as soon as Tychicus and Artemas should arrive to supply his place. Tit. ii. 12, 13. After this Paul sent him into Dalmatia, 2 Tim. iv. 10; but it is said he returned to Crete, and thence propagated the gospel in the neighbouring islands. The epistle sent to Titus

directs him to ordain officers; to warn and censure the unruly; and to teach all ranks to act agreeably to their Christian character.

**TITLE**; (1.) Name, character. Job xxxii. 21, 22. (2.) A motto, or inscription on a gravestone, 2 Kings xxiii. 17; or on a cross. John xix. 19, 20.

**TITTLE**: the least part, the least sentence. Matt. v. 18.

TO sometimes expresses the end of an act or course, Rom. ix. 22. 1 Thess. v. 9; or the place or person to whom one moves. Job xxiii. 3.

**TOB**, or **Isa'rob**; a small principality on the south-east of Syria, where Jephthah retired when driven from his native country by his brethren. Judg. xi. 3, 5. In the time of the Maccabees the people here were called the **Tubieni**.

**TOBIAH**. See **NEHEMIAH**.

**TOBIAH**. See **ZACHARIAH**.

**TOES**; the ten toes of Nebuchadnezzar's visionary image denoted the ten kingdoms formed out of the Roman empire. Dan. ii. 41, 42. See **HOARNS**.

**TOGARMAH**, the third son of Gomer, and grandson of Japheth. Gen. x. 3. Josephus makes him the father of the Phrygians; Bochart, of the Cappadocians, of whom there was a tribe called Trogm, Trocmi, or Trogmades. Others make him the father of the Turcomanians in Tartary. The Armenians too pretend to be his descendants. It is certain that his posterity traded with the Tyrians in horsemen, horses, and mules, Ezek. xxvii. 14; and that they will assist Gog and Magog against the Hebrews at the beginning of the millennium. Ezek. xxxviii. 6.

**TOGETHER**; (1.) United in one place, condition, inclination, or design. Job iii. 18. Acts v. 9. (2.) Wholly; every whit. Job x. 8. (3.) By ourselves, alone. Ezra iv. 3.

**TOI**, or **To'u**. See **DAVID**, **HAMATH**.

**TOKEN**. See **MARK**.

**TO'LA**; (1.) The eldest son of Issachar, and father of the Tolaites. Num. xxvi. 23. (2.) Tolah the tenth judge of Israel. He was the son of Puah, and grandson of Dodo, of the tribe of Issachar. He succeeded Abimelech, and judged Israel twenty-three years, and was buried at Shamir in mount Ephraim A. M. 2794. Judg. x. 1.

**TOLERABLE**; what may be borne, or endured. It will be more tolerable for Tyre and Sidon, Sodom and Gomorrah, in the day of judgment, than for such as enjoyed Christ's miracles and gospel, but believed not; as the eternal torments of the former will be less grievous than those of the latter. Matt. x. 15, and xi. 22.

**TOMB**. See **GRAVE**.

**TONGUE**. See **MOUTH**.

**TOOTH**. The mouth of animals are those bony substances that grow in their jaws, and with which they hold or chew their food. Some have fore-teeth in both jaws; some only in one; and some have more than one row of teeth in the same jaw. Some animals have tusks higher than the rest for the holding and tearing of their prey. Confidence in an unfaithful friend is like a broken tooth that may pain, but cannot chew; or a foot out of joint, painful, but not useful; it hurts those that have it. Prov. xxv. 19. Men, being likened to wild beasts, their pernicious and reproachful speeches, and their power and ability to do mischief, are called *teeth-like spears, swords, and knives*. Ps. lvii. 4. Prov. xxx. 14. Job iv. 10; and God breaks these **TEETH** when he disables men for hurting others. Ps. lviii. 6. But he breaks the teeth of his people with gravel stones when he involves them in a train of distressful providences. Lam. iii. 16. Iron teeth import great power and disposition to destroy others. Dan. vii. 7. To have the teeth set on edge imports to be painfully afflicted. Jer. xxxi. 29, 30. To take one's own flesh in his teeth imports being maddened with pain and despair. Job xii. 14. To gnash the teeth imports great torment and rage. Matt. viii. 12. Acts vii. 54. The church's teeth, like an evenly shorn and newly washed flock of sheep, are her holy, harmonious, and useful ministers, who break the bread of life to their people; or the comely, holy, and harmonious exercises of faith and meditation, by which the saints render God's truths the nourishing food of their soul. Sol. Song iv. 2, and vi. 6.

**TOP**; (1.) The upper end of a thing. Esth. v. 2. Lam. ii. 19. (2.) The highest part of any thing. Gen.

viii. 5, and xxviii. 18. (3.) The height of power and wealth, and the pride that attends it. Ezek. xxxi. 3, 10, 14. On or above the tops of mountains, hills, and houses, imports a most public and visible state or manner. Isa. ii. 2. Matt. x. 27. Ezek. xxiv. 7; but the Jews being on *house-tops* when the Romans invaded their country, imported their hiding themselves in secret places. Matt. xxiv. 17. Luke xvii. 13; or men's posting themselves where they can best discern the approach of the enemy. Isa. xxii. 1, and xv. 3.

**TOPAZ**; a precious and transparent jewel. The finest topazes are brought from the East Indies, and are often found about the size of a pin's head, and scarcely any exceed the sixth part of an inch in diameter. The best are of a golden colour; but Pliny says the best are of a green colour. The most valuable topaz is supposed to be in the possession of the Great Mogul. It weighs about a hundred and thirty-seven carats, and cost 300,300*l.* sterling. The topaz was anciently found in an island of the Red Sea called Topazion, and hence it is called the *Topaz of Cush*. Job xxviii. 19. If the Pithath signifies a topaz, it was second in the high-priest's breastplate, and it was the ninth foundation of the New Jerusalem. Exod. xxviii. 17. Rev. xxi. 20. At present, the topazes of East India are the best; those of Abyssinia the next; those of Peru in America are much softer; and those of Bohemia in Germany are still softer, and a little more cloudy. By proper firing, crystal is formed into a kind of topaz.

**TO'PHET**; a place on the east of Jerusalem, so called from the beating of drums to drown the cries of the children burnt in the fire to Molech. It was also called the *valley of Hinnom*, either from some proprietor of it, or it may be rendered the *valley of shrieking*. Reland places the valley of Hinnom on the west of Jerusalem. It is said to have been a very delightful spot, watered by the streams of Shiloah, and shaded with a number of gardens. But it is more certain that here the Jews burnt their children to Molech, Jer. vii. 30. Here, according to the purpose of God, a great part of the Assyrian host were cut off as in a fire, by a burning pestilence. Isa. xxx. 33. To stop the idolatries here practised, Josiah rendered it as filthy as he could, probably making it a burying-place, or a place of burning dead carcases to which burial was not allowed, 2 Kings xxiii. 10, 11. It seems that multitudes of the Jews slain by the Chaldeans at the taking of Jerusalem were buried here. Jer. vii. 32, and xix. 11-13. Afterward it seems to have become the common receptacle of carcases, garbage, and filth, and a fire was kept burning to consume it. The word *Gehenna*, used for hell, is the same as Gehinnom, *The Valley of Hinnom*, or of shrieking.

**TORCH**. See **LAMP**.

**TORMENT**. See **PAIN**.

**TORTOISE**. There are two kinds of tortoises, viz. sea and land ones; and twelve particular kinds. It is the land tortoise that is mentioned in Scripture; the shell that covers it renders it in shape like a covered wagon. Some call it the land crocodile. It feeds on flowers; and in Syria, and places adjacent, is reckoned a fine dish. In the East Indies the land tortoises are seldom above three inches long; but in the isle of Madagascar, it is said, there are some about a foot long, and covered with a shell mixed of white, yellow, and other colours. There is a most ugly kind of tortoise that haunts old walls, and will live several days after its head is severed from its body. This was probably the *tzab* of the Hebrews, if that animal be not rather what Dr. Shaw calls the sharp-scaled tailed lizard.

**TOSS**; violently to drive hither and thither. Men are tossed to and fro in their condition when they have no rest from troubles arising from different quarters. Ps. cix. 23. Isa. li. 11. *Tossings* denote trouble and disquiet of mind. Job vii. 5. Professors are tossed to and fro in their religion when they are unsettled in their opinions and practice. Eph. iv. 14.

**TOTTERING**: shaking hither and thither. Ps. lxii. 3.

**TOUCH**; (1.) Lightly to feel a thing. Luke viii. 44. (2.) To distress, afflict. Gen. xxvi. 11, 29. John xix. 21. (3.) To prevail against, destroy. 1 John v. 18. Heb. xi. 23. (4.) To approach, come close to. Exod. xix. 10. Acts xxvii. 3. (5.) To meddle with. Num. xvi. 26. God toucheth men's hearts when he inclines and persuades them to a thing. 1 Sam. x. 26. He

*toucheth* the earth till it melts when he executes his fearful judgments on the inhabitants. Amos ix. 5. He *toucheth* the mountains, and they smoke, when he readily removes hindrances in his way, and debases the proud and great. Ps. cxliv. 5. Christ is *toucheth* with the feeling of our infirmities; he readily and kindly sympathizes with us under our troubles. Heb. iv. 15. Alexander and his army did not *touch* the ground in their march against the Persians; i. e. they marched with astonishing speed, as if flying, and meeting with no effectual resistance. Dan. viii. 5. *Blood toucheth* blood when murder and other heinous sins are committed every where, and closely after one another. Hos. iv. 2. Carnal dealing with a woman is called *touching* of her. Gen. xx. 6. Prov. vi. 29. 1 Cor. vii. 1. *Touching*; with respect to. 2 Thess. ii. 4.

**TOW.** Wicked men are likened to *tow* to mark their ripeness for the destructive judgments of God, and their easy and quick ruin by means of them, and their inability to withstand them. Isa. i. 31, and xliii. 17.

**TOWARDS;** (1.) Inclining to. Num. xiv. 1. (2.) On the way to. Gen. xii. 9. (3.) With respect to. Deut. xxvii. 54, 56. Repentance is *towards* God; because it is sorrow for sin as against his honour and law, and in repentance we turn from it to him as our portion, master, and Saviour: faith is *towards Jesus Christ*, as by it we look to and depend on him for every thing necessary to our salvation. Acts xxi. 21. The heart is *towards one* when we are greatly pleased with him and his work. Judg. v. 9. Men's eyes are *towards the Lord* when they seek and expect their help and salvation only from him. Ps. xxv. 15. Isa. xvi. 7.

**TOWER;** a strong and high building for protecting against enemies, and for annoying them, or for prospect. 2 Chron. xiv. 7. In Scripture we read of the towers of Babylon, Jerusalem, Penuel, Shechem, Thebez, Eder, &c. The *tower of the watchmen* may be one erected for watching the invasion of enemies; and from the *tower of the watchmen to the fenced city* is in all places more or less populous. 2 Kings xvii. 9. The *tower of the flock* may denote Bethlehem, near to which was the tower of Eder, or of the *flock*; or Jerusalem, where the tribes of God assembled as a flock; or Jesus as God himself, who is the protecting Saviour of his people. Mic. iv. 8. 2 Sam. xxii. 3. Prov. xlviii. 10. Jerusalem, the temple, and the ordinances of God were a *tower* in God's vineyard; were most visible, and useful for protecting men. Isa. v. 2. Matt. xxi. 33. Sol. Song viii. 10. The church's neck is like a *tower*, or *tower of ivory*, upright, pure, and heavenly-minded. By the Scriptures and ministers is the church protected from temptations, errors, and corruptions; by faith is every believing soul furnished with the whole armour and protection of God. Sol. Song iv. 4, and vii. 4. Her nose is as the *tower of Lebanon*, which looketh towards Damascus, where the Syrian foes of Israel dwelt. Her watchful ministers watchfully guard her against her most dangerous seducers; and, by spiritual prudence and discretion, the saints watch and keep themselves in readiness to resist their most dangerous temptations and foes. Sol. Song vii. 4. Jeremiah was like a *tower and fortress* to spy out and reprove the Jews for their sins, and they could not prevail to silence or destroy him. Jer. vi. 27.

**TOWN;** (1.) A city. 1 Sam. xxiii. 7. (2.) A village. Esth. ix. 19.

**TRACHONITIS;** a small canton on the south of Damascus, which properly pertained to Arabia, not to Canaan. It had Iturea on the south, and Bashan on the west. It abounded with rocks. Here the robbers that gave Herod the Great so much trouble sheltered themselves. Philip his son was tetrarch here. Luke iii. 1.

**TRADE;** to deal in any lawful business, as buying, selling, &c. Gen. xvi. 32, 34. To *trade with the talents*, or pounds, which God gives, is to exercise our gifts and graces, and improve our opportunities to the honour of God, and the good of ourselves and our neighbours. Matt. xxv. 16.

**TRADITIONS;** things handed down from age to age without being committed to writing. The Jews pretend that besides the laws of Moses written in the Pentateuch, God gave him many more, of which he informed Aaron and his sons, who handed them down to the elders; and these, in their turn, informed the pro-

phets, who, from one generation to another, conveyed them to posterity. This oral law, conveyed without writing, they reckon the soul of the written law, which, as it were, gives life and sense to it. These traditions, however, were but the inventions of presumptuous men. Moses expressly requires us to regard only what God has revealed to us in his written word. Deut. xxix. 29. After the time of Malachi, these traditions were exceedingly multiplied: but some of them were trifling, as instructions for washing of hands, pots, and tables; and some whimsical, as those relative to the phylacteries; some of them were absolutely wicked, as the notion that a man's consecrating property to God freed him from the duty of supporting his aged parents, their allowance to swear by creatures, pretending that an oath was more binding if sworn by the gift on the altar than by the altar itself, their pretending it was lawful to hate enemies, &c. Our Saviour inveighs against them, as making void the commandments of God, and rendering their devotion useless by their traditions. Matt. xv. and xxiii. Soon after, their religion consisted almost wholly in observance of these traditions. Rabbi Judah, about A. D. 190, collected what traditions he could, and called his work the Mishna, or *second law*. This not being sufficiently clear on many heads, Rabbi Jochanan, about a hundred years after, wrote a commentary on it. This he called the Gemara, or the *Perfection*. These two joined together are called the Talmud, or directory of Jerusalem, because composed chiefly for the use of the Jews in Canaan. But as this Gemara was written in an obscure style, and multitudes of traditions known in the East not mentioned in it, Rabbi Ase and his disciples composed another, and which, being joined to the Mishna, formed the Babylonian Talmud. It consists of six parts, sixty-three treatises, and five hundred and twenty-four chapters; and rehearses the various decisions of the rabbins concerning seeds, plants, and fruits, festivals, women, injuries, sacrifices, and other things sacred, and purifications. Though these Talmuds are full of trifles and nonsense, yet they, especially the Babylonian (for the Jerusalem Talmud is little regarded), are what we may call the body of the civil and canon law of the modern Jews, if not their creed, which they reckon incomparably preferable to the Old Testament, and for rejecting of which they abhor their brethren the Karaites, who regard only the Bible. As the Talmud is so large that few of their doctors could render themselves masters of it, Moses Maimonides, a Spanish rabbin, about A. D. 1180, composed an abridgment of it, which is published in four volumes folio; and to him they are obliged for curtailing, at least for abridging, a great deal of nonsense. After all, a reader endowed with a sufficient stock of patience may find a variety of things in the Talmud tending to illustrate several passages of the oracles of God.

Under the New Testament dispensation, the papists have pretended to hold a multitude of traditions, said to be conveyed from the apostles. These are, for the most part, not a whit better than the Talmuds. Nor does the word of God allow us to regard any such in the matter of religion. The Thessalonians were required to hold the *traditions*, i. e. what had been delivered to them in the epistles sent them, and in the preaching of Paul and his brethren, according to the Scriptures. But now the canon is finished, with a terrible curse denounced against the person who adds to or takes from what is written in the Bible. 2 Thess. iii. 15. Rev. xxii. 15, 19.

**TRAFFIC;** merchandise. Ezek. xvii. 4.

**TRAFFICKERS;** merchants. Isa. xxiii. 8.

**TRAIN;** a company of attendants. 1 Kings x. 2. Christ's *train filling the temple* may denote either a multitude of angels, or that the perfections of the Deity dwell in, and a rich variety of graces furnish his manhood; and that the fruits of his mediatorial office fill the church with oracles, ordinances, and ministers, and with saints, gifts, and graces. Isa. vi. 1.

**TRAITOR;** one who betrays his king, master, or friend. Luke vi. 16. John vi. 71.

**TRAMPLE;** to tread under foot. Ps. xci. 13.

**TRANCE;** the state of a person's mind, in which, by wonder or otherwise, his outward senses are bound up, and supernatural things are revealed to him. When Ezekiel and John the apostle had their visions, they were often cast into a *trance*. Ezek. i. &c. Rev. i. and iv. &c. And so was Peter when admonished to go and

preach to the gentiles. Acts x. 10, and xi. 5. Balaam stated that he, falling into a *trance*, saw the glory of the Lord. Num. xxiv. 4.

**TRANQUILLITY**; quietness and prosperity. Dan. iv. 27.

**TRANSFER**; to apply to one that which respects another: thus Paul, in a *figure*, transferred, or applied to himself and Apollos, the comparison of planters, waterers, and stewards. 1 Cor. iv. 6.

**TRANSFIGURE**, **TRANSFORM**, to turn into another shape. To give our Saviour a foretaste of his future glory, and to fortify some of his disciples against the offence of his after-sufferings, he, as he prayed, was gloriously transfigured on the mount. Matt. xvii. 1-5. Men are transformed by the renewing of their minds, when their nature is changed from its likeness to Satan into the image of God, in knowledge, righteousness, and true holiness, and their practice is rendered conformable to his law. Rom. xii. 2. Satan is transformed into an angel of light when he tempts to things under the appearance of knowledge, holiness, spiritual liberty, eminent fellowship with God; and his ministers are transformed into apostles of Christ when they pretend a commission from Christ, and have great appearance of seriousness, zeal, and devotion. 2 Cor. xi. 13-15.

**TRANSGRESS**; to disobey a law, going over the limits which it prescribes for action or forbearance. Esth. iii. 3. Sin is a *transgression*; by it we treacherously pass the boundary which God hath fixed for our duty in his law, and do what he forbids, or omit what he requires. 1 John iii. 4. A **TRANSGRESSOR** is a sinner, particularly a noted one. Isa. xlviii. 8. Gal. ii. 18. Isa. liiii. 12.

**TRANSLATE**; to remove from one person, place, or state, to another: so Abner intended to *translate* the kingdom of Israel, taking it from Ishbosheth, and giving it to David. 2 Sam. iii. 10. Enoch was translated when he was removed, soul and body at once, from earth to heaven. Heb. xi. 5. The elect at their conversion are translated; are brought out of the kingdom of Satan and a state of sin and misery to a state of union with and subjection to Christ. Col. i. 13.

**TRANSPARENT**; what may be seen through; as glass, &c. Rev. xxi. 21.

**TRAP**. See SNARE.

**TRAVAIL**; women's painful labour in child-bearing. Gen. xxxv. 16. Exquisite, painful, and sudden calamities and distress are likened to it. Isa. xlii. 8. Hos. xiii. 13. Jer. xxx. 6, 7. 1 Thess. v. 3. God is like to a *travailing woman* when, after long patience, he, by the vigorous exertion of his power, brings forth deliverance to his people, and ruin to their enemies. Isa. xlii. 14. The *travail* of Christ's soul is the painful suffering he endured, for bringing forth glory to God, and redemption to us; and the saints, who, by means thereof, are begotten again, and brought forth into their new covenant state. Isa. liiii. 11. The church *travaieth* when, by prayers and vigorous endeavours, and by enduring sore persecution and troubles, she brings forth reformation and children to Christ. Mic. v. 3. Rev. xii. 2. Gal. iv. 19. Zion brought forth children before she *travailed*; her deliverance came very speedily and unexpectedly; or before the ruin of the Jewish church, the gospel church was founded. Isa. lxvi. 7. Men *travail with iniquity* when, even to the distressing of themselves, they labour to commit it. Ps. vii. 13. *Not to travail* is expressive of barrenness, and of want of inhabitants, or of good ones, in a land. Isa. xxii. 4, and iv. 1.

**TRAVEL**; (1.) Journeying from one place to another. Acts xix. 29. (2.) Hard labour and toil. Eccl. iii. 10. (3.) Trouble; distress. Num. xx. 14. God is like a *traveller*, or *wayfaring-man*, when his visits to his people are seldom and short, and he seems to take little notice of them. Jer. xiv. 8. Christ is likened to a *traveller*: he came into our world; he left it and retired into heaven; but still, in his spiritual power and influence, he travels through his churches to help and protect them. Matt. xxv. 14. Isa. lxiii. 1. Saints are *PILGRIMS*, or *wayfaring-men*; travellers from one place to another; their condition here is unsettled; but, united to and assisted by Jesus, they, through much danger and opposition, proceed from one degree of grace to another, till they at last arrive at their everlasting home. 1 Pet. ii. 11. Heb. xi. 11. Isa. xxxv. 8. Satan is a *traveller*, who goes about seeking entertainment in

men's hearts, 2 Sam. xii. 4: and, being disturbed by the success of the gospel in the *dry places* of the heathen world, he returned to the Jews, and made them more hardened against Christ, and more wicked than before. Luke xi. 24-26. Matt. xii. 43-45. Poverty and want come on sluggards as a *traveller*, and as an *armed man*; gradually, but unexpectedly and irresistibly, and render them miserable. Prov. vi. 11, and xxiv. 34.

**TRAVERSE**; to go hither and thither. The Jews *traversed their ways*, by sometimes following the Lord and immediately after following their idols; by changing from one idol to another. Jer. ii. 23.

**TREACHERY**, or **TREASON**, is perfidiously acting contrary to covenant-obligations; as when a subject, contrary to his oath and duty of allegiance, rebels against and murders his sovereign. 2 Kings iv. 23, and xi. 14. The Jews were *treacherous*; guilty of deceit and covenant-breaking with God and men. Jer. iii. 7, 11. The Assyrians *dealt treacherously* when, contrary to treaty, they ravaged Judea: and they were *dealt treacherously with* when Sennacherib's sons murdered him, and when the Medes and Chaldeans destroyed their kingdom. Isa. xxxiii. 1. The Medes and Persians *dealt very treacherously* when, casting off their allegiance, they destroyed Babylon. Isa. xxi. 2.

**TREAD**; (1.) To walk upon. Deut. xi. 24. Men *tread God's courts* when there is no more of spiritual service in their worship than if they were beasts. Isa. i. 12. (2.) To pasture; to feed. Isa. vii. 25. (3.) To squeeze; press out the juice of grapes, Job xxiv. 11; and hence Christ *treads* the wine-press when he destroys his enemies, and tramples them as if under his feet. Isa. lxii. 3. Rev. xix. 15. *Treading, or treading down*, imports great affliction and debasement; full conquest and ruin. Isa. xxii. 5. Ps. xlv. 5, and vii. 5, and lx. 12. Christ's ministers and people *tread on adders, lions, serpents, and all the power of the enemy*, when they prevail over Satan and his agents, to the spread of the gospel, and growing in grace. Luke x. 19. Ps. xci. 13. Antichrist *treads under foot* the holy city; oppresses and murders the saints, and debases the ordinances and form of the church. Rev. xi. 2. *To tread the poor* is to oppress and afflict them. Amos v. 11. *To be trodden down as straw for the dung-hill* is to be reduced to great misery and contempt. Isa. xxv. 10.

**TREASURE**; (1.) A store or collection of valuable things, as of corn, wine, oil, gold, silver, brass. Jer. xli. 8. Ezek. xxxvii. 4. Dan. xi. 43. (2.) A **TREASURY**, or that which contains a valuable collection, as a bundle, packet, cabinet, place; and that part of the tabernacle or temple where the sacred gifts were gathered or laid up was called the **TREASURY**. Matt. ii. 11. Josh. vi. 19. Mark xii. 41. God's *treasures* are collected quantities of snow, hail, rain, waters, wind. Job xxxviii. 22. Jer. li. 6. Ps. cxxxv. 7. The clouds which water and fructify the earth are called his *good treasure*. Deut. xxviii. 12. The wealth hid in the bowels of the earth is called his *hidden treasure*. Ps. xvii. 14. His people are his *treasure* collected from among men, and carefully kept, and highly valued by him as his jewels. Exod. xix. 5. Mal. iii. 17. Christ is represented as a *treasury*: in him dwells all the fulness of God, and in him are laid up, hid, and safely preserved all the treasures of wisdom and knowledge, and all that is proper to be communicated to sinful men. Col. ii. 3, 9, and i. 19. He and his gospel are a *treasure hid in the field*; he, in all his precious, diversified, and enriching fulness of grace and glory, and the gospel in all its precious promises and blessings, are laid up in the Scriptures, and are invisible to most men. Matt. xiii. 44. This *treasure* is in earthen vessels, as it is committed to poor weak men to preach and exhibit. 2 Cor. iv. 7. Men have within them a *good treasure* of holy dispositions, gifts, graces, and thoughts. Matt. xli. 35; or an *evil treasure* of wicked inclinations and erroneous opinions. Luke vi. 45. Wealth obtained by fraud, oppression, and the like, is called *treasures of wickedness*. Prov. x. 2. The fear of the Lord is his *treasure*; it is delightful to God and very profitable to the saints. Isa. xxxiii. 6. Men's *treasure* laid up for them is either eternal glory, prepared in heaven for the saints, and which is laid up by receiving Christ, and walking in him, Matt. vi. 19, 20; or a *treasure of wrath*, laid up for the everlasting punishment of the wicked. Jam. v. 3. Rom. ii. 5.

**TREATISE**; a book; the gospel of Luke. Acts i. 1.  
**TREES**; the largest description of plants, some of which are useful for wood, others for fruit, and some for both purposes. The Scripture mentions shittah, cedar, chestnut, cypress, almuq or alium, oak, teil, ash, elm, box, fir, oil, olive, apple, pomegranate, fig, sycamore, mulberry, &c. trees. Every pleasant and fruitful tree grew in the garden of Eden; but the *tree of knowledge of good and evil*, so called because thereby God tried man's perseverance in good, or fall into evil; and by eating of its fruit man experienced what it was to fall from good into evil, and the fruit of which, if eaten, sealed up man under misery and woe; and the *tree of life*, so called, perhaps, because it was a natural means of preserving man's animal vigour, but chiefly as it confirmed to him eternal life, upon condition of his unceasing obedience during his time of trial. Gen. ii. 9, 17. Of what kind these two trees were it is impossible for us to determine. Jesus Christ is called the *tree of life*, in the midst of the street, and on either side of the river of life, or between the street and river; and which yields its fruit every month, and the leaves of which are for the healing of the nations. He has all life in himself; and through union to him, and fellowship with him, in his blessings and fruits, are sinful men quickened, justified, adopted, sanctified, and healed, and partake of eternal life. Rev. xxii. 2, and ii. 7. The saints are *trees of righteousness*, planted by the river of Christ's blood and spiritual influences, and whose fruit is for food, and leaves for medicine. Rooted and grounded in Christ, and partaking of his influences, they grow heavenward, and bring forth the fruits of righteousness, to the praise and glory of God, and the edification of those around; nor do they ever wither and fade, but persevere in grace to the end. Rev. ix. 4. Ps. i. 3. Ezek. xlvii. 7, 12. Isa. lxi. 3. Jer. xvii. 7, 8.

Kings and great or proud men are likened to *trees*; their honour, power, and wealth, or pride, are conspicuous and superior to others, and they are means of protecting or overshadowing others. Ezek. xxxi. 5, 9. Dan. iv. 10, 23. Rev. vii. 7. Creatures in general are called *trees of the wood*: all are contemptible, unlovely, and unfruitful in comparison of Christ. Sol. Song ii. 3. Wisdom, or real religion, and the fruits of righteousness, are a *tree of life*: they render a man lively and active in holiness, and issue in the eternal life of himself and others. Prov. iii. 18, and xi. 30. A man's hope is removed like an *old tree* cut down, when it cannot be recovered. Job xix. 10.

**TREMBLE**; (1.) To shake. Job x. 6, and xxvi. 11. Eccl. xii. 3. (2.) To fear exceedingly, till one shake with dread. Deut. ii. 25; and that either as impressed with awful greatness or alarming judgments, Amos viii. 8. Jam. ii. 19; or under a holy awe of the purity and goodness of God, and the authority and holiness of his word. Jer. xxxiii. 9. Isa. lxxv. 5, and lxxvi. 2. When Ephraim *spoke trembling*, he exalted himself; but when he offended in Baal, he died. As long as the ten tribes behaved humbly, they prospered; but their proud introduction of the worship of Baal proved their ruin. Hos. xii. 1.

**TRENCH**; a ditch digged about a camp for its protection; or about a city, to protect it, or to prevent the escape of the inhabitants, 1 Sam. xvii. 20. Luke xix. 43; or a ditch about an altar. 1 Kings xviii. 32.

**TRESPASS**; a failing of duty towards God or men, or an offence and injury committed against them. Matt. vi. 15. The Hebrew פשע signifies an injury done in a seditious and rebellious manner. Gen. xxxi. 36. *Trespass money*; money given by people who lived at a distance from the temple to purchase animals for trespass-offerings. 2 Kings xii. 16.

**TRIAL**. See TAX.

**TRIBE**; a class of people sprung as branches from one root; and so the twelve families of Jacob's twelve sons are called *tribes*. The gentiles succeeding into the church state, when the Jews were cast out, are called the *twelve tribes of Israel*. Ezek. xlv. 8. Matt. xix. 28. Rev. vii. 4, and xxi. 12.

**TRIBULATION**; sore trouble, in which men are pressed, and, as they were, thrashed as corn on a floor. Rom. v. 4. In Rom. ii. 9, and in Rev. ii. 22, it may denote the torments of hell.

**TRIBUTE**. See TAX.

**TRICKLE**; to run down in drops. *Trickling of the eye* imports great weeping and sorrow. Lam. iii. 49.

**TRIM**; to remove every thing improper, and render the place or person neat. 2 Sam. xix. 24. The *trimming of lamps*, by snuffing them, and causing them to burn more brightly, denotes men's stirring up themselves to activity in the duties of holiness, in order to obtain a happy meeting with Christ. Matt. xxv. 7. The Jews *trimmed their way to seek love*, and *taught the wicked ones their ways*; they set out their own power and wealth to gain the esteem and friendship of their neighbours, and offered sacrifices to procure God's favour, while they went on in sin, and they even instructed the very heathen in idolatry and wickedness. Jer. ii. 33.

**TRIUMPH**; shouting and joy on account of victory over an enemy. God *triumphs* over his enemies when he has an easy and glorious victory over them. Exod. xv. 1, 21.

Christ *triumphed over principalities and powers* on the cross; he joyfully finished transgression, made satisfaction for sin, and thus undermined the power of Satan, and laid an effectual foundation for the overthrow of his kingdom in the world, and in the hearts of the elect. Col. ii. 15. The saints *triumph always in Christ*, and in *God's work and praise*; amid weakness, sinfulness, and trouble, they rejoice in Christ's person, offices, righteousness, power, and love, and with joy think of, delight in, and extol the work of redemption, and the whole providence of God connected with it. 2 Cor. ii. 14. Ps. xcii. 4, and cvi. 47. Philistia's *triumphing* because of David may either be an irony, signifying their mourning and howling at his conquest of them; or it may denote their having reason to rejoice, as they had got a better master than their tyrannical lords; or the phrase may signify his triumphing over them. Ps. lx. 8, and cviii. 9.

**TROAS**, or **TRAV**; a city of Phrygia, or Mysia, a little to the south-west of the mouth of the Hellespont, and on the shore of the Mediterranean Sea. To the north of this, in the earliest ages, stood the famed city of Troy. After it had been for some generations the head of a noted kingdom, it was, after a siege of ten years, taken by the Greeks of Europe. This occasioned the dispersion of the Trojans into a variety of places, and many nations affected to be reckoned their offspring. It seems, too, that storms dispersed the returning Greeks into many of the islands and coasts of the Mediterranean Sea. It is generally believed that this Troy was destroyed about 1184 years before Christ's birth; but Sir Isaac Newton supposes it to have happened about two hundred and eighty years later, in the time of Jehoshaphat, which will agree with Aeneas being contemporary with Dido, the founder, or rather the adorer, of Carthage, and will correspond with the flight of Cadmus for fear of David's arms, and with the widely-spread ravages of Shishak. Another Troy was soon after built, about four miles nearer the shore, and but one from the sea. This, in the time of Alexander, was dwindled into a poor village, with nothing remarkable but an old temple of Minerva. By his order, Lysimachus his general repaired it, and surrounded it with a wall five miles in circumference. The Romans, afterward entering Asia, found it in a poor condition, and believing themselves the offspring of the ancient Trojans, spared no cost or pains to repair and embellish it. Augustus sent a colony of Romans to inhabit it. Here Paul often preached, and planted a church; and with one Carpus he here left his cloak and some parchments. A church long remained in this place; but at present we know of nothing in it but some magnificent ruins. Acts xvi. 8, and xx. 5, 12. 2 Tim. iv. 13.

**TROGYLIUM**, **TROGILIAS**, or **TROGLIA**, was a promontory, or head of land, of Mycale, about five miles from Samos. Acts xx. 15.

**TROOP**; a band of men, especially of warriors or robbers. Job vi. 19. Hos. vi. 9. Perhaps the **GAD** and **MANI**, rendered *troop* and *number*, may be the sun and moon, or those with the stars; or it may mean that the Jews, in their wars with the Chaldeans, depended entirely on their good fortune and the valour of their troops. Isa. lxxv. 11. The Chaldeans, multitudes of concurrent afflictions, and the various creatures on earth, and especially the saints, are called *God's troops*, as he appoints their forms, motions, and influence, and they accomplish his designs. Hab. iii. 16. Job xix, 12. Amos ix. 6.

**TROUBLE**. See DISTRESS.

**TROW**; an old word for *think*. Luke xvii. 9.



**TRUE**; agreement; particularly such as opposing armies make for at least delaying the prosecution of the war for a time. *True-breakers* are such as break through their engagements, and who, once being offended, can scarcely ever be reconciled. 2 Tim. iii. 3.

**TRUE**; (1.) Real: so God is the *only true God*; he alone is possessed of infinite perfection. (2.) Not false; faithful; candid. God is *true*, and *every man a liar*: God cannot be guilty of any deceit or falsehood, and every one that contradicts him will be found a liar. Rom. iii. 4. Joseph's brethren were *true men*, who did not seek to deceive. Gen. xlii. 11. A *true heart* is one which has real grace, and is upright and candid. Heb. x. 22. (3.) Most excellent; so Christ is *true bread*, John vi. 32; the *true vine*, John xv. 1; the *true light*. John i. 9. God's word is *true*, and the *truth*; it is quite consistent with the things of which it speaks, and one part of it with another; nor shall any promise, threatening, or prediction of it be left unaccomplished. Ps. cxix. His judgments are *true*, as in them he fulfils his word, shows his candour, and manifests his faithfulness. Rev. xvi. 7.

**TRULY**, *of a truth*, or *in truth*, is, (1.) Really and sincerely; without deceit. Luke xx. 21. (2.) Verily; without fail. Matt. xvi. 11. Jer. iii. 23.

**TRUTH**, or **VERITY**, is, (1.) Opposed to falsehood and error: in this sense the law and gospel of God are the *truth*. Ps. cxix. 151. Gal. iii. 1. (2.) Real and substantial, opposed to what is shadowy and typical: thus, *TRUTH* comes by Jesus Christ; i. e. the glorious realities shadowed forth by the types are fulfilled in his incarnation, righteousness, intercession, and government. John i. 17. (3.) Sincerity in opposition to dissimulation. John iv. 24. (4.) Faithfulness or veracity in fulfilling what one is bound to by word, engagement, or relation. Ps. xxi. 5. God's *truth* is his candour and faithfulness, Ps. lxxi. 22; or his revealed will, in which, in a way of obedience to it, his people walk. Ps. xvi. 3. His works are *verity and judgment*; are precisely a fulfilment of his word, and of his relations to men, and are all performed in infinite wisdom. Ps. cxi. 7. He cuts off men *in his truth* when he does it in fulfilling his predictions, and his promises or threatenings. Ps. liv. 5. Jesus Christ is the *TRUTH*; he comprehends in himself all real excellencies; he is full of unfailing candour and faithfulness to God and men; he is the substance of all the ancient types; he is the substance or centre of every thing important in sacred history, law, or gospel. John xvi. 6. The *truth* is in Jesus; it centres in him, and is really, and without any false gloss, represented in his person, office, and work. Eph. iv. 21. To do *truth* is with inward candour and sincerity to profess and practise what God's word directs. John iii. 21. To hold the *truth* in *unrighteousness* is, through the prevalent power of sinful lusts, to act contrary to the truth of God's word, manifested to, and in some degree impressed on, the conscience. Rom. i. 18.

**TRUMP**, or **TRUMPET**, a hollow instrument of silver, brass, horn, or the like, for sounding with the breath, in order to convene assemblies, and encourage to war. Jer. iv. 5. By the direction of God, Moses made two silver trumpets, with which the priests were to call together the Hebrews to their solemn assemblies, and to direct their marches or encourage them to war. When the whole congregation was required to assemble, the sound was to be simple and uniform: when only the princes were required to meet with Moses, the sound was shrill. A long and quivering sound directed those on the east side of the tabernacle to decamp and march: a second sound of the same air directed those on the south side to do the same; at a third sound those on the west side marched; and at a fourth those on the north. The priests blew with these trumpets over the burning sacrifices, especially at the solemn festivals; and on the *FEAST* of trumpets, they blew from morning till night. Num. x. Lev. xxv. 9, 10. It seems Solomon made a hundred and twenty silver trumpets instead of these two. 2 Chron. v. 12. With trumpets of rams' horns the priests sounded around Jericho till its walls fell down, and with such, it seems, the jubilee was proclaimed. Josh. vi. 4.

Did not these *trumpets* prefigure the gospel, which, published by ministers, calls men to Jesus Christ and his ordinances, and encourages them in their heavenly journey and spiritual warfare?

Whatever tends to alarm or assemble men is called

a *trumpet*, as the noisy thunders that called and alarmed the Hebrews to hear God's law at Sinai, Exod. xx. 18; or the majestic and awful voice by which God will raise the dead, and call mankind to his tribunal at the last day, 1 Cor. xv. 52. 1 Thess. iv. 16; or the alarming declarations of God's prophets and ministers, warning their hearers of the judgments of God, and to flee from their sins. Hos. viii. 1. Isa. lvi. 1. Ezek. xxxiii. 3, 6. The *great trumpet* that convened the outcasts of Egypt and Assyria to worship the Lord at Jerusalem is either the edict of Cyrus that proclaimed to the Jews their permission to return home, and rebuild the temple of their God; or the gospel, by the publishing of which multitudes are converted to the Christian faith. Isa. xxvii. 13. The gospel-church being settled under the apocalyptic *SEALS*, or scenes of providence, the alarming judgments which afterward befell her are represented by the sounding of seven *trumpets*, the first six of which reach from A. D. 338 to about 1888, or 2016, Rev. viii. and ix.; and the seventh to the end of the world.

**TRUST**; (1.) To be persuaded, to hope well. Heb. xiii. 18. Luke xxiv. 21. (2.) To depend on without fear. Isa. xxvi. 3. To *trust in the Lord* is firmly to expect that he will do for us in time and eternity whatever he has promised in his word, his perfections, and relations, and so in quietness to wait for the event. Ps. lxxii. 8. To *trust in men* lawfully is firmly to expect that they, assisted of God, will do to and for us according to their promises and relations towards us. Prov. xxxi. 11. To *trust in men* sinfully is to depend upon their friendship and help, instead of God's. Rev. xvii. 5. Isa. xxx. 3. *TRUSTY* persons are such as we may depend on for sure information, good advice, and exact fulfilment of engagements. Job xii. 20.

**TRY**; to examine, prove; to search carefully into the nature, quality, and sufficiency of persons or things. The allusion is to the trial of metal, whether it be good or not. Ps. xii. 6. God *tries* and *examines men*, not by making new discoveries for himself, for he knows them fully; but by his word or providence maketh discoveries to them to themselves or others. Ps. xi. 5, and xxvi. 2. Prov. xvii. 3. The afflictions of his people are called *trials*, as they tend to exercise, polish, and discover their graces, not to destroy them, Heb. xi. 36. Job ix. 23; they are called *fiery*, because terrible, piercing, and purifying, 1 Pet. iv. 12; they tend to exercise and increase their patience. Jam. i. 3. Rom. v. 4. Jesus Christ is *tried*: neither the knowledge of his Father, nor his manifold sufferings, nor all the diversified experiments of the saints, nor the scrutiny of his enemies, can find any thing faulty or defective in him. Rev. iii. 18. Isa. xxvii. 16. The word of the Lord is *tried*; it exactly conforms to the nature of God; neither friends nor foes can find real faults in it; every promise being believed by the saints, they obtain the happy accomplishment of it; every threatening condemned by sinners to their experience executed upon them at last. Ps. xviii. 30, and cxix. 140. Rulers *try* or *examine* by a judicial search whether persons be guilty of alleged crimes or not; and sometimes civil rulers have tormented or scourged accused persons, in order to make them confess what they were supposed to have done. Rev. ii. 2. Acts xxii. 24.

**TRYPHENA** and **TRYPHOSA** were two noted Christian women at Rome, who, by their private instructions and generosity, mightily contributed to the success of the gospel there. Rom. xvi. 12.

**TUBAL**; (1.) The fifth son of Japheth. Gen. x. Josephus makes him the father of the Iberians on the east of the Black Sea. Bochart makes him the father of the Tibarenes on the north of Armenia the Less; and there is nothing impossible in supposing him to be the parent of both these tribes, as their situation is not very distant. Others, without ground, make him the father of the Italians or Spaniards. (2.) **TUBAL-CAIN**, a son of Lamech, and the inventor of smithwork and foundry: he is believed to be the Vulcan, or god of smiths, of the heathen. Gen. iv. 22.

**TUMULT**, **UPROAR**; (1.) A disorderly, seditious, and noisy rising of the mob. Hos. x. 14. Matt. xxvii. 24. Acts xvii. 5. (2.) Any terrible and confused hubbub. Zech. xiv. 13. *Tumultuous* persons are such as are set upon upstarts and seditious mobbings. Jer. xlviii. 45. A *tumultuous* city is one filled with noise, confusion, and mobs. Isa. xxii. 2. A *tumultuous* noise is that which is like the roaring of an enraged mob. Isa. xlii. 4.

**TURN;** (1.) To change place or conduct; and so **TURNING** denotes inconstancy, change from good to bad, or from bad to good. Jam. i. 17. Ezek. xxxiii. 11. The corner of the wall is called its *turning*. 2 Chron. xxvi. 9. To *turn to the Lord* is to leave off a sinful state or course, in coming to him as our Saviour, Portion, and Governor, and walking in his ways. 1 Thess. i. 9. To *turn aside* is to quit a holy profession and course of duty. 1 Tim. i. 6. Exod. xxxii. 8. To *turn away* is to forsake, refuse to hear, or keep company with. Jer. xxxii. 40. Heb. xii. 25. To *turn back* is to apostatize from the service of God, Ps. xlv. 18: also to flee from a conquering enemy. Ps. ix. 3. (2.) To cause others to change their conduct. Acts xiii. 8. God *turns* men when, by his word and Spirit working on their souls, he causes them to *turn* from their evil ways to himself. Jer. xxxi. 18. Ministers *turn many to righteousness* when they are the means of their embracing Jesus' righteousness, and justification through it. Dan. xi. 3. To *turn things upside down* is to throw all into disorder and confusion. 2 Kings xxi. 13.

**TUTOR;** one who takes care of a child and his estate while he is under age. The ceremonial law was a *tutor and governor*; it ruled over the church in her infant state. Gal. iv. 3.

**TWELVE.** In allusion to the twelve tribes of Israel, twelve loaves of shew-bread were on the table of the sanctuary: Christ chose twelve apostles, whose doctrines are called twelve stars on the head of the gospel-church; twelve thousand are said to be sealed of every tribe; the new Jerusalem has twelve gates, and twelve foundations; and the tree of life bears twelve manners of fruits. Matt. x. Rev. xii. 1, vii. xxi. and xxii. 2.

**TWICE** sometimes denotes frequently. Ps. lxxii. 11. Job xxxiii. 14.

**TWIG, STIP;** (1.) A small branch of a tree. (2.) Men, chiefly when young and flourishing; as Daniel and his companions were when carried to Babylon, and are therefore called *twigs*. Ezek. xvii. 4.

**TWILIGHT;** a mixture of light and darkness, as in the morning after daybreak, and at even when the sun is set. 1 Sam. xxx. 17. Prov. vii. 9.

**TWINKLING of an eye,** a small movement. 1 Cor. xv. 22.

**TWINS;** two brought forth at a birth. *Bearing of twins* denotes great fruitfulness in the conversion of men to Christ, or in good works. Sol. Song iv. 2.

**TYCHICUS;** a noted evangelist, who attended Paul with the collection for the poor saints at Jerusalem. Acts xx. 4. Paul afterward sent him to Ephesus and Colosse with his epistles to those churches. Eph. vi. 21, 22. 2 Tim. iv. 12. Col. iv. 7, 8. He appears to have been the successor of Titus in regulating the affairs of the church of Crete. Tit. iii. 12.

**TYPE** properly signifies a person or thing that, by the appointment of God, prefigured something relative to Jesus Christ and his church. These were many, as none of them could fully set forth its antitype; and they were a kind of *real* predictions of things to come, as the declarations uttered by the prophets were *verbal*. There were *typical persons*; as Adam, Abel, Enoch, Noah, Melchisedek, Abraham, Isaac, Jacob, Job, Mo-

ses, Aaron, Bezaleel, Aholiah, Phinehas, Joshua, Gideon, Samson, Boaz, Samuel, David, Solomon, Elijah, Elisha, Jonah, Eliakim, Daniel, Zerubbabel, Joshua the high-priest, and John Baptist. *Typical classes of persons*; as Israelites; their first-born males; unmarried brothers of him that left his widow childless; kinsmen-redeemers; voluntary bond-servants; hanged malefactors; sojourning strangers; Nazarites, Nehi-nims, Levites, priests, high-priests, holy prophets, and kings of David's family. *Occasional typical things*; as Noah's ark, Jacob's ladder, Moses' burning bush, the cloudy pillar, the purified water of Marah, the manna, the water-yielding rock, the well of Beer, the cluster of grapes from Eshcol, Aaron's budding rod, the brazen serpent, the healing pool of Bethesda, the waters of Shiloah, the deliverance of the Hebrews from Egypt, their passage through the Red Sea, their travels in the wilderness, their entrance into Canaan, their wars with the heathens, and their return from Babylon. The *miscellaneous typical institutions* were circumcision, sanctification of fruit-trees, offering no base things to God, scourging of bond-women for whoredom, protection of fugitive servants, exclusion from the congregation of the Lord, wearing proper apparel, blue fringe, not cutting of flesh for the dead, abstinence from blood and fat, and things torn or dying of themselves, reaping of fields, avoiding of mixed garments, sowing of mixed seed, of ploughing with oxen and asses, or of gandering between cattle of different kinds, tenderness to beasts, not muzzling the treading ox, covering of filth, freedom from the service of war. The *typical places* were Canaan, the cities of refuge, Jerusalem, Zion, the tabernacle, and the temple. The *typical utensils* were the ark of the covenant, the pot of manna, the table of shew-bread with its loaves, the golden altar with its incense, the golden candlestick with its oil, the silver trumpets, the brazen lavers and sea, the brazen altar, the altars of stone or earth, and the altar of Ebal. The *typical offerings* were the burnt-offering, the sin-offering, the trespass-offering, the peace-offering, the meat-offering, the drink-offering, the holy anointing oil, the soul-ransom money, the tithes, the first-fruits, the things voluntarily devoted, Abraham's oblations of birds and cattle, his offering of the ram caught in the thicket, and Moses' oblation for ratifying the covenant between God and Israel. The *typical seasons* were the time of the daily sacrifices, the weekly Sabbath in its ceremonial use, the feast of new moons, the passover and feast of unleavened bread, pentecost and feast of trumpets, the fast of general expiation, the feast of tabernacles, the year of release, and the jubilee. The *typical purifications* were purgation from the defilement of holy things, and from the defilement of touching or eating of beasts, purgation from the defilement of child-birth, of leprosy, of running issues, and of infection by dead corpses, the trial of suspected adultery, and the expiation of uncertain murder. To him that discerns the evangelical signification of these various types, the narratives of the Old Testament are not a dry history, but appear replenished with the most useful instructions concerning our Saviour, and his body the church.

**TYRE.** See PHENICIA.

## V, U

**VAGABOND;** one who has no settled abode. Gen. iv. 12. It ordinarily signifies one who is also worthless and wicked. Acts xix. 13.

**VAIL;** a covering. To show their modesty, and their subjection to their husbands, women, especially in the East, wear *vails* on their faces. Gen. xxiv. 65. Isa. iii. 23. Possibly it was with such that Paul admonishes the Corinthian women to be covered in their public worshipping assemblies. 1 Cor. xi. 3-10. Moses covered his face with a *vail*, that the Hebrews might not be affrighted, or their eyes dazzled, with the brightness of his countenance, after he came down last from Sinai. Exod. xxxiv. 33. It signified the obscurity of his ceremonial laws. A *vail* was spread over the face of persons condemned to death. Esth. viii. 8. In the taber-

nacle and temple, a fine strong hanging, or *vail*, separated between the holy and the most holy apartments. The rending of this *vail* at the death of our Saviour imported the abolition of the ceremonial law which separated the Jews from the gentiles; the opening of a free passage into the heavenly state; and the finishing of Jesus' debased appearances, which for a time concealed his glory from men. Matt. xxvii. 51. Eph. iii. 14. Heb. vi. 19, and x. 20. The *vail* of the ceremonial law is done away in Christ; as in him are fulfilled the whole rites of that dispensation. 2 Cor. iii. 13, 14. But this *vail still remains* on the Jewish nation; as they cleave to it, and thus blind and harden themselves against Christ: but when that nation, and their blinded hearts, are turned to the Lord, they shall abandon these

abolished ceremonies, and embraced the gospel. 2 Cor. iii. 15, 16. The church's *vail* taken from her by the watchmen is the doctrine of her justifying righteousness, and her amiable character. Sol. Song v. 7. The *vail and face of covering* spread over the nations, which Jesus destroys, is their ignorance, unbelief, error, and marks of divine condemnation. Isa. xxv. 7.

**VAIN**; (1.) Empty, worthless, unprofitable. Ps. lx. 11. (2.) Wicked. 2 Sam. vi. 20. (3.) Groundless, false. Ps. ii. 1, 4. (4.) Proud, foolish, light, and inconstant. Job xi. 11, 12. Ps. xxvi. 4. The Jews imagined a *vain thing* concerning the Messiah; that he would be a temporal potentate and deliverer; and that the debasement of Jesus of Nazareth, and his professing to be the Son of God, were evidences of his not being the Messiah, but an impostor. Ps. ii. 1. *In vain*; without due truth, without due reason, without proper tendency. Exod. xx. 7. Rom. xiii. 4. **VANITY** is, (1.) Empty and unprofitable. Eccl. i. 2. (2.) Changeableness, corruption. Rom. viii. 20. (3.) Wickedness, falsehood. Ps. cxix. 37, and iv. 2, and xii. 2. (4.) Pride, lightness, and inconstancy. Eph. iv. 17. (5.) Fruitless toil, trouble, wretchedness. Ps. lxxviii. 33. Job vii. 3, 16. Idols are *vanity*, and *lying vanities*; they have no real existence; the service of them can do no real good, as is pretended. Jer. ii. 5, and x. 14, 15. Acts xv. 15. Jon. ii. 8. Treasures got by lying are a *vanity tossed to and fro by them that seek death*; they are very uncertain and unstable, and tend to the ruin of their possessors. Prov. xxi. 6.

**VALE**; **VALLEY**; a hollow ground between hills, whether along the banks of rivers or not. The Scripture mentions a great number of valleys; as the *valley* of Siddim, in or near to which Sodom and Gomorrah stood, Gen. xiv. 3; of Berachah, west of the Dead Sea; of Zebaim, near Jericho, 1 Sam. xiii. 18. 2 Chron. xx. 6; of Zephath, near Marehah, 2 Chron. xiv. 10; of Eschol, Num. xxxii. 9; of Gerar, Gen. xvi. 17; of Sorek, where Delilah dwelt, Judg. vi. 4; of Ajalon, Josh. x. 12; of Rephaim, or the giants, Isa. xvii. 5; of Elah, where Goliath was slain, 1 Sam. xxi. 9; of Achaz, Josh. vii. 24; of Gibeah, Judg. xx. 33; of Tophet, Hinnom, or slaughter, Jer. vii. 32; of the mountains about Jerusalem, Zech. xiv. 5; of Jehoshaphat, or Decision, perhaps the same as Berachah, or Tophet, Joel iii. 14; of Baca, Ps. lxxxv. 6; of Kanah, or Reeds, Josh. xvi. 8; of Ono, Charashim, or Craftsmen, 1 Chron. iv. 14; of Keziz, Josh. xviii. 21. These were all in the south of western Canaan. Northward, we find the *Fat Valleys*, near Samaria, Isa. xxviii. 1; perhaps the same as the plain or *valley* of Israel, Josh. xi. 15: the *valley* of Morah, between Ebal and Gerizim, Gen. xii. 6; of Meonenim, Judg. ix. 37; of Kaanaim, Judg. iv. 11; of Shave, near Salem, Gen. xiv. 17; of Jezreel, Josh. xiv. 16; of Megiddo, 2 Chron. xxxv. 22; of Jiphthael, Josh. xiv. 14, 27; of Lebanon, Josh. xi. 17. Those beyond Jordan were the *valley* of Shittim, and which may represent the barren gentile world, Joel iii. 18; of Abarim, or *Passengers*, on the east of the Dead Sea, Ezek. xxxix. 11; of Zared, Num. xxi. 12; of Gad, 2 Sam. xxiv. 5; of Succoth, Ps. lx. 6; of Mizpeh, Josh. xi. 8; of Salt, near Tadmor. Jerusalem, or the land of Judea, is called a *valley of vision*: as they had the oracles, ordinances, and prophets of God among them. Isa. xxii. 1. Obstacles to the spread and success of the gospel are likened to *valleys*; and they are *filled up* when rendered incapable to hinder its progress. Luke iii. 5. Of the four words which the Hebrews use to express a valley, *Nachal* signifies one with a brook in it: *Ge*, a kind of roundish hollow without a brook: *Hemek*, one large and wide, or a plain: and *Bikkhath* a narrow cliff; but perhaps this distinction will not always hold.

**VALOUR**; courage and strength. Judg. iii. 29.

**VALUE**; the worth of a thing. Matt. x. 31. *To value* a thing is to set a proper price upon it. Lev. xxvii. 16.

**VANISH**; (1.) To cease to be seen. Luke xxiv. 31. (2.) To come to naught. Heb. viii. 13. (3.) To fly away imperceptibly, so as to be no more seen. Jam. iv. 14.

**VAPOUR**; a dewy mist, like the smoke of a boiling pot. Job xxxvi. 27. The confounding judgments of God, or the terrible smoke ascending from the burning of Jerusalem, is called *vapour of smoke*. Acts ii. 19. Our life is like a *vapour*; it is unsubstantial, short, and easily destroyed. Jam. iv. 14.

**VARIABLENESS**; inconstancy, readiness to change. Our natural sun is very changeable in his appearance: now in the east, then in the west; now so far north as to create our summer, then so far south as to occasion our winter; but with God, the Sun, or Father of lights, there is no *variableness*, or *shadow of turning*; but he is ever the same in his nature and purpose. Jam. i. 17.

**VASH'TI**. See **AHASUERUS**.

**VAUNT**; to be rash; to boast. 1 Cor. xiii. 14.

**VEHEMENT**; strong, violent. Jon. iv. 8.

**VEHEMENTLY**; eagerly, fiercely, boldly. Luke xi. 53, and xxiii. 10.

**VEIN**; a place for silver to spread itself in the mine; or a passage to bring it thence. Job xxviii. 1.

**VENGEANCE**. See **REVENGE**.

**VENOM**. See **POISON**.

**VENT**; outlet. Job xxxii. 19.

**VENTURE**; by guess, without minding where it strikes. 1 Kings xxii. 34.

**VERIFIED**; proved to be true. Gen. xiii. 40. God's promise is *verified*, when it is fulfilled. 1 Kings viii. 26.

**VERILY**; without mistake or failure. When repeated, it approaches to the nature of an oath: and denotes the great importance of what is said, and the necessity and difficulty of believing it. John iii. 3.

**VERITY**. See **TRUE**.

**VERY**; (1.) Real; true. Gen. xxvii. 21. (2.) Exceedingly. Num. xii. 3.

**VERMILLION**; a kind of red earth used by painters for embellishing apartments, Jer. xxii. 14; or colouring images. Ezek. xxiii. 14. But perhaps the Hebrew **SHASHAR** was the *cinnabar* of the Arabians, which is also a red paint. Stockius and some other good authors render it *indico*.

**VESSEL**; a dish, or any utensil in a house. 2 Tim. ii. 20. The vessels of the Lord's tabernacle or temple were *HOLY*; but other vessels were called *common*. Men are *vessels*, and *vessels of mercy and wrath*, as they are appointed to be for ever filled with the effects of God's mercy, or just wrath. Rom. ix. 22, 23. Men are called *vessels wherein there is no pleasure*, i. e. vessels used for common or degrading purposes, to intimate how full they are of abominable corruptions, and how quickly they shall be emptied and ruined. Jer. xxii. 28, viii. 8, and xlviii. 38. They are also compared to *broken vessels*, or *potters' vessels*, to denote their great and irrecoverable distress, so easily inflicted by God. Ps. xxxi. 12, and ii. 9. Ministers are *chosen*, but *earthen vessels*, appointed to hold the gospel and publish it to others; but how mean and frail in themselves! and how often contemned by men! Acts ix. 15. 2 Cor. iv. 7. Women are *weaker vessels*; their powers of body and mind are ordinarily inferior to those of men. 1 Pet. iii. 7. Men's bodies are called *vessels*; they are curiously fashioned of God to be the lodging of the soul and her furniture. Isa. lxvi. 20. 1 Thess. iv. 4. Jerusalem and the country around were made an *empty vessel* when most of the inhabitants and wealth were destroyed, or carried away by the Chaldeans. Jer. li. 34. *To be emptied from vessel to vessel* is to be variously distressed, driven from one place or condition to another. Jer. xlviii. 11.

**VESTMENTS**; robes for the idolatrous priests; and the *vestry* was the place where they lay, and were put off and on. 2 Kings x. 22.

**VESTURE**; an upper robe. Deut. xxii. 12. Christ's having his *vesture dipped in blood* and inscribed with this name, *King of kings*, and *Lord of lords*, imports that in the conquering and destroying his enemies, he gloriously shows his sovereign power and dominion. Rev. xix. 13, 16. God changes the heavens and the earth, and folds them up as a *vesture or garment*, when, at the end of the world, he will change their present form, and give them another. Ps. cii. 26. Heb. xi. 12.

**VEX**; to distress a person exceedingly, by provocation, frowns, torture, war, &c. Ezek. xxii. 7. Matt. xv. 22. Num. xxxi. 2. Sinners *vex* and *grieve* the Spirit of God when they rebel against his word, resist and quench his influences, and do what is detestable to him. Isa. lxiii. 10. Lot *vexed his own soul* with the wickedness of Sodom when he studied to be deeply burdened with, and grieved for, the dishonour done to God, and the hurt done to their souls, by the same. 2 Pet. ii. 8.

**VIAL**; an ancient vessel; but of what shape cannot be accurately known. Perhaps they were of the

form of the censers. 1 Sam. x. 1. The saints' hearts are *golden vials full of odours*; being renewed after the image of God, they are filled with the graces of the Spirit, and pour forth acceptable prayers and praises for themselves and others. Rev. v. 8. The righteous visitations for destroying Antichrist are called *seven golden vials full of the wrath of God*, given by one of the four beasts to seven angels clothed in fine linen, clean and white, that they might, in their turn, pour them out. According to the prayers and preaching of faithful ministers, and perhaps by their instigation, shall these plagues be gradually executed, by instruments just in their conduct; and powerful, courageous, prudent, and active. Rev. xv. 6, 7, and xvi. See ANTICHRIST.

**VICTORY**; (1.) Overcoming an enemy in battle. It is the *Lord's*, as he enables to gain it, and the praise of it ought to be ascribed to him. 1 Chron. xxix. 11. Christ's *victory* is his overcoming of Satan, finishing of sin, destroying of death, and rendering the whole plan of our salvation successful. Isa. xxv. 28. Matt. xii. 20. The saints' *victory* is their overcoming of the temptations of Satan, the power of sin, the snares of Antichrist, and the world; and the fear, hurt, and, in due time, the influence of death. Rev. xv. 2. 1 Cor. xv. 57. (2.) The means of victory; so faith is our *victory* (i. e. the means of obtaining victory) over the world in its various lusts and snares. 1 John v. 4. See CONQUER.

**VICTUALS**; meat and drink for food. Gen. xiv. 11.

**VIEW**; to take a careful look of. Josh. ii. 7.

**VIGILANT**. See WATCH.

**VILE**; (1.) Of no value or worth. Deut. xxv. 3. Jer. xxix. 17. (2.) Base, corruptible. Phil. iii. 21. (3.) Contemned, distressed. Lam. i. 11. (4.) Coarse, unclean, nasty. Jam. ii. 2. (5.) Unholy, very wicked, and abominable. Rom. i. 26. Ps. xv. 4, and xii. 8.

**VILELY**; in a contemptuous and disgraceful manner. 2 Sam. i. 21.

**VILLAGE**; a small town without walls. Ezek. xxxviii. 11. In time of war the inhabitants sometimes desert them, and flee into fortified places. Judg. v. 7.

**VILLANY**; words or works, deceitful, dishonest, or very wicked. Isa. xxxiii. 6. Jer. xxix. 23.

**VINE**; a wide-spreading shrub which bears the grapes of which wine is made. Vines are produced either by layers or cuttings almost buried in the ground. There are about twenty kinds of vines, all of which thrive best in a southern, warm, and dry soil. They are easily hurt by frost, by reason of their thin juice. Much labour is necessary to cultivate vines; for their branches are so weak that they require to be propped by walls, trees, stakes, &c. Nor is their wood useful for any thing but the fire if they are barren. Perhaps Noah was the first that cultivated the vine, and drank the juice of the grape. Gen. ix. 20. Vines were anciently very plentiful in Canaan, especially in the territory of Judah, Gen. xlix. 11; and are at present plentiful in Italy, France, Spain, Portugal, &c.; some grow in England. The vines of warm climates bear very large clusters of grapes. That cluster which the Hebrew spies brought from Eshcol was carried on a staff between two men, Num. xiii. 23; and we read of clusters there about twenty-five pounds' weight. We read of a cluster in the east part of Persia that produced about three Scotch gallons of wine; and of another about three feet and a half long. As the Hebrews were much employed about their vines and fig-trees, their *sitting under them* imported their safety and prosperity. 1 Kings iv. 24. Mic. iv. 4. Zech. iii. 10. They had among them a *wild vine*, which grew without cultivation by the way-side, and which produced wild grapes of a bitter flavour. Isa. v. 4. The *vines of Sodom*, or those that grew near to the Dead Sea, being impregnated with its nitre and sulphur, produced grapes as bitter as gall. Deut. xxxii. 32. These were perhaps the same as the wild gourds. 2 Kings iv. 39. They had their cultivated vines, which grew in enclosed gardens or orchards, called *VINEYARDS*, that the vines might not be hurt by cattle; one of which, if good, procured a yearly rent of 1000 shekels of silver, Isa. vii. 23; and required two hundred more to pay the dressers. Sol. Song viii. 12. In these the keepers and vine-dressers laboured; planting, pruning, and propping the vines, and gathering the grapes. This was a laborious task, and was often reckoned a base one. 2 Kings xxv. 12. Isa. lxi. 5. Sol. Song i. 6. Some of the best

vineyards were at En-gedi, or perhaps at Baal-hamon, which might not be far distant. Eccl. ii. 4. Sol. Song i. 14, and viii. 11. The *eating up of vineyards* imports the depriving men of the fruits of their ground. Isa. iii. 14. Samaria became a *vineyard* when, being desolate, it became arable fields. Mic. i. 6. Good *vineyards* becoming fields of briars and thorns denotes great desolation in the country. Isa. vii. 23. The gathering and treading of the grapes was called the *VINTAGE*; and when the crop was very large, it began in June, at the end of harvest, and continued till October. Lev. xxvi. 5. They had presses without the city for treading out the grapes and squeezing out the wine. Rev. xiv. 20. Of the juice of the squeezed grapes wine and VINEGAR were formed. The wines of Helbon, near Damascus, and of Lebanon, where the vines had a fine sun, were reckoned most excellent. Ezek. xxvii. 18. Hos. xiv. 7. The wines of Canaan, being very stupefying, were ordinarily mixed with water for common use, and sometimes they scented them with frankincense, myrrh, calamus, and other spices. Prov. ix. 2, 5. Sol. Song viii. 2. They also either scented their wine with pomegranates, or made wine of their juice, as we do of the juice of currants, gooseberries, &c., fermented with sugar.

When wine ferments excessively, and is in danger of bursting the cask, a little smoke of sulphur below it, or put into it, will stop it. Wine may be strengthened by causing it to freeze, and throwing away the icy part of it. Sour wine may be rectified by mixing it well with a little of the tartarized spirit of wine.

No Nazarite during his vow, no priest during his service at the sanctuary, was to drink wine. Num. vi. 3. Lev. x. 7. Wine is best when old and on the lees, the dregs having sunk to the bottom, and is very useful for refreshing, strengthening, and cheering persons, and in some dangerous diseases is useful for medicine. *Wine of violence* is that which is procured by oppression and robbery. Prov. iv. 17. *Wine of the condemned* is that which is taken from, or procured at the expense of, persons unjustly condemned. Amos ii. 8.

The Hebrews had two kinds of VINEGAR; the one was a weak wine, which they used for their common drink in harvest-fields, &c. as the Spaniards and Italians still do, Ruth ii. 14; the other had a sharp and acid taste like ours, and hence Solomon hints that a sluggard vexes and hurts such as employ him in business, as vinegar is disagreeable to the teeth, and smoke to the eyes. Prov. x. 26. As *vinegar poured on nitre* spoils its virtue, so he that sings songs to a heavy heart does but add to its grief. Prov. xxv. 20. Vinegar may be made of inferior beer, in which husks of grapes have been well steeped; after which, the liquid part being casked, and the bung-hole covered with a tile, and set in a hot sun, it, in about thirty or forty days, will be formed into a vinegar. Malaga raisins steeped in spring-water in an earthen jar, and set in a hot sun three or four months, form vinegar. Any kind of wine mingled with its lees or the stalks of grapes, and pulverized tartar, and put into a vessel formerly scented with vinegar, will ferment anew, and become vinegar. If the watery part were extracted from vinegar, it might be rendered so strong as easily to dissolve a large mass of iron.

Christ is likened to a *vine*; he is called the *true vine*. Being planted and dressed by his Father, how he spread and produced the fruits of righteousness! and being trodden in the wine-press of his Father's wrath, what sweet, nourishing, new, ever-fresh *wine* of complete righteousness, gospel-promises, influences, and everlasting blessings, are produced for weak, diseased, and sorrowful men! John xv. 1. Prov. x. 2, 5. Isa. xxv. 6, and lv. 1. Matt. xxvi. 29.

The church is a *VINEYARD*; God, the Proprietor, first planted the Jews there, as his vine, and gave them his tabernacle or temple as their *wine-press*, and his oracles, ordinances, and blessings. He *let out this vineyard to their keepers*, and sent the prophets, and at last his Son, to demand their good fruits; but these being abused and maltreated, he gave their church-state to the gentiles, and at different seasons of time and life calls men to labour in it. Isa. v. 1-7. Matt. xx. 1-16. Luke xiii. 6, 7. Matt. xxi. 28-45. It is a *vineyard of red wine*, kept and watered night and day by the Lord; amid bloody persecutions and sore troubles, God, by his preserving and actuating influences, causes his people to bring forth the best of fruits to his glory

and their own good. Isa. xxvii. 2, 3. It is a vineyard planted at Baal-hamon, *Lord of the multitude*, and let out to keepers, and for which Christ must have a thousand silverings, and the dressers two hundred. How rich is the soil in the redeeming love of God! What multitudes enter into it! all which ought to give Jesus the chief honour, and his ministers their subordinate share; and each one ought to have *his vineyard before him*, watching over his heart and life. Sol. Song viii. 11, 12, and i. 6.

The church is called a *vine*: planted, protected, supported, and pruned by Jesus and his Father, how her saints flourish and bring forth the fruits of righteousness, acceptable to God, and useful to man! but how ready are Satan, indwelling lusts, and false teachers, like so many foxes, to undermine her roots, and spoil her growth! Sol. Song ii. 15, and v. 11. Her *tender grapes* are young converts, and the first motions of good works, which are easily hurt; and her *good grapes* are saints, and their good works excellent and useful. Sol. Song ii. 13, 15, and vii. 12. The saints and their graces are connected with manifold pressures and sufferings; but, as *wine*, they are very delightful to Christ, and refreshing and strengthening to his people. Sol. Song vii. 2, and vii. 9. The *wine and milk* which Christ and his people feast on together are the refreshing and strengthening promises and blessings of the gospel; or the saints' graces, which are acceptable to him, and delightful to themselves. Sol. Song v. 1. See BOTTLE.

The Jews are compared to a *vine*, or *vineyard*; God planted them a *noble and choice vine, wholly a right seed*; their ancestors being pious, and their original laws good, he protected, pruned, dressed, and caused them to spread by his kind providences; but through their apostasy and idolatry, they reckoned themselves a *barren and empty vine*, bringing forth no good fruit; a *degenerate plant of a strange vine*, like other idolatrous nations; a *wild vine, a vine of Sodom*, bringing forth sour grapes of gall, and which produced *wine like the venom of asps*; wicked courses, very offensive to God, and in the issue tending to set their teeth on edge, bringing many and painful calamities upon them. Jer. ii. 21, 22. Ps. lxxx. 6. Ezek. xv. Hos. x. 1. Isa. v. 1-7. Deut. xxxii. 33. Jer. xxxi. 29. Ezek. xviii. 2.

Antichrist is the *wine of the earth*: the popish state bears some resemblance to the true church, but spreads and bears fruits of error and corruption, hurtful to the souls and bodies of men, as the fruit of wild vines is to the body; intoxicating and stupefying multitudes with the *wine of her fornication*, her superstition, idolatry, error, and profaneness; but at the end, in the *vintage* of God's judgments against her, shall these idolaters be terribly pressed with distressing and ruinous calamities. Rev. xiv. 18-20, and xvii. 2, 4.

The destruction of a nation or army, or Christ's destroying his enemies in the *wine-press* of his wrath, is likened to a *vintage*, in which sometimes, there are gleanings left, a small remnant spared; and sometimes the poor remains are *gleaned*, and *put into the basket*; i. e. are destroyed, or carried captive. Isa. lxiii. 1-4. Rev. xiv. 18-20. Zech. xi. 2. Lam. i. 15. Isa. xxiv. 13. Jer. vi. 9, and xlix. 9. Obad. 5. Judg. xviii. 2.

The Chaldeans are called *grape-gatherers*, as they destroyed the nations, and carried them out of their own lands. Jer. xlix. 9. The outward comforts of a land are called *wine*, as these refresh and strengthen the inhabitants, Jer. xlviii. 33. Hos. ii. 9; and their *wine is mixed with water* when their rulers, customs, ordinances, and best people are much corrupted and weakened. Isa. i. 22. Great calamities and sufferings appointed by God, and which disturb men's minds with anguish and horror, are called *wine*. Ps. lx. 3, and lxxv. 8. Isa. li. 17, 21, 22. Jer. xxv. 15. The *wine* with which Babylon made the nations drunk was the judgments of God executed by the Chaldeans, or the idolatry and superstition into which they seduced them. Jer. li. 7. Rev. xvii. 2. Men shake off their *unripe grapes*, when they are cut off by an unexpected stroke, in the prime of their days, or amid the growth of their prosperity; or when their wealth is taken from them as they are busy adding to it. Job xv. 32.

After death wicked men behold not the *way of the vineyards*; they lose all their wealth and pleasure. Job xxiv. 18.

The fathers have eaten the *sour grape*, and their children's teeth are set on edge; the parents sinned,

and their children are unjustly punished for it Ezek. xviii. 2. God's judgments on men here, or in hell, which stupidly and madden them, are called *wine*; and red or strong wine; wine mixed with spices; wine without mixture of water; and wine of astonishment. Jer. xxv. 15. Ps. lx. 3, and lxxv. 8. Rev. xiv. 10. His judgments are as *sour grapes ripening in the flower*, when their execution is very near at hand. Isa. xlviii. 5.

VIOL; a musical instrument. Isa. v. 12.

VIOLATE; profanely to transgress. Ezek. xxii. 26.

VIOLENT; (1.) Earnest to obtain what is necessary. Luke xvi. 16. (2.) Given to exercise unjust force. 2 Sam. xxii. 49.

VIOLENCE; (1.) Earnest endeavour; so the kingdom of heaven *suffereth violence*, and the violent take it by force. Men must strive to enter by the strait gate, into a new-covenant state, and by earnest diligence in holiness prepare for the heavenly glory. Matt. xi. 12. (2.) Outrageous force. Acts xxi. 25, and xxvii. 41. (3.) Unjust and forcible, harassing, hurting, oppressing, and robbing of others. Hab. i. 2, 3, 9, and ii. 8. (4.) What is got by oppression and robbery. Zeph. i. 19. The violence of Lebanon, and spoil of beasts, which covered the Chaldeans, were their unjust and brutal murders, oppression, and robbery of the Jews, which brought vengeance on their heads. Hab. ii. 17.

VIPERS; a kind of serpents which are scarcely ever above an ell long and an inch thick; their head is flat, and they have a snout like a pig. Other serpents have two rows of teeth: vipers have but one, consisting of sixteen small ones in each jaw; and at least the male vipers have two large teeth, which being raised when they are angry, their bite ejects poison into the wound. Their body is either of an ash or yellow colour, speckled with brown spots, and the scales under their belly are of the colour of well-polished steel. Their poison is extremely dangerous; but their flesh, or broth made of it, is an excellent medicine in some dangerous maladies. The male viper is blacker than the female. The females bring forth their young about twenty at a birth, wrapped up alive in small skins, which burst about the third day after. Isa. xxx. 6. The Pharisees and other wicked men are likened to *vipers*; by their poisonous doctrines, bad example, and sinful excitements, they effectually ruin the souls of men; and by their angry malice they murder such as oppose them. Matt. iii. 7. Men's wicked and carnal devices and errors are said to *break out into a viper* when they issue in the tormenting ruin of their projectors, or in the reproach and persecution of such as study to oppose and crush them. Isa. lix. 5. The *viper's tongue shall slay him*: he shall die of a certain, sudden, and tormenting death. Job xx. 16.

VIRGIN. See MAN.

VIRTUE; (1.) Efficient for producing an effect. Mark v. 30. (2.) A wonderful work produced by distinguished power. Matt. vii. 22. (3.) Holiness of heart and practice. (4.) Christian courage and boldness. 2 Pet. i. 3, 5.

VIRTUOUS; given to true goodness in heart, speech, and behaviour. Ruth iii. 11.

VISAGE. See FACE.

VISIBLE; VISION. See SEE.

VISIT; (1.) To go to see, and meet with. Acts vii. 23, and xv. 36. (2.) To take a view of, in order to redress grievances, and do service; so magistrates and ministers ought to *visit* their people. Jer. xxiii. 2. God *visits* men either in mercy, when he manifests his presence, grants them their requests, delivers them from distress, and upholds and comforts them, Zech. x. 3. Luke xlv. 16. Gen. xxi. 1. 1 Sam. ii. 21; or in wrath, when he *visits their iniquities* in chastising or punishing for them. Exod. xx. 5. Jer. vi. 6. Isa. xxvi. 14. Ezek. xxxviii. 8.

VISITATION; (1.) Powerful and comfortable fellowship from God, Job x. 12. 1 Pet. ii. 12; or, (2.) Punishment and affliction. Hos. ix. 7. Mic. vii. 4. Christ, the day-spring from on high, *visited* men when he assumed our nature, and when he sends his Word and Spirit that we may have fellowship with him, and share of his blessings. Luke i. 78. To *visit* the fatherless and widow, or the sick and imprisoned members of Christ, is to show them regard and pity, and to help them according to their need and our ability. Jam. i. 27. Matt. xxv. 36, 43.

ULA, or EULÆUS; a river of Persia, near to the city of Shushan, and on whose bank Daniel had his vision of the ram and he-goat. Dan. viii. 2, 16. Probæ-

bly it is the same with the *Choaspes* of the ancients, and the *Caron* of the moderns.

**UNACCUSTOMED**; not used to. Jer. xxxi. 18.—*N. B.* The preposition *un*, or *in*, prefixed to multitudes of words, signifies not only the absence of the quality imported by the separate or simple word, but the presence of contrary qualities.

**UNADVISEDLY**; rashly, without deliberation. Ps. cvi. 33.

**UNAWARES**; (1.) Secretly, unperceived. Jude 4. (2.) Suddenly, not expected. Ps. xxxv. 8. Luke xxi. 34. (3.) Without design and intention. Num. xxxv. 11.

**UNBELIEF**; distrust of God's faithfulness pledged in his declared promises and threatenings, and particularly the discredit of his gospel-declarations, offering his Son to sinners of mankind, even the chief; and which is a most horrid and damning crime, as it makes God a liar, blasphemes all his perfections, contemns and refuses Jesus and his salvation, and leads to other sins. Nor can we believe the sin against the Holy Ghost to be any thing else than unbelief carried to the highest extent. John xvi. 10. Heb. iii. 12. 1 John v. 10, 11. Heb. v. 26–31.

Unbelief is either negative in such as have not heard the gospel, and so heathens are called *unbelievers* or *infidels*. 1 Cor. vi. 6. 2 Cor. vi. 14; or positive in those *unbelievers* who, though they hear the gospel, and profess to regard it, yet believe not with their heart the record of God offering his Son, and salvation through him, to them in particular. Luke xii. 46. Tit. i. 15. Rev. xxi. 8. Unbelief is either with respect to a particular declaration of God; as when Zacharias discredited God's promise of a son to him, Luke i. 20; or universal, with respect to the whole declarations of God. It is either partial, importing some degrees of distrust, Mark ix. 24; or total, where there is no trust at all. 1 Tim. i. 13. The Jews who came out of Egypt could not enter into Canaan because of unbelief, on account of their distrust of God's power and kindness, and of his promise to bring them in; and for their rebellion and murmuring, it was inconsistent with the Divine honour and purpose to admit them. Heb. iii. 19. Christ could not do many mighty works in his own country, because of their unbelief; their distrust and contempt of his miracles rendered them unfit subjects to have miracles wrought upon or among them. Mark vi. 5, 6. The apostle's distrust of Christ's promise of enabling them to cast out devils, rendered them incapable to cast one out, Mark xvi. 16; and Peter's distrust of his Master's power occasioned his sinking into the water. Matt. xiv. 30, 31.

The *unbelief* for which the Jews were broken off from their church-state was their rejection of Christ's Messiahship, their contempt and refusal of him, and their violent persecution of his cause and members. Rom. xi. 20. Paul was forgiven his blasphemy and persecution of the saints as he did it ignorantly and in unbelief, before he knew the truth concerning Jesus, or felt the drawings of his Spirit. 1 Tim. i. 13.

**UNBLAMEABLE**; **UNREBUKEABLE**, **UNREPROVEABLE**; without scandal; without faults that deserve to be reproved or complained of. 1 Thess. ii. 10. 1 Tim. v. 14. Col. i. 22.

**UNCERTAIN**; (1.) Doubtful, that one knows not what is intended by it. 1 Cor. xiv. 8. (2.) Changeable, that one knows not how short while a thing may endure or be possessed. 1 Tim. vi. 17.

**UNCERTAINLY**; without knowing the means or end, or without any security of obtaining it. 1 Cor. ix. 27.

**UNCHANGEABLE**; that cannot be altered in itself, or which cannot pass to another. Heb. vii. 24.

**UNCIRCUMCISED**. See **CIRCUMCISION**.

**UNCLEAN**. Persons or things are unclean, (1.) Naturally; so dung-hills and hateful animals are *unclean*. Rev. xviii. 2. (2.) Ceremonially; persons who touched dead bodies mourned for the dead, and a great number of beasts were thus *unclean*. Num. xix. Lev. xi–xvi. (3.) Federally; thus the children of heathens are *unclean*; are not in covenant with God, nor entitled to receive the seal of baptism. 1 Cor. vii. 14. (4.) In scrupulous opinion; so some meats were reckoned *unclean* by the primitive Christians. Rom. xiv. 14. (5.) Morally, being polluted with sin; so devils are *unclean spirits*, Matt. x. 1; and all men are as an *unclean thing*. Isa. lxiv. 6. Particularly sinners against the seventh commandment, which at once pollute both soul and body, are *unclean*. Eph. v. 5.

**UNCLEANNESS** is either *natural filthiness*, Matt. xxiii. 27; or *ceremonial*, Lev. xv. 31; or *moral*, i. e. all kinds of sin, Ezek. xxxvi. 29; or *whorish*. Col. iii. 5. 2 Pet. ii. 10.

**UNCLOTHED**. The soul is *unclothed* at death when dislodged from the body, which is, as it were, a covering or robe to it. 2 Cor. v. 4.

**UNCOMELY**; (1.) Not becomingly. 1 Cor. vii. 37. (2.) Shamefully; such parts of our body as are so have more *abundant comeliness* put upon them when we carefully cover them. 1 Cor. xii. 23.

**UNCONDEMNED**; not examined, not convicted or found guilty. Acts xvi. 37, and xxii. 25.

**UNCORRUPTEDNESS**; freedom from error. Tit. ii. 7.

**UNCOVER**. See **DISCOVER**.

**UNCTION**. See **ANointing**.

**UNDEFILED**, **CLEAN**. Christ is *undefiled*; is free from sin, infinitely holy as God, and perfectly holy in his manhood. Heb. vii. 26. Saints are *undefiled*; are completely righteous in Christ, in his obedience and suffering imputed to them; and they aim at perfection in holiness, and are not polluted with sin in the same degree as others. Sol. Song v. 2. Ps. cxix. 1. Heaven is *incorruptible and undefiled*; great is the shining glory of it; and every person and act there is perfectly pure and holy. 1 Pet. i. 4.

**UNDER**; (1.) Beneath, in respect of place; so things on the earth are *under the sun*, *under the heavens*. Judg. i. 7. Deut. iv. 11. (2.) Beneath, in respect of condition, state, power, authority. Hence we read of being *under foot*. Rom. xvi. 20. *Under sin*, *under the law*, *under grace*, *under the curse*; i. e. under the impression, influence, and reign thereof. Rom. iii. 9, and vi. 14. Men are *under God* when subject to his laws. Hos. iv. 13. (3.) Beneath, in respect of protection; thus the saints are *under the shadow, feathers, or wings* of God in Christ. Sol. Song ii. 3. Matt. xxiii. 37. Ps. xc. 1–3. (4.) Beneath, in respect of effectual support; so the arms of God and Christ are *under his people* to uphold them under every burden. Sol. Song viii. 3. Deut. xxxiii. 27. (5.) Ready to be brought forth; so good and bad language is *under the tongue* when in the heart and ready to be uttered. Sol. Song iv. 11. Ps. cxi. 3.

**UNDERGIRD**. To *undergird* a ship is to bind her round with ropes, that she may not be torn asunder. Acts xxvii. 17.

**UNDERSSETTERS**; supporters or feet at the corners of the sacred lavers, which, together with the wheels, held them up from the ground. 1 Kings vi. 30, 34.

**UNDERSTAND**; to know things in a natural, supernatural, or spiritual manner. 2 Sam. iii. 27. Gen. xli. 15. Dan. iv. 19. Ps. cxix. 100. 1 Cor. ii. 9–14.

**UNDERSTANDING**; (1.) Knowledge; wisdom. Exod. xxxi. 3. Prov. ii. 2, 3. (2.) The power or faculty of the soul by which it perceives objects. Luke xxiv. 45. Eph. i. 18. A *people of no understanding* are persons ignorant, and unwilling to learn. Isa. xxvii. 11. *My understanding is unfruitful*; what I say, however sensible and well understood by me, is useless to others, if I speak in an unknown tongue. 1 Cor. xiv. 14. To love God *with the understanding or mind* is to love him judiciously from a real and spiritual knowledge of his excellence and kindness. Mark xii. 33. *A fool hath no delight in understanding*, but that his heart may discover itself; he is not earnest and diligent in the study of solid knowledge and wisdom; but his great study and pleasure is to vent his own foolishness, being slow to hear and swift to speak. Prov. xviii. 2.

**UNDERTAKE**; (1.) To become bound. Esth. ix. 22. (2.) To secure, support, and deliver, as a surety does who engages for another to get him out of prison. Isa. xxxvii. 14.

**UNDO**; to destroy; remove. Zeph. iii. 19. Isa. lviii. 6.

**UNDONE**; (1.) Not performed. Josh. xi. 15. (2.) Destroyed; ruined. Num. xxi. 29. Isa. vi. 5.

**UNDRESSED**, or separated. The Hebrews did not dress their vines in the year of release, and so had no claim to their fruit. Lev. xxv. 5.

**UNEQUAL**; (1.) Contrary to what equity and reason require. Ezek. xlii. 25. (2.) Not right matched as to religion, temper, and condition. 2 Cor. vi. 14.

**UNFEIGNED**; true and real; sincere; without dissimulation. 2 Cor. vi. 6. 1 Tim. i. 5.

**UNFAITHFUL**; not studying to fulfil vows, or to

not according to relations and trust. Prov. xxv. 19. Ps. lxxviii. 57.

**UNFRUITFUL**; barren; not tending to any good purpose. Matt. xiii. 22. (2.) Of no good tendency, but hurtful, defiling, and damning. Eph. v. 11.

**UNGODLY**; unlike and contrary to God's will and glory. *Ungodly* persons are such as are without God as to their state, and unlike God in their heart and life. Rom. iv. 5.

**UNGODLINESS**; wickedness in general, but it particularly comprehends all sins against the first table of the law, as ignorance, atheism, idolatry, superstition, blasphemy, neglect of the worship of God, &c. Tit. ii. 11.

**UNHOLY**; (1.) Common, as the blood of a beast unsacrificed. Men so account of Christ's blood when they look on him as an impostor, or plead his righteousness to encourage them in sinful practices. Heb. x. 29. (2.) Not sanctified according to the ceremonial law Lev. x. 10. (3.) Without saving grace, wicked. 2 Tim. iii. 2.

**UNICORN**. What animal the *reem*, which we render *unicorn*, is,—whether the wild ox, the wild goat, or deer, or a creature called the *unicorn*,—is not agreed. Many authors contend that there is no such creature as the *unicorn*; others, addicted to the marvellous, describe the *unicorn* as a most terrible creature, with a prodigious horn in its forehead, which it can push through trees, and almost every thing else; but their descriptions are so inconsistent that no confidence can be placed in any of them. A horn, called a unicorn's horn, is in the British Museum at London: it is about ten or twelve feet long, and exceedingly strong; but this, I suppose, must be the horn of a narval, or *sea-unicorn*, whose horn I am assured is sometimes fourteen or fifteen feet in length, and of which, it is said, there is a whole throne made in Denmark. It is certain the Scripture *reem* was a fierce, strong, and almost untamable animal. Perhaps the *urus*, or wild ox, found in Arabia, Hungary, and many other places, is of that kind; or the rhinoceros, which is the strongest of all four-footed beasts, and has one, and sometimes two horns growing on its nose, about a yard or more in length. It is certain that these animals are extremely strong, fierce, and untamable, and have large horns. Men powerful and wicked are likened to *unicorns*; they are fierce, furious, and dangerous. Isa. xxxiv. 7. Ps. xxii. 21. Strength as of a *unicorn* is very great strength to defend against and destroy enemies. Num. xxxiii. 22. To have horns as of the *unicorn* is to have great authority, power, and honour. Ps. xcii. 10. Deut. xxxii. 17. To be delivered from the horn of the *unicorn* is to be delivered out of the very greatest, nearest, and most dreadful dangers. Ps. xxii. 21.

**UNITE**; to join in fellowship, &c. Gen. xlix. 6. Man's heart is *united* to fear God's name when it is strongly inclined to, and all its powers join together in, the fear and service of God with ardour and delight. Ps. lxxxvi. 11.

**UNITY**; oneness, whether of sentiment, affection, or behaviour. Ps. cxxxiii. 1. The *unity of the faith* is an equal belief of the same truths of God, and a possession of the grace of faith in a similar form and degree. Eph. iv. 13. The *unity of the Spirit* is that union between Christ and his saints by which the same divine Spirit dwells in both, and they have the same disposition and aims; and that unity of the saints among themselves by which, being joined to the same Head, and having the same Spirit dwelling in them, they have the same graces of faith, love, hope, &c., and are rooted and grounded in the same doctrine of Christ, and have a mutual affection to and care for one another. Eph. iv. 3.

**UNJUST**. See **UNRIGHTEOUS**.

**UNKNOWN**; (1.) Not known, what one is not acquainted with. Acts xvii. 23. (2.) Not famed or renowned. Paul and his fellow-preachers were as *unknown* to the world in their spiritual state and exercises, and were *unapproved*, *unesteemed*, and *unknown* by carnal men; but *well-known*, and *approved* to God, Father, Son, and Holy Ghost. 2 Cor. vi. 9.

**UNLADE**; to put out, or take off burdens or loadings. Acts xiii. 1.

**UNLAWFUL**; (1.) Not agreeable to the moral law. 1 Pet. ii. 8. (2.) Not agreeable to the ceremonial law. Acts x. 28.

**UNLEARNED**; such as are but little instructed in science, Acts iv. 13; or little acquainted with the mind of God and the teaching of his Spirit. 2 Pet. iii. 16.

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*Unlearned* questions are such as minister no true and substantial knowledge. 2 Tim. ii. 23.

**UNLEAVENED**. See **BREAD**, **LEAVEN**.

**UNLOOSE**; to unbind, to untie. Mark i. 7.

**UNMERCIFUL**; cruel, without pity. Rom. i. 31!

**UNMINDFUL**; forgetful, unthankful, regardless. Deut. xxxii. 18.

**UNMOVEABLE**; (1.) Firmly fixed. Acts xxvii. 41. (2.) Constant in the way of the Lord, not to be diverted or drawn aside by temptations and opposition. 1 Cor. xv. 58.

**UNOCCUPIED**; not used for business or trade; nor travelled in, for fear of enemies and robbers. Judg. v. 6.

**UNPERFECT**; wanting parts or degrees of solid substance or shape. Ps. cxxxix. 16.

**UNPREPARED**; not ready. 2 Cor. ix. 4.

**UNPROFITABLE**; useless, tending to no real advantage, but hurt. Job xv. 3. Wicked men are *unprofitable*, are spiritually unfruitful, and abominable to God, neither studying his glory nor the real good of themselves or others. Ps. xiv. 3. Phil. ii. 11. The ceremonial law was *unprofitable*; it could not really remove the guilt or power of sin by the observance of all its rites. Heb. vii. 18. The grieving of ministers is *unprofitable* to their people, as it mars their studies, and the discharge of their office leads them to complain of the injury to God, who will not fail to punish it in this or in the world to come. Heb. xiii. 17.

**UNQUENCHABLE**; that can never be put out, nor made to cease from burning. Matt. iii. 12.

**UNREASONABLE**; without and contrary to reason and common sense. Acts xxv. 27. *Unreasonable men* are such as either know not, or regard not reason, but furiously act as their lusts excite them. 2 Thess. iii. 12.

**UNREBUKEABLE**, **UNREPROVEABLE**. See **UNBLAMEABLE**.

**UNRIGHTEOUS**, **UNJUST**; without or contrary to justice or equity. Heb. vi. 10.

**UNRIGHTEOUSNESS**; what is *unrighteous* either, (1.) Contrary to the law of God in general, 1 Cor. vi. 9. 1 John i. 9; or, (2.) Contrary to the duty we owe to men. Rom. i. 8. Exod. xxiii. 1. (3.) Deceitful, false, and erroneous, tending to mislead men. John vii. 11. *Unjust* or *unrighteous* persons are, (1.) Such as wrong their neighbours; as David's enemies under Saul, or Absalom, did him. Ps. xliii. 1. (2.) Sinners in general, who wrong God of his due service and honour, and in his sight much wrong their neighbours. 1 Pet. iii. 8.

**UNRULY**; which cannot be brought under due order and government, but are as headstrong beasts that cannot be got yoked; it means much the same as *children of Belial*. Tit. i. 6, 10. 1 Thess. v. 14.

**UNSATIABLE**; that can never have what they reckon enough. The Jews were *unsatiable* in their idolatries, still following after the idols, and still eager after new gods. Ezek. xvi. 18.

**UNSAVOURY**; tasteless, ill tasted, or ill scented. It denotes, (1.) What is void of sense. Job vi. 6. (2.) What is horrid and abominable. Jer. xxiii. 13.

**UNSEARCHABLE**; what cannot be fully known in number, properties, or extent. So the heart or secret schemes of kings are *unsearchable*, hard to be known. Prov. xxv. 3. But the riches of Christ, the judgments of God, and his greatness are much more so, and cannot be fully understood by any but God himself. Eph. iii. 8. Rom. xi. 33. Ps. cxlv. 3.

**UNSEEMLY**; (1.) Abominable; what is not fit to be seen, heard, or thought of. Rom. i. 27. (2.) Unmannerly, indiscreetly. 1 Cor. xiii. 5.

**UNSHOD**. *Withhold thy foot from being unshod, and thy throat from thirst*; do not wear out your shoes going to seek foreign alliances and foreign idols; do not eagerly desire that which will issue in your future misery. Jer. ii. 25.

**UNSKILLFUL**; without knowledge and experience. Heb. v. 13.

**UNSPEAKABLE**; that which cannot be expressed in words proportioned to its excellence and greatness. 2 Cor. xi. 15. 1 Pet. i. 8.

**UNSPOTTED**; not defiled with the sinful fashions of the world, without offence towards God and towards men. Jam. i. 27.

**UNSTABLE**; not fixed in affection or condition, like a man standing upon one leg, who is easily overturned; or like a rolling wave of the sea tossed to and fro. Gen. xlix. 4. Jam. i. 8. 2 Pet. ii. 14, and iii. 16.

**UNSTOPPED**; open. Isa. xxxv. 5.

**UNTEMPERED**; not duly mixed and wrought together. The flatteries of false teachers are like mortar made of sand, not mixed nor wrought with lime; and hence all the wall-like schemes they build therewith shall quickly come to an end. Ezek. xiii. 10, 15, and xxii. 28.

**UNTHANKFUL**; having no proper sense of kindness received from God or men, indisposed to and negligent of rendering thanks for the same. Luke vi. 35.

**UNTIMELY**; not in the proper season. Wicked men pass away like an *untimely* birth, which happens too soon, and so the embryo, or child is imperfect; their ruin comes on them suddenly before they expect it, and before they can get time to enjoy their honour, ease, or wealth. Ps. lvi. 8. The heathen persecutors are likened to *untimely figs* that fall off the tree before they are ripe; they were destroyed by Constantine before they expected it. Rev. vi. 13.

**UNTOWARD**; perverse, rebellious against the calls of the gospel, and the language of Providence; such were the Jews who contemned, opposed, and crucified our Saviour, and persecuted his followers. Acts ii. 40.

**UNWALLED**; without walls built around them for their defence. Ezek. xxxviii. 11.

**UNWISE**; (1.) Such as never learned sciences. Rom. i. 14. (2.) Foolish, without the true knowledge of God and his ways. Eph. v. 17.

**UNWITTINGLY**; (1.) Without intending it. Josh. xx. 3. (2.) Not knowing it. Lev. xxii. 14.

**UNWORTHY**; not meet, not deserving. 1 Cor. vi. 2. The Jews judged themselves *unworthy of everlasting life* when they acted as if they were set upon ruining themselves. Acts xiii. 46. Men *eat and drink unworthily* at the Lord's table when they do it in an unworthy state of voluntary subjection to sin and Satan, and while under the broken law, in an unworthy frame of spirit, ignorant, unbelieving, impenitent, envious, malicious, and with an unworthy end of self-applause, self-righteousness, or to qualify for a civil office; and when the elements are used as if they were common provision, not as the symbols of Jesus' person, righteousness, and blessing. 1 Cor. xi. 27, 29.

**VOCATION**; that effectual calling by which God brings men out of a state of sin and misery into a state of salvation, by his word and Spirit. Eph. iv. 1.

**VOICE** in general signifies any kind of noise, whether made by animals or not. God's voice is, (1.) The thunder, which is very terrible, and loudly declares the existence and providence of God. Ps. xxix. (2.) His laws and the offers of his grace, in which he declares his will to men. Exod. xv. 26. (3.) His alarming providences, in which he publishes his own excellencies, awakens us from our stupidity, and calls us to turn from sin to duty. Mic. vi. 9. Amos i. 2. Christ's voice is the declaration of the gospel, and the influence of his Spirit. Sol. Song ii. 8, 12. Men's voice denotes their words of command, instruction, and advice. Judg. xiii. 9, and xx. 13. 1 Sam. ii. 25, and xix. 6. One *changes his voice* when, from sharp reprofs, he turns to commendation and comfort. Gal. iv. 20.

The *voices* in the Revelation denote, (1.) The glorious and loud proclamation of the gospel, by the authority of God. Rev. iv. 5, and xi. 19. (2.) The astonishing events of providence, that rouse and alarm the world. Rev. viii. 5, 18, and x. 3. (3.) The great joy of the saints, and their praises of God for his deliverance of the church, and the destruction of her enemies. Rev. xi. 15. To show that John the Baptist was not the Messiah, but the herald of his appearance, he is called a *voice*. Isa. xl. 6. Terrible outcries from cities, on the approach of a furious enemy towards them, are called a *voice*. Isa. x. 30. The *ceasing of the voice*, or sound of harps, mirth, millstones, and of the light of candles, &c., import that the place is reduced to desolation. Isa. xv. 1. Jer. vii. 34, and xlviii. 33. Rev. xviii. 22, 23.

**VOID**; (1.) Empty; without inhabitants or furniture. Gen. i. 2. (2.) Destitute of; quite wanting. Deut. xxxii. 28. (3.) Clear from. Acts xxiv. 16. (4.) Of no force or effect; hence vows are said to be *made void* when they are broken. Num. xxx. 12-15. The counsel of Judah was *made void* when their projects had no good success. Jer. xix. 7. God's law is *made void* when men break it, and live as if it had no obligation upon them, Rom. iii. 31. Ps. cxix. 126; and faith is *made void* when it is useless; as all the promises of God, and our faith that embraces them, would be, if

happiness could come by the works of the law. Rom. iv. 14.

**VOLUME**. See **ROLL**.

**VOLUNTARY**; not required by any law, but proceeding from one's free inclination. Ezek. xlv. 12. Col. ii. 18.

**VOMIT**. See **SPUE**.

**VOW**. See **OATH**.

**UPBRAID**; (1.) Seriously and sharply to reprove men for their sins; so our Saviour upbraided the people of Capernaum, Bethsaida, and Chorazin, for their faults. Matt. xi. 20. (2.) To scoff at and upbraid any one to his face. Jam. i. 5. Judg. viii. 15.

**UPHAZ**; a place where there was fine gold; but whether it was the same as **OPHIR**, or some other place called **Paz**, or **TOPAZ**, we know not. Calmet thinks it was the river Phasis, on the east of the Black or Euxine Sea. Jer. x. 9. Dan. x. 5.

**UPHOLD**; to MAINTAIN and preserve; to cause things to continue in their being and station. God *upholds* Christ and his people; by his providence he strengthens and bears them up against every foe, and under every trouble; and by his promises and influences he refreshes and invigorates their spirits. Isa. xli. 1. Ps. cxix. 16. He *upholds all things*; he maintains them in existence and operation by his providential influences. Heb. i. 3. Men *uphold* others when they encourage, comfort, and assist them, that their spirits sink not, nor their lives, offices, or estates be ruined. Ps. liv. 4. Ezek. xxx. 6. Job's *maintaining* his ways before God imports his defending his integrity and candour, and his continuance therein. Job xiii. 15.

**UPPERMOST**; (1.) Highest in place. Gen. xl. 17. (2.) Highest in dignity and honour. Matt. xxiii. 6.

**UPRIGHT**; (1.) Straight pointed towards heaven; standing like pillars. Jer. x. 5. (2.) Perfect, without sin, or tendency to it. Eccl. vii. 29. (3.) Honest, candid, sincere, without allowed guile. Mic. vi. 2. The Jews might be the *upright ones* who attended Antiochus the Great to Egypt, and adhering to their own religion, were more to be trusted than others; or the text may import that Antiochus did *many things upright* in appearance, and made agreements on terms *seemingly right*. Dan. xi. 17. Christ's righteousness is called his *uprightness*. Job xxxiii. 23.

**UPROAR**. See **TUMULT**.

**UR**; an ancient city of Chaldea, or Mesopotamia where Terah and Abraham dwelt. Some think it was the same as Orchoe, in Chaldea Proper; but I rather suppose it was Ura, which stood in Eastern Mesopotamia, between the city Nisibis and the river Tigris. About A. D. 360, as Justinian retreated this way, after the invasion of Persia by Julian his predecessor, he built a Persian fort here. Acts vii. 2. Gen. xi. 28.

**URGE**; (1.) To entreat earnestly. Gen. xxiii. 12. (2.) To provoke to the utmost of one's power. Luke xi. 53.

**URIAH**, **URIAH**, **URIAH**; (1.) A Hittite, one of David's worthies, and husband of **BATHSHEBA**. The defiling of his wife by David, the calling him from the army, and endeavouring to fill him with drink, and cause him to sleep with his wife, in order to father the spurious child upon him, his refusal to comply with these offers, and being made the bearer of a letter directing Joab to place him in the front of the battle, that he might be slain by the enemy, and the vengeance of God upon David and his family on account of his conduct towards him, are related in the article **DAVID**. 2 Sam. xxiii. 39, and xi. (2.) The idolatrous high-priest who, by **AHAZ**'s direction, built an altar like to an idolatrous one at Damascus, and offered sacrifices thereon, instead of on the altar of the Lord. 2 Kings xvi. 10-12. (3.) A faithful prophet who warned the Jews of their approaching ruin, and admonished them to repent of their evil ways; but **JEHOIAKIM**, hearing thereof, resolved to put him to death. He fled into Egypt; but **JEHOIAKIM** sent and brought him back, and having ordered him to be murdered, ordered his corpse to be dishonourably cast into the graves of the common people. Jer. xxvi. 20, 21.

**URIM** and **THUMMIM** signify *light* and *perfection*, and are mentioned as being in the high-priest's breastplate; but what they were cannot be determined. Some think they were two precious stones added to the other twelve, by the extraordinary lustre of which God marked his approbation of a design, or by their dimness his disapproval of it. Others think these two words were written on a precious stone, or plate of



gold, fixed in the breastplate. Others suppose the name *Jehovah* to have been inscribed on a plate of gold, and therein fixed. Others think the letters of the names of the tribes were the *Urim and Thummim*; and that these letters, by standing out, or by an extraordinary illumination, marked such words as contained the answer of God to him who consulted this oracle. Le Clerc will have them to be the names of two precious stones set in a golden collar, and coming down to his breast, as the magistrates of Egypt wore a golden chain, at the end of which hung the figures of Justice and Truth, engraven on precious stones. Weems thinks they were some ornament formed by God himself, and given to Moses. Hottinger thinks they might mean no more but that Moses was to choose the most shining and perfect stones of the various kinds, to be put into the breastplate. Prideaux thinks the words chiefly denote the clearness of the oracles dictated to the high-priest, though perhaps the lustre of the stones in his breastplate might represent this clearness. When this oracle of *Urim and Thummim* was to be consulted, it is said the high-priest put on his golden vestments, and in ordinary cases went into the sanctuary and stood with his face to the holy of holies, and the consultant stood as near to him as the law allotted; but how the answer was given, whether by an articulate voice from the mercy-seat, or by the projection or lustre of the letters in the breastplate, we know not. This oracle was never consulted in matters of doctrine, as in these the Jews had the written law for their rule; nor was it consulted in matters of small moment; and it is even said, possibly without ground, that none but sovereign judges, kings, and generals consulted it. It is certain that David consulted the Lord in this manner before he came to the throne. While Moses lived there was no occasion to consult this oracle, as the Lord spake to him face to face. After his death it was consulted till the building of the temple and time of the prophets, the latter of which seem to have supplied its room; for we read of no instance of its being then consulted. Nor did Josiah, when terrified with the threatenings of God, consult it, but Huldah the prophetess, in order to know the mind of God. 2 Kings xxii. 14. Josephus will have the stones of *Urim and Thummim* to have retained their lustre till about A. M. 3890; but it is certain the oracle was wanting some ages before, in the days of Ezra and Nehemiah. Ezra ii. 63. Neh. vii. 65. Nor is there the least ground to believe that it existed under the second temple. The Jews pretend that the *Bathkol* supplied the place, whose oracles they say were often attended with a clap of thunder; and it seems these, with our Saviour, imagined the voice that spoke from heaven to be of this kind. John xii. 29. See ORACLE.

US. God sometimes uses this plural to denote there being more than one person in the Godhead. Gen. i. 26. and xl. 7. Isa. vi. 3.

USE; (1.) Service, purpose. Lev. vii. 24. (2.) Custom; often-repeated exercise. Heb. v. 14. And to use is to make use of, act with, employ one's self in. Matt. vi. 7. 2 Cor. i. 17.

USURP; haughtily to claim or take possession of power and authority which does not belong to us. 1 Tim. ii. 12.

USURY; gain taken for the loan of money or goods. The law of nature forbids not the receiving of moderate interest for the loan of money, any more than the taking of rent for the occupancy of fields or houses. If another trade on my stock, reason says I may receive part of the gain. The interest, however, ought to be moderate, and if the borrower be a very poor man, ought to be little or nothing; as reason requires us to be compassionate, and the Divine law requires us to do to others as we should wish them to do to us in like cases. If providence frown upon those persons to whom we have lent our money, it is proper we should share with them in their loss, as we should have shared with them in their profit. As the Jews had very little concern in trade, and go only borrowed in case of necessity, and as their system was calculated to establish every man's inheritance in his own family, they were allowed to lend money upon usury to strangers, Deut. xxiii. 20; but were prohibited to take usury from their brethren of Israel, at least if they were poor. Exod. xxii. 25. Lev. xxv. 35-37.

UTTER; (1.) To reveal, speak out, declare. Lev. v. 1. (2.) To make plain. Heb. v. 1k. God utters judgment

when he threatens and executes them on men Jer. i. 16.

UTTERANCE; ability, freedom, and boldness in speaking. Acts ii. 4. Eph. vi. 19.

UTTER, or OUTER; (1.) Most outward. Ezek. x. 5. (2.) Complete to the utmost extent. 1 Kings xx. 42. So UTTERLY is altogether, wholly. Exod. xvii. 14; or very much. Ezek. xxix. 10. Ps. cxix. 8. UTTERMOST, or UTMOST, is, (1.) The most outward. Exod. xxvi. 4. (2.) Farthest distant; to the greatest extent. 2 Kings vii. 5. (3.) The very last. Matt. v. 26. Christ saves to the uttermost: he saves certainly, wholly, fully, perfectly, and perpetually: or he, by an infinite price, saves from infinite guilt, pollution, and misery, and brings to the highest degrees of happiness, and preserves therein to all eternity. Heb. vii. 25. Wrath came upon the Jews to the uttermost: their ruin was widely spread, almost universal in extent, most terrible in degree, and lasting in duration. 2 Thess. ii. 16. To know the uttermost of a matter is to know it completely in all its points and circumstances. Acts xxiv. 22.

VULTURE; a large fowl of the eagle kind. There are six kinds of vultures. The vulture's neck is long and almost bare of feathers; its legs are feathered to the feet, on each of which are four toes, three forward and one backward. It builds its nest in high rocks, and is said to live about a hundred years. It has a very quick sight, haunts desolate places, and delights to feed on human flesh, but feeds on nothing living. It is said to attend armies, expecting death and blood, and to smell carrion at the distance of fifty miles. Vultures are said to be great enemies to serpents, and to feed their young with their own blood in cases of extreme hunger. Lev. xiv. 14: Deut. xiv. 13. Job xxviii. 7. Isa. xxiv. 15.

UZ; (1.) The eldest son of Aram, and grandson of Shem. Gen. x. 23. (2.) The son of Dishan, a Horite. Gen. xxvii. 28. (3.) A country; but where situated is not so well agreed. Some have placed it at the source of the Hiddekel, or Tigris, where Piliy and Strabo place the Uxii; and here perhaps Uz the son of Aram resided. The Hebrews called the country about Damascus the land of Uz, and the Arabs call it Gaut or Gault, which is the same. We are moreover told that Uz the son of Aram, built Damascus. Borchart, the author of the Universal History, and others, placed the land of Uz a good way to the south-east of Damascus, and almost directly east from the lot of the Reubenites, and west from Chaldea in Arabia the Desert. This, they think, received its name from Huz the son of Nahor the brother of Abraham; and hereabouts Ptolemy places the *Æsitis* or *Ausitis*. Spanheim and others suppose this to have been the country of Job, as it was near the Chaldeans. Job i. 1, 17. Perhaps there was another land of Uz in the territories of the Edomites, which had its name from Uz the Horite. The Arabian writers say that the Adites descended from Uz the son of Aram resided here for some time before they removed into Arabia Felix. Lam. iv. 21.

U'ZAL, the sixth son of Joktan, whose posterity appear to have settled in the south of Arabia Felix. Here was anciently the seaport Ocila or Ocelis, and Ausal or Ausr, in the kingdom of the Gebanites, whose myrrh was very much celebrated. Some Jewish writers call the capital city of Yaman, or Arabia Felix, by the name of Uzal. Gen. x. 27.

UZZAH and AHIO, the sons of Abinidab, in whose house the ark of God had long resided; and who, at David's orders, conducted it upon a new cart from Kirjath-jearim to Jerusalem. When the oxen stuck in the mire, or stumbled as they passed the thrashing-floor of Nachon or Chidon, Uzzah, though no priest, and perhaps not even a Levite, presumed to touch the ark, in order to hold it on the cart. Offended that the ark was not carried on the shoulders of the Levites according to order, and also offended with Uzzah's presuming to touch it, and perhaps also for his having advised to convey it on a cart, God struck him dead on the spot, to the great grief and terror of king David. 2 Sam. vi. Whether it was in a garden which belonged to this Uzzah that king Amnon was buried cannot be ascertained.

UZZEN-SHE'RAH; a city of the Ephraimites, and at no great distance from Beth-horon, was built by Serah, the daughter or granddaughter of Beriah. J Chron. vii. 22-24.

UZZI'AH, or O'ZIAS. See AZARIAH the son of Jotham.

## WAL

## WAL

**WAFER**; a thin cake of fine flour, anointed or baked with oil. Such wafers were used in the consecration-offerings of the priests, Exod. xxix. 2, 25; in meat-offerings, Lev. ii. 4; in thank-offerings, Lev. vii. 12; and in the Nazarites' offerings. Num. vi. 15.

**WAGGING** of the head or hand was expressive of mocking and insult. Jer. xviii. 16. Zeph. ii. 15.

**WAGES**. See **REWARD**.

**WAIL**; to mourn, by crying, howling, wringing the hands, or beating the breast or thighs. Ezek. xxxii. 18.

**WAIT**; (1.) To attend, ready to serve. Num. viii. 24. (2.) Patiently to stay, desiring, and looking for. Gen. xlix. 18. *God waits to be gracious*; he patiently bears with sinners; with delight and readiness he seizes the first proper opportunity of bestowing his favours on his people, and defers them till that come. Isa. xxx. 18. *Our waiting upon God* imports our attendance on him as a Master, being ready to serve him; and our patient and earnest looking to him as a Saviour for deliverance and comfort. Ps. xxv. 3. Job's neighbours *waited for him*; they highly esteemed him, and were ready to receive his counsel. Job xxix. 21. *To lie in wait* is to lie hid in order to seize an opportunity of assaulting; and thus the words of the wicked are *to lie in wait for blood*; they tend to ruin men before they are aware; but the mouth or words of the upright tend to deliver men. Prov. xii. 6. Wicked men *lie in wait for their own blood*, as all their crafty and violent schemes tend to hasten ruin on their own head. Prov. i. 19. *They are waited for of the sword*; are in perpetual danger of distress and ruin. Job xv. 22.

**WAKE**; (1.) To watch without sleep, natural or spiritual. Ps. cxxvii. 1. Sol. Song v. 2. (2.) To rise from sleep. Ps. cxxxix. 13. (3.) To stir up, rouse from sleep or slumber. Zech. iv. 1. (4.) To stir up to war. Joel iii. 9, 12. *God awakened Christ morning by morning*; by the continued influences of his Spirit, he rendered him alert and active in his work of obedience and suffering. Isa. i. 4. Whether the saints *wake or sleep*, i. e. whether they live or die, they live together in Christ. 1 Thess. v. 10. See **AWAKE**, **SLEEP**.

**WALK**; (1.) With pleasure to move from one place to another. Exod. xxi. 19. (2.) To act and behave in the tenor of conversation; and when thus metaphorically taken, **WALKING** denotes deliberation, pleasure, perseverance, and progress. Christ's *walking* in his church, or among his people, imports his gracious presence with them, his constant delight in them, his observation of them, and readiness to do them good. Lev. xxvi. 12. Rev. ii. 1. *God's walking on the waves of the sea*, and on the wings of the wind, denotes the uncontrollable sovereignty, speed, composure, and mysterious nature of his providential conduct. Job ix. 8. Ps. xviii. 10. His *walking in the circuit of heaven* imports the immensity of his presence, Job xxii. 14; but his *walking contrary* to men imports his thwarting their purposes and attempts, and his executing his judgments upon them. Lev. xxvi. 24. *To walk in Christ* is, being united to his person, clothed with his righteousness, and animated by his indwelling Spirit; and improving him as our wisdom, righteousness, sanctification, and redemption, to make daily advances in holiness, and nearness to heaven, with composure and delight. Col. ii. 6. *To walk in and after the Spirit* is to have the Holy Ghost dwelling in our soul; and, being possessed of a new nature, and directed, animated, encouraged, and drawn by the Holy Ghost, to order our whole conversation according to his word and influence, and agreeably to the inclinations of the renewed heart. Gal. v. 21. Rom. viii. 1. *To walk by faith* is to rely upon Christ, as freely and fully offered to us in the gospel, and firmly to credit the accomplishment of the promises; thus receiving out of Christ's fulness grace for grace, to make a continual progress in holiness, and towards eternal glory. 2 Cor. v. 7. *To walk with the Lord, before God, and after the Lord*, or in his name, is to hear and believe

his word, depend on him, and in the study of intimate fellowship with him, and under a continued impression of his presence, to worship, obey, and please him. Gen. v. 24, and xvi. 2. Hos. x. 12. Zech. x. 12. *To walk in the truth*, or in God's fear, way, or commandments, is with composure to persevere in the profession, faith, and practical improvement of the gospel of Christ, and to live in a course of obedience to his law. 2 John 4. Deut. v. 33. 2 Chron. xvii. 4. *To walk in the light*, or in the light of God's countenance is to enjoy the oracles and influences of Christ, and to improve them to promote a life of upright conformity to the command and example of Christ. Isa. ii. 5. 1 John vi. 7. *To walk in the comforts of the Holy Ghost* is habitually to enjoy them in a very high degree. Acts ix. 41. *To walk worthy of the Lord* is to behave with pleasure and composure, as persons redeemed by, called to, united with, and receiving influence from, and in subjection to the holy Jesus, who left us an example, that we should walk in his steps. Col. i. 10. 1 Thess. ii. 12. *To walk worthy of our vocation, or calling*, out of the world into the fellowship of God's Son, is by denying ungodliness and worldly lusts, to live soberly, righteously, and godly in this present world. Eph. iv. 1. *To walk as men* is to behave like the carnal and unregenerate part of the world. 1 Cor. iii. 3. *To walk after the flesh, or after lusts*, is to be directed and influenced in our practice by the lusts, appetites, and inclinations of our corrupt nature. Rom. viii. 1. 1 Pet. iv. 3. Jude 16. *To walk in darkness, in falsehood, and craftiness* is to live in an unregenerate state, with a mind ignorant of divine things, and with pleasure to proceed on in lying, deceit, or other wicked courses. 1 John i. 6. 2 Cor. iv. 2. False prophets *walk in the spirit of falsehood* when, pretending to have the Spirit of God, and being instigated by the devil, they prophesy falsely to the people. Mic. ii. 11. *To walk in the way of the people of Judah* was to approve their forsaking the Lord, and their depending on the Assyrians and Egyptians for help. Isa. viii. 12. *Men walk through fire and water*, when they pass through great dangers and troubles. Isa. xliii. 1. Ps. lxxvi. 12. The king of Tyre *walked in the midst of stones of fire*; his very garments and palace were hung or set thick with shining and sparkling gems. Ezek. xxviii. 14.

**WALL**; for defence and for division of things. Josh. ii. 15. Num. xxii. 24. Hence God and his salvation are a wall, and wall of fire to the church, whereby she is protected from all danger. Zech. ii. 5. Isa. xxvi. 1. Ezek. xl. &c. And the government, safety, and strength of a church or nation are represented as walls. Ps. li. 18. Isa. v. 5. Rev. xxi. 12. Ezek. xl. &c. The church is likened to a wall to denote her sure foundation, the firm union of her members among themselves, and to Christ; her exposure to trouble, and her ability from Christ to bear the assaults of enemies. Sol. Song vii. 9, 10. Great men are likened to walls; they are eminently instrumental in the protection and safeguard of a nation. Isa. ii. 15. David and his men were as a wall to protect Nabal's flocks from the Arabs and wild beasts. 1 Sam. xxv. 16. Jeremiah was like a fenced brazen wall; God enabled him courageously to declare the truth, and preserved him amid all the malicious designs of his enemies. Jer. i. 18, and xv. 20. The ceremonial law was a wall of partition; it so separated between the Jews and gentiles, that few of the latter entered the church during its continuance. Eph. ii. 14. Men's sins are as a wall that interrupts their fellowship with Christ. Sol. Song ii. 9. The Chaldeans were like a wall of iron round about Jerusalem; they, in a bold and determined manner, laid siege to it till they had taken it. Ezek. iv. 3. Wicked men are like a bowing wall; their ruin proceeds from themselves, and is very sudden and dreadful. Ps. lxxii. 3. Jerusalem was inhabited without walls when it had full peace, and its suburbs were large. Zech. ii. 4. In the day thy walls are to be built shall the decree for repairing it be pub-

lished, and the decree against it be *far removed*, or hindered. Mic. vii. 11. Compare Ezra i-vi. with Neh. ii-vi. Violence and strife *go about on the walls of a city* when they are openly practised, even by those whose especial duty it is to defend and protect men. Ps. lv. 10.

**WALLOW**; to roll or turn from one side to another. Mark ix. 21.

**WANDER**; to travel hither and thither without knowing where to go. Jer. xlix. 5. Apostasy from the worship and ways of God, and following after idols, are called *wandering*. Ps. cxix. 10. Jer. iv. 10. David's *wanderings* are either his removals from place to place, or his diversified afflictions. Ps. lvi. 8. He that *wandereth out of the way of understanding shall remain in the congregation of the dead*; he that lives in ignorance and wickedness, and shuns the means of instruction and reformation, shall continue among the unregenerate, dead in trespasses and sins; and saints who stray from the paths of duty shall much resemble sinners. Prov. xxi. 6. The Chaldean armies are called *wanderers*; they went from one country to another in their ravages and wars. Jer. xlviii. 12. Those in captivity and exile are *wanderers*, driven hither and thither, and know not whither they must go. Hos. ix. 17. Ezek. xxxiv. 6. Isa. xvi. 2, 3.

**WANT** denotes either, (1.) The entire lack of a thing, Deut. xviii. 57; or, (2.) Penury, scarcity. Mark xii. 44. It either respects the wants of soul or body. Prodigal sinners are said to *begin to be in want* when God, by distress and conviction, renders them sensible of their need of Christ and his salvation, and pained for the want of it. Luke xv. 4.

**WANTON**; *LASCIVIOUS*, light, disposed to unchastity. Jam. v. 5. *Wanton eyes* are such as by an air of lightness tend to entice others to unchastity. Isa. iii. 16. To *wax wanton against Christ* is, contrary to their Christian profession, to become light, and disposed to unchastity. 1 Tim. v. 11.

**WANTONNESS**, or *LASCIVIOUSNESS*, includes every thing tending to promote or fulfil fleshly lusts; and to *give over one's self to it* is to delight in and practise it without shame or remorse. Matt. xv. 19. Rom. xiii. 13. Gal. v. 19. Eph. iv. 19. To *turn the grace of God into lasciviousness* is to use his kindness declared in the gospel as an encouragement in impurity. Jude 4.

**WAR, WARFARE**. See **FIGHT**.

**WARD**; (1.) A prison. Gen. xi. 3-7. (2.) Watch, garrison. Neh. xii. 25. 1 Chron. xii. 29. (3.) A class of persons who serve together at the same time; as soldiers on a watch; so the classes of the priests and sinners are called *wards*. Neh. xiii. 30. 1 Chron. xxv. 8. The *singers and porters kept the ward of their God*, and the *ward of purification*; the singers attended the service of the temple in their turns; and the porters took care that no unclean person should enter by the gates to defile the court. Neh. xii. 45.

**WARDROBE**; a place for laying up the royal and other garments belonging to the court, or for laying up the priests' robes who were officiating in the temple. 2 Kings xxii. 14.

**WARE, WARES**; (1.) Merchant goods, such as precious stones, cloth, corn, &c. (2.) What the anti-christians pretend to sell for money, as masses, pardons, indulgences, &c. Rev. xviii. 12. The Jews' *gathering up wares out of the land* imports their carrying their moveable effects into Jerusalem, to secure them from the Chaldeans; or that they should be quickly obliged to leave their country. Jer. x. 17.

**WARM**; (1.) Moderately hot. 2 Kings iv. 34. (2.) Clothed. Jam. ii. 16. Job xxxi. 20. When the Arabian rivulets *wax warm* they vanish away; i. e. they are dried up in the heat of summer. Job vi. 17.

**WARN**; to advertise of danger, and beforehand advise and admonish how to avoid sin, or perform duty, or obtain safety. Acts xv. 31, x. 22, and Heb. xi. 6.

**WASHING** was much used among the eastern nations. As they often walked barefoot, or only with sandals, they used, for cleanliness and refreshment, to wash their feet when they came from a journey. Gen. xviii. 4, xxiv. 32, and xliii. 24. Ordinarily, servants washed the feet of those of the family; only daughters often washed the feet of their parents. To *wash the saints' feet*, therefore, implied much humility or kindness. 1 Tim. v. 10. What love and condescension were manifested by our Saviour in washing his disciples' feet! John xiii. 1-8. The superstitious Jews

washed their hands up to the elbows before they took their meals, and even washed their beds whereon they sat at meat, and their tables. Mark xii. 3, 4. At the marriage of Cana, the guests had pots full of water set to wash in as they entered. John ii. 6. The ceremonial *washing* of clothes and flesh imported our washing the garments of our conversation in the blood and righteousness of Christ; depending on that to cover all our spots of life, and be our only ground of acceptance before God; and our being influenced thereby to repent of our sins, and turn from them to God. Exod. xix. 10. Rev. vii. 14. All the *washings* of priests and sacrifices pointed out the spotless purity of Christ, and our justification and sanctification by his blood and Spirit. Heb. ix. 10. God or Christ's *washing* of men imports his removal of their moral guilt and pollution by the application of the word, blood, and Spirit of Christ. John xiii. 8. Isa. iv. 4. Ps. ii. 2, 7. Baptism *washes away sin*, as it represents seals, and applies the blood and Spirit of Jesus Christ for the removal of the guilt, power, and pollution of sin, which is called the *washing of regeneration*. Acts xxii. 16. Tit. iii. 5. Men's *washing* of themselves imports, (1.) Their setting out their own excellencies to the best advantage, Ezek. xxiii. 40; or, (2.) Their legal endeavours to clear or purify themselves; notwithstanding all which God shall plunge them in the ditch, making their sin evident in the troubles inflicted on them. Job ix. 30. Jer. ii. 22. (3.) Their application of Christ's word, righteousness, and Spirit, and endeavouring, under their influence, to mortify the deeds of the body. Isa. i. 16. Jer. iv. 14. *Washing of steps* in butter, and clothes in wine, imports great plenty of these things, or of like comforts. Job xxix. 6. Gen. xlix. 11. Eyes *washed in milk* are such as are very clear and shining. Sol. Song v. 12. Moab was David's *wash-pot*; he was reduced by him to a most base and servile condition. Ps. lx. 8. See **FOOT, HAND**.

**WASTE**; empty, desolate, ruinous, as ruined cities, a wilderness. Ezek. v. 14, and xxxiii. 24, 27. To waste is, (1.) To come to nothing, 1 Kings xvii. 14; to spend to little or bad purpose. Matt. xxvi. 8. Luke xv. 13. (2.) To harass, cut off, make ruinous. Num. xxiv. 22. Gal. i. 13. 1 Chron. xx. 1. Jer. xlix. 13. The gentle world, or the sinful and ruinous condition of a church or nation, is called *wastes*. Isa. lxi. 4.

**WASTERS**; (1.) Such as lavishly spend what they have to no good purpose. Prov. xviii. 9. (2.) Armies, who ravage countries, and render them ruinous or desolate; or persecutors, who seek to destroy the members of the church, and fill her with disorder. Isa. lv. 16.

**WATCH**; (1.) To keep awake. Matt. xxvi. 40. (2.) To shake off carnal and sinful security, and take the utmost heed lest sin, Satan, or the world should deceive, overcome, or hurt us; this is called being *vigilant* or *watchful*. 1 Pet. v. 8. Rev. iii. 2. (3.) To wait and look for a thing coming, with eager desire, Lam. iv. 17; as servants do for their master's return. Luke xii. 37. (4.) Carefully to observe and guard a thing, that it may neither do nor receive hurt. So shepherds *watch* their flocks, to prevent their straying, or hurting the corn, or being hurt by wild beasts. Luke ii. 8.

God's *watching* imports his exact observation of men's conduct, Job xiv. 16; his patient readiness and care to relieve his people, Jer. xxxi. 23; and his patient but certain execution of his judgments in the proper season. Jer. xiv. 27. Ministers *watching* for men's souls imports their eager and active care to perceive the danger men are in, and warn them thereof, and their earnest endeavours to promote their holiness, safety, and happiness, and to check and reclaim unruly church-members. Heb. xiii. 17.

The saints' *watching* denotes their shaking off carnal security; their eager expectation of Christ's gracious visits and second coming; their careful keeping of their heart; care to perceive temptations at a distance, and to prevent their being seduced by sin, Satan, or the world. Rev. xvi. 15. 1 Cor. xvi. 13. Luke xii. 37. To *watch unto and in prayer* is carefully to keep our heart in a proper frame for prayer, eagerly to seize on every opportunity for it; and while praying, to guard against wandering thoughts; and after prayer, wait for and carefully observe the answer granted to it. Col. iv. 2. Eph. vi. 18.

Christ's enemies *watched* him, and the wicked *watch*

the righteous, eagerly looking for any advantage against them, or opportunity to do them hurt. Luke xx. 20. Ps. xxxvii. 32. The end watched for the Jews when their ruin was just ready to overtake them. Ezek. vii. 6. The angels are called *watchers* to import their readiness to obey the will of God, and to inspect the nations, chiefly the church. Dan. iv. 16. The Chaldeans are called *watchers*; they waited for and seized their opportunity of destroying the nations; they proceeded with caution in their wars, and their sieges of cities were so orderly and determined that few could escape. Jer. iv. 16. A *WATCH* is, (1.) A guard of persons set to observe the motions of an enemy, or to keep order in a city, or to keep a trust. Jer. li. 12. Neh. iv. 9. Matt. xxviii. 11. And they who keep watch in a city or camp are called *watchmen*. 2 Kings ix. 18. Ministers, and perhaps also rulers in the state, are called *watchmen*; in the night of time, ministers do, or ought to watch over the church and souls of men, discern spiritual dangers, and faithfully warn them of them; magistrates are to perceive and take all proper methods to prevent them. Sol. Song iii. 3, and v. 7. Ezek. iiii. 17. Isa. lii. 8. (2.) The place or station where the guard is kept, which is also called the *watch-tower*. Hab. ii. 1. (3.) Watchmen's discharge of their duty, doing what in them lies to espy and prevent danger or loss. 2 Kings xi. 6. Luke ii. 8. (4.) The time in which a particular set of persons keep watch at once in a city or camp. It seems the night was once divided into the evening, the middle, and the morning watch, each containing four hours apiece, Judg. vii. 19. Exod. xiv. 24; but afterward the Greeks and Romans relieved their sentinels every three hours, and made four watches of the night. Luke xli. 38. Mark vi. 45.

*WATER* signifies, not only that which is most properly so called, but almost every liquid; as tears, Jer. ix. 1; rain, Job xxii. 11; clouds, Ps. civ. 3; and every thing proper to be drunk. 1 Sam. xxi. 11. Isa. xxxiii. 16. Water is of a cleansing, refreshing, and healing nature, and is a common and free gift of God to men. Streams of water are sometimes noisy and destructive. Jesus Christ, his Spirit, and gospel-ordinances are likened to *waters*, *still waters*, and *streams*, *living water*, or *water of life*. How abundant! how free! how fitted for, offered to, and bestowed on multitudes, are Jesus and his righteousness and salvation, the Holy Ghost and his influences, and the truths and promises of the everlasting gospel! and how effectually, when applied, they cleanse the consciences, hearts, and lives of men! How they refresh our souls, and cure our spiritual maladies! How they spread, and irresistibly overpower whatever stands in their way! How they defend from danger, enrich, and render fruitful in good works! How *still*, deep, pleasant, and abundant! and how they beget, restore, maintain, and perfect spiritual life in our soul! How they now run into our desert gentile world! Sol. Song iv. 15. Rev. xxii. 17. Ps. xxiii. 2. Isa. xxxii. 21, and xxxv. 6. Ezek. xlvii. 1-11.

Christ came by *water* and by blood; by holiness of nature, and obedient life, and bloody death; or with fulness of spiritual influences and bloody atonement for our justification and sanctification. 1 John v. 6. As the Jews had their market for fish by the water-side, perhaps *waters* in Isa. lv. 1, may denote the ordinances of the gospel, as market-places for buying; i. e. considerately, but freely, receiving Jesus Christ and his fulness. The *waters* of divine truths and ordinances are made bitter when corrupted with error and superstition. Rev. viii. 11. Whatever tends to comfort is called *waters*; the delight which people enjoy in the marriage state is called *waters*, and *running* or *fresh waters*; more truly delightful than the pleasures of whoredom, which are *stolen waters*. Prov. v. 15, and ix. 17. Idols are represented as broken cisterns, that can hold no water; i. e. they can afford no true help or comfort. Jer. ii. 13. The state of captivity in Babylon, and a state of corrupt nature, is represented as a *prison* wherein there is no water; i. e. no comfort. Zech. xi. 11. The abundant increase and glory of the gospel-church are likened to a *flowing stream*: in what multitudes, and in what pleasant and comely order, the gentiles, notwithstanding manifold opposition, came towards Jesus and his truth! Isa. lvi. 12. Multitudes of men, as armies and persecutors, are likened to *waters*. How numerous and noisy! how they spread abroad, and bear down and ruin what-

ever stands in their way! Rev. xvii. 15. Isa. viii. 7, and xvii. 12. Ps. cxxiv. 5. Men are as *water spilt on the ground*; when once dead, they cannot, without a miracle, be restored to life. 2 Sam. xiv. 14. Wicked men are *swift as the waters*, and melt away as the *waters*; they are not to be depended on: and they shall quickly come to naught, be hurried into the ocean of Divine wrath, and feel the fire of God's indignation. Job xxiv. 18. Ps. lxxviii. 7. Job's enemies came in as a *wide breaking in of waters*; in great numbers, and with mighty force, to harass and overwhelm. Job xxx. 14. Counsel in the *heart of man is as deep waters*; serious thoughts and purposes are pure and settled, and hard to come at. Prov. xx. 5. The words of a man's mouth are as *deep waters*, and the well-spring of wisdom as a *flowing brook*; good instructions are mysterious, and refreshing to men's souls. Prov. xviii. 4. Judgment runs down as *waters*, and righteousness as a *mighty stream*, when there is great uprightness and equity in judgment; equity and holiness everywhere practised; and iniquity made ashamed to show itself. Amos v. 25. The wrath of God, terrors (i. e. fears and great troubles), calamities, temptations, are likened to *waters*; in what a forcible and resistless manner they sometimes attack men! and how fearful, perplexing, and destructive! Isa. xxx. 28, 33. Job xxvii. 20. Ps. lxxix. 1. Sol. Song viii. 7. As *waters* and streams stop the way, impediments of access to the church, or to the land of Canaan, are called *waters*. Rev. xvi. 12. Isa. xl. 15. As *waters* or streams flow from fountains, men's children or posterity are called *waters*. Isa. lxviii. 1. Prov. v. 16.

*WATER-SPRINGS* denote ground well moistened or fruitful, in Ps. cvii. 33.

*WATER-COURSES*; either the beds of rivers wherein they run, or the running streams. Isa. xlv. 4.

*WATER-SPOOTS*; falls of water from the clouds, in the manner that a river bursts over a precipice; or which are forced with a mighty noise from the sea, by an earthquake at the bottom. To these, heavy, overwhelming, and terrifying afflictions are compared. Ps. xlii. 7. To *WATER* is, (1.) To moisten. Ps. vi. 6. Gen. ii. 6. (2.) To comfort, refresh, and render fruitful; thus God *waters* his church every moment with the influences of his love and Spirit, Isa. xxvii. 3; and ministers *water* the church by the frequent preaching of divine truths to them, as gardeners do their beds in the time of drought. 1 Cor. iii. 6-8.

*WAVE*; to shake to and fro. Some will have the *wave-offerings* to have been waved towards the four quarters of the earth; but others think they were only turned from the one hand to the other. Lev. viii. 27. See *BILLOW*.

*WAVE*; as an unsettled wave of the sea; unfixed in faith, profession, or practice; particularly tossed between doubts and faith respecting the power and will of God, as to what we request in prayer. Heb. x. 23. Jam. i. 16.

*WAX*; a well-known substance, with which bees form their combs. It is excellent for candles, and is easily melted: it is also much used for sealing of letters. Ps. xcvi. 5. Christ's heart was melted as *wax*; astonishing were his inward trouble and perplexity when lying amid the flames of his Father's wrath for our sakes. Ps. xxii. 14. The wicked melt as *wax* when terrible calamities from an angry God annoy, torment, and ruin them. Ps. lxxviii. 2. Mic. i. 4.

*WAY, PATH*; (1.) A road to walk in. 1 Kings xviii. 6. (2.) A mode of formation or of agency. How the Spirit acts in forming us, or how the soul is united to the body, is above human comprehension. 1 John iii. 8. Eccl. xi. 5. God's *paths* or *ways* are his works of creation, Job xl. 19; the dispensations of his providence, in which he walks towards his creatures, Ps. cxxv. 10. Isa. lv. 8, 9; the clouds which distil his rain, Ps. lxxv. 11; his truths and precepts, in which he requires men to walk. Ps. lxxvii. 5. Christ is the *way*; and he and the method of salvation are a *new and living way*. He is the cause and pattern of our approach to God; and in the way of union to him and fellowship with him we are justified, sanctified, and prepared for heaven. This way succeeds the old-covenant way of happiness by our own works; and it is ever the same; and through it we pass from a state of sin and misery into a state of endless felicity. John xiv. 6. Heb. x. 20. The laws and doctrines of God are the *way of truth*, altogether true in themselves, and with

an honest and true heart and practice must we walk in them; and so shall arrive at true and everlasting happiness. 2 Pet. ii. 2. Men's *paths* and *ways* are their practices for business, good or bad, or their circumstances in life through which they pass. Prov. ii. 20. Isa. ix. 7. Lam. iii. 9. The *way of the Lord is strength to the upright*. Jesus affords him spiritual strength; Divine providences and ordinances do him good; and his pious course tends to strengthen and comfort his soul. Prov. x. 29. The *paths of the righteous are paths of judgment*, of uprightness, and of life; his religious course is judiciously chosen; he is candid and upright in following it; in his present walk, he has life spiritual here, and shall attain life eternal hereafter. Isa. xl. 14. Prov. ii. 13, and v. 6. God makes a *straight way or path* when he removes every thing tending to the hindrance of his glory and gospel, Isa. xlii. 16, and xl. 3, 4; and of his people's happiness. Jer. xxxi. 9. Christ's *paths* are made *straight* when things are prepared for the public appearances on earth. Matt. iii. 3. Men make *straight paths* for their feet, lest that which is lame be turned out of the way, when they take care of adding to or taking from the rules of God's word, and study to walk exactly according to it, lest some should stumble at religion on their account. Heb. xii. 16. Men do not find their *paths* when they cannot get their purposes fulfilled. Hos. ii. 6. To go in the *way of one* is to follow his example. Jude 11. The Jews went in the *ways of Assyria and Egypt* when they courted their alliances, and depended on them for support. Jer. ii. 18. The house of harlots is the *way to hell*, as most of those that associate with such inherit everlasting damnation. Prov. vii. 27. Those in the *highways and hedges* invited to Christ may be gentiles, or the worst or meanest of men. Luke xiv. 13.

WAYFARING-MEN; passengers. See TRAVEL. WAY-MARKS are posts set up by the wayside, or at cross-ways, to direct passengers. To encourage the Jews in the hope of a return from Babylon, they are commanded to set up way-marks as they went to it, to direct their children how to find the way back. Jer. xxxi. 21.

WEAK, *FEIBLE*; (1.) Of little strength of body or soul. Matt. xxvi. 41. 1 Thess. v. 14. One *weak in the faith* is one who has little knowledge, and a feeble faith in the doctrines of the gospel. Rom. xiv. 1. Conscience is *weak* when it is ignorant, and unnecessarily scrupulous. 1 Cor. viii. 7. Men are said to have *weak hands* and *feeble knees* when they have small courage and vigour, Isa. xxxv. 3; and men are *weak-handed* when they have neither counsel, courage, nor strength to withstand an enemy. 2 Sam. xviii. 2. One is made *weak* by offences; is confounded in judgment, and vexed, dispirited, and discouraged. Rom. xiv. 21. To the *weak* Paul became as *weak*; he sympathized with and condescended to their weakness. 1 Cor. ix. 22. (2.) Of no strength at all: thus death is called a *weakness*. 1 Cor. xv. 43. The law, as a covenant, is *weak*; through sin, it is wholly incapable to justify us, though strong enough to condemn us. Rom. vii. 3. Man's heart is *weak*, has no power at all to resist sin. Ezek. xvi. 30. (3.) Subject to trouble and death; and so Christ was crucified through *weakness*. 2 Cor. xiii. 4. (4.) Actually under reproach, distress, persecution, temptation. Ps. vi. 2, and xxxviii. 8. Thus the saints are *weak in Christ* when persecuted and distressed for his sake. 2 Cor. xiii. 4, 9. *When I am weak, then am I strong*: when I am in the deepest distress, and most sensible of my own weakness, I feel the strength of Christ most eminently exerted to support, actuate, and encourage me. 2 Cor. xii. 10.

WEAKNESS, INFIRMITY; (1.) Disease or weakness of the body. Lev. xii. 2. 1 Tim. v. 23. (2.) Outward afflictions, reproaches, persecutions, and temptations. Heb. v. 2. 2 Cor. xii. 5, 10. (3.) Spiritual weakness, and defects in grace. Rom. vi. 19. Failings and mistakes committed through surprise, and want of spiritual courage and strength. Rom. xv. 1. *The weakness of God is stronger than men*; the contemned method of salvation through the death of Christ is more effectual to render men holy and happy than all the supposedly wise schemes of men. 1 Cor. i. 25. The *weakness and infirmity* of Christ were his frail human nature, and the various reproaches, temptations, and troubles he was compassed with. 2 Cor. xiii. 4. Heb. v. 2. The *weakness* of the ceremonial law, which occasioned its abolition, was its insufficiency to justify, sanctify, or save men. Heb. vii. 18. Christ took our *infirmities* upon

him, and bare our *sickness*: he bare the punishment of our iniquity; he tenderly sympathizes with his people, and testified his affection by curing the distressed. Matt. viii. 17. Heb. iv. 15. The Holy Ghost *helps our infirmities*; he gradually heals our spiritual diseases; and notwithstanding them, enables us to worship and serve God. Rom. viii. 26. We ought to *bear with the infirmities of the weak*, exercising patience and love towards the weak, notwithstanding their infirmities, and by kindly endeavouring to strengthen them. Rom. xv. 1. The saints glory and take pleasure in *infirmities* and troubles, not in themselves, but as they are the means of glorifying God, and the occasions of his communicating strength to them. 2 Cor. xii. 5, 10.

WEALTH. See RICHES.

WEAN. It seems the Jewish children had three weanings; one from the breasts, when they were about three years of age, or sooner in most cases; the second from their dry nurse, at seven years of age; and the third from their childish manners, at twelve. The saints are likened to *weaned* children, to denote their humility, docility, keeping within the bounds of their own station, and quiet contentment with the will of God, Ps. cxxxi. 2; or to denote their weakness and inability to help and defend themselves. Isa. xii. 8.

WEAPONS. See ARMS.

WEAR. To wear out the saints is gradually to destroy. Dan. vii. 25.

WEARY; (1.) Fatigued in body. 2 Sam. xvii. 2. (2.) Desirous to be rid of a thing, as if it were a burden. Gen. xxvii. 46. (3.) Slack, careless. Gal. vi. 7. (4.) Sore afflicted, having great need of rest. Isa. xxviii. 12. God is *weary* with men's iniquities, and made to serve with their sins, when he has been long provoked with grievous transgressions, even turning his kindness and grace into licentiousness; then his judgments may be expected to be quickly executed. Isa. i. 14, vii. 13, and xliii. 24. Men are *weary and heavy laden* when they have fatigued themselves in carnal and wicked courses, or can find no rest in them; but are laden with the guilt and power of sin, or with a sense of it, and with fears and cares about happiness. Matt. xi. 28. David was *weary of his crying* when he had continued in prayer, till he could scarcely pray any more. Ps. lxxix. 3. Jeremiah was *weary with holding in and forbearing*; he could get no ease, but in a way of faithfully declaring the threatenings of God against the wicked Jews. Jer. vi. 11, and xx. 9. Men *weary themselves for very vanity* when they take great labour and toil to no good purpose. Thus the Chaldeans fatigued themselves, endeavouring to quench the fire of their city. Hab. ii. 13.

WEASELS are of two kinds, the house-weasel, and the field-weasel or founart; they are very subtle, and though of small size, are remarkably strong. They destroy serpents, moles, rats, mice, and poultry; they will pursue hares till they have wearied them, and then they kill them; they bite worse than a dog when they are provoked. It is said, the females carry their young ones daily from one place to another, that none may catch them. They were unclean by the ceremonial law. Lev. xi. 29.

WEATHER; the temperature of the air. Prov. xxv. 20. *Fair weather cometh out of the north*; with God is *terrible majesty*: might be rendered, *The gold-like glancing lightnings come out of the north*; on God is a robe of terrible majesty. Job xxxvii. 22.

WEAVERS; such as manufacture weaves of cloth, of which the threads that run from end to end are called the warp, and the threads that run from side to side are the woof. From the account we have of our Saviour's seamless coat, it appears they then understood the art of knitting cloth after the manner of our stockings; perhaps they had looms for working garments without any seam. Hezekiah compares God's cutting off his life to the *weaver's cutting his woof* out of the loom when it is finished. Isa. xxxviii. 12.

WEDDING; the celebration of marriage. Luke xiv. 8. Matt. xxii. 3.

WEDLOCK; the tie of marriage; to break it is to commit adultery. Ezek. xvi. 38.

WEEDS, that grow among corn, or herbs. The weeds were wrapped about Jonah's head; he was in the deeps, where the seaweeds grow; or weeds swallowed by the fish might be wrapped about his head. Jon. ii. 5.

**WEEK.** A natural *week* is the space of seven days; such a week of nuptial feasting for Leah's marriage Jacob finished before he obtained Rachel. Gen. xxix. 27. A prophetic *week* is the space of seven years, a day for a year. Nor was this method of calculation difficult to the Jews, who kept their seventh year as a *Sabbath*, as well as the seventh day; and who, at the end of seven prophetic weeks, had their *Sabbatical* jubilee. That the seventy weeks mentioned by Daniel denote *weeks of years*, is agreed by every sensible commentator, but not the time when these seventy weeks, or 490 years, began. It is plain they began from an edict or warrant to build the city of Jerusalem, and not from an edict to rebuild the temple: they could not therefore begin at the edict of Cyrus, or Darius, for rebuilding the temple; but at the edict of Artaxerxes Longimanus for repairing the city, either in the seventh year of his reign, when he gave Ezra his commission for that effect (Ezra vii. and viii.); or in the twentieth year of it, when he gave Nehemiah his. Neh. ii. The edict in the seventh year of his reign was most favourable, and was ratified by the counsellors as well as by the king, and appears to have been just 490 years before our Saviour's death, by which he finished transgression, and made an end of sin, by his complete atonement. Of these, *seven weeks*, or forty-nine years, were spent in rebuilding the city and its walls, with great trouble; and these ended about the death of Nehemiah. Sixty-two more weeks, or 434 years, elapsed before the public ministry of John or Christ began; and after confirming the covenant with many, Jesus, in the last half of the seventieth week, that is, at the end of it, made the sacrifice and oblation to cease in point of obligation. If, with Mercator and Petavius, we allow Artaxerxes to have reigned with his father ten years, and so the twentieth to be but the tenth after the death of his father Xerxes; then 483 years will elapse between that and the commencement of our Saviour's public ministry, and in the midst of the seventieth week, or about three years and a half after, the sacrifices were abolished by his death. If we date the commencement of these weeks from the twentieth of Artaxerxes after the death of his father, the death of our Saviour happened 478 years after, in the middle of the sixty-ninth week; and we must leave the seventieth for the events connected with the destruction of the Jewish nation between A. D. 66 and 72, in which, after making covenants or leagues with a variety of the eastern princes, Vespasian and his son Titus entirely overturned the Jewish church and state. But after all, it must be allowed that the chronology of that period is not so absolutely fixed and clear as to justify

any warm dispute about a few years; it being of no great moment whether these 490 years be reckoned from the seventh or twentieth year of Artaxerxes Longimanus. Dan. ix. 24-26.

**WEEP.** See **MOURN**.

**WEIGH;** to examine the heaviness of things. A cubic foot of common water, which is nearly thirty-four quarts, weighs 1000 avoirdupois ounces; a cubic foot of pure gold, 19,637 ounces; one of standard gold, 17,793; of quicksilver, 14,000; of lead, 11,325; of standard silver, 10,539; of copper, 9000; of plate-brass, 8000; of steel, 7852; of iron, 7645; of block-tin, 7321; of proof spirits, 928; of pure spirits, 860. All stones are, in different degrees, heavier than water: wood is generally lighter, and therefore swims. A cubic foot of common air weighs 907 grains, or one ounce twenty-seven grains.

God's *weighing* the mountains imports his exact knowledge of and power over them. Isa. xl. 12. He *weighs* men, their spirits, and paths, when he exactly observes and judges them, that he may punish or reward them in a proper manner. Dan. v. 27. Prov. xvi. 2. Isa. xxvi. 7. 1 Sam. ii. 3. He *sets a weight* for the winds when he determines them to blow precisely with such force, from such quarters, and during such time, as he pleases; or when he checks them with the pressure of a thick cloud pregnant with rain. Job xxviii. 25.

**WEIGHT;** whatever is heavy, and weighs much. So carnal affections and sins, lying on the conscience, and prevalent in the heart, or temptations to commit them, are a *weight* that oppress the saints' spirits, and disqualify them for running the Christian race. Heb. xii. 1. Eternal glory is called a *weight*, because of its unspeakable abundance and degree; nor could one in the body subsist under its delightful pressure. 2 Cor. iv. 17. Whatever is of great force or importance is called *weighty*. 2 Cor. x. 10. Matt. xxiii. 23.

**WEIGHTS** are standards for weighing commodities in merchandise. As neither the Jews nor any other nation in the early ages had coined money, they weighed it in their traffic. The shekel, the maneh, and the talent were all originally names of weight. There is no reason to suppose the Jews had two kinds of weights, one sacred and the other common, the latter only the half of the former. The weights are denominated from the sanctuary, as, a shekel of the *sanctuary*, because the exact standards of weight and measure were kept in the sanctuary; even as the English term exact measure Westminster or Winchester measure. *Divers weights* and measures, forbidden by the divine law, are unjust ones; a larger to receive things with, and a less to retail them out. Deut. xxv. 13. Prov. xx. 10.

*The smaller ancient Grecian and Roman Weights, reduced to English Troy Weight.*

										Pounds. Ounc. Pennyw. Grains.			
Lentes	-	-	-	-	-	-	-	-	-	0	0	0	0.7-10
4	Siliqua	-	-	-	-	-	-	-	-	0	0	0	3
12	3	Obolus	-	-	-	-	-	-	-	0	0	0	9
24	6	2	Scriptulum	-	-	-	-	-	-	0	0	0	18
72	18	6	3	Drachma	-	-	-	-	-	0	0	2	6
96	24	8	4	1 1/2 Sextula	-	-	-	-	-	0	0	3	0.6-7
144	36	12	6	2	1	Sicilius	-	-	-	0	0	4	13
192	48	16	8	2	2	1	Duella	-	-	0	0	6	1
576	144	48	24	8	6	4	3	Uncia	-	0	0	18	5
6912	1728	576	288	96	72	18	36	12	Libra	0	10	18	13

The Roman ounce is the English avoirdupois ounce, which they divided into seven Denarii, as well as eight Drachms; and since they reckoned their Denarius equal to the Attic Drachm, this will make the Attic weights 1-8 heavier than the correspondent Roman weights.

*Note.*—The Grecians divided their Obolus into Chalci and Lepta. Some, as Diodorus and Suidas, divided the Obolus into six Chalci, and every Chalcus into seven Lepta or Mites; others divided the Obolus into eight Chalci, and every Chalcus into eight Lepta or Minuta.

## The greater Weights reduced to English Troy Weight.

Libra						Pounds.	Oun.	Pennywt.	Grains.
1 7-94	Mina Attica communis	-	-	-	-	0	10	18	13 5-7
1 1/2	1 7-25 Mina Attica Medica	-	-	-	-	1	2	11	10 9-7
62 1/2	60 46 7-8 Talentum Atticum comm.	-	-	-	-	56	11	0	17

Note.—There was another Attic Talent, by some said to consist of 80, by others of 100 Attic Minæ.

Note.—Every Mina contains 100 Drachmæ, and every Talent 60 Minæ; but the Talents differ in weight according to the different standard of the Drachmæ and Minæ of which they are composed. The value of some different Minæ and Talents in Attic Drachmæ, Minæ, and English Troy weight, is exhibited in the following table.

## MINA, or POUND.

			Pounds.	Oun.	Pennywt.	Grains.
Egyptiaca	-	est Drachm	133 1-3	1	5	6 22
Antiochica	-	Atticar.	133 1-3	1	5	6 22
Cleopatras Ptolomalca	-		144	1	6 1/2	15
Alexandrina Dioscoridis	-		160	1	8	16 7

## TALENTUM.

Ægyptiacum	-	est Minar.	80	86	8	16	8
Antiochicum	-	Atticar.	80	86	8	16	8
Ptolomaicum Cleop.	-		86 2-3	93	11	11	0
Alexandria	-		96	104	0	19	14
Insulanum	-		120	130	1	4	12
Antiochæ	-		360	390	3	13	11

The most ancient weights of the Greeks were a Drachma, weighing six pennyweights, two grains; a Mina, weighing one pound, one ounce, four grains; and a Talent weighing sixty-five pounds, twelve pennyweights, and five grains.

## Jewish Weights reduced to English Troy Weight.

Shekel				Pounds.	Oun.	Pennywt.	Grains.
60	Maneh	-	-	2	3	6	10
3000	50 Talent	-	-	113	10	1	10

Note.—In reckoning money, fifty Shekels made a Maneh; but in weight, sixty Shekels.

## WELL. See FOUNTAIN.

WELL; (1.) Rightly, according to rule. Gen. iv. 7. (2.) Happily, Deut. xv. 16; thus happiness, or prosperity, is called *welfare*. Exod. xviii. 7. (3.) Fully, Acts xxv. 10; so Christ is called *well beloved*, because his Father and his people esteem, desire, and delight in him above all things. Mark xii. 6. Isa. v. 1. Sol. Song i. 13. *Well-pleasing*; what is very acceptable and pleasant. Phil. iv. 18. God is *well-pleased in Christ*, and for his righteousness sake: he has infinite delight in his person, office, and full atonement for us; he is reconciled to us in him, and for the sake of what he has done as our surety. Matt. iii. 17, and xvii. 5. Isa. xlii. 21.

WEN; a wart, a hard tumour within the skin. It unfitted an animal for sacrifice. Lev. xxii. 12.

WENCH; a young girl. 2 Sam. xvii. 17.

WHALE. See LEVIATHAN.

WHEAT; a grain well known for its durability and delightful and nourishing substance. The Jews began their wheat harvest about Whit-sunday; and their writers say that their best wheat grew in Michmash, Mezonoth, and Ephraim; but it seems that of Minnith and Pannag was equally good. Ezek. xxvii. 17. In this country wheat is generally sown at the end of harvest, and is ten or eleven months in the field. Jesus Christ is compared to a *corn of wheat*; how substantial and durable, able to endure winters of trouble; and how precious, nourishing, and pleasant the fruits of righteousness and blessings which he brings forth to men in consequence of his death and resurrection. John xii. 24. The saints are compared to *wheat*, to intimate their solidity, usefulness, and good fruits, acceptable to God through Jesus Christ. Matt. iii. 12. The word of God is likened to *wheat*: how sweet, substantial, and nourishing is the fulness of Jesus included therein, and communicated to our souls. Jer. xxiii. 28. To be fed with the finest of the wheat is to possess great happiness and comfort. Ps. lxxxi. 16. The Jews sowed wheat and reaped thorns when their appa-

rently well-planned schemes of alliance with Egypt and the nations around them in the issue increased their vexation and misery. Jer. xii. 13.

WHEEL; (1.) A round instrument for chariots, wagons, &c. to roll upon. It ordinarily consists of *felloes*, forming the circumference or ring; a nave in the middle, in which the axletree runs; and *spokes* that reach between the nave and felloes. Exod. xiv. 25. (2.) A kind of punishment inflicted on offenders; or one kind put for all. Prov. xxviii. 26. (3.) The great artery, which, being joined to the left ventricle of the heart, sets the blood in motion, and keeps it in perpetual circulation. Eccl. xii. 6. The wheels in Ezekiel's vision, very high, with dreadful rings, formed as a wheel within a wheel, and actuated by the spirit of the living creatures, may either denote the awful and mysterious providence of God, executed by the ministration of angels; or the various churches of Christ mysteriously united in one, and actuated by the same spirit as gospel ministers. Ezek. i. 10. God makes men like a wheel when he suddenly turns their high honour, power, and prosperity into debasement, distress, and ruin. Ps. lxxxiii. 13.

WHELP; the young of lions, bears, dogs, &c. Josiah's sons and the courtiers or subjects of the Assyrians are so called, to denote their readiness to spoil and oppress their people. Ezek. xix. 2-5. Nah. ii. 12.

WHENCE; (1.) From what place. Gen. xvi. 8. (2.) From what cause, or by what means. Matt. xiii. 54. John i. 48.

WHERE; (1.) In what place. Exod. xx. 24. (2.) In what condition. Zech. i. 5. *Where is God?* where or by what is his presence and power manifested? Ps. lxxix. 10; or how shall I obtain relief from him? Jer. ii. 9. Job xxxv. 10.

WHET, to make sharp. God whets his sword when he prepares events in his providence for the execution of his judgments. Deut. xxxiv. 41. Ps. vii. 12. Men whet God's laws upon their children when they diligently teach them the knowledge of them. Deut. vi. 7.

Men *whet* their tongues when they actively employ them in slander and reproach. Ps. lxxiv. 3.

**WHIP;** (1.) A lash to drive horses or other cattle. Prov. xxvi. 3. (2.) A punishment for lazy and disobedient subjects. 1 Kings xii. 11.

**WHIRLWIND.** See **WIND**.

**WHISPER;** (1.) To speak very softly, so as scarcely to be heard. 2 Sam. xii. 19. (2.) To bear tales; to backbite. Prov. xvi. 28. (3.) To plot secretly. Ps. xlii. 7. The Jews *whispered out of the dust* when they were so famished as to be scarcely able to speak; or when ready to yield to whatever terms the Assyrians pleased. Isa. xxix. 4.

**WHITE,** being the purest and most shining colour, is often used to represent what is pure and glorious. God having *hair white* as wool, and *white garments*, and riding on a *white cloud*, denotes his eternity, wisdom, holiness, and the equity of his providential conduct. Dan. vii. 9. Isa. xxi. 1. Rev. xiv. 14. Christ is *white*; he is pure in his Godhead, holy, highly exalted, and abounding in love; and he is *ruddy and red* in his *apparel*; he appeared in our nature, and suffered in it; and in the execution of his wrath, conquers and destroys his enemies. Sol. Song v. 10. Isa. lxiii. 1, 2. His *hair white* as wool denotes his eternity and wisdom. Rev. i. 14. The *whiteness of his throne* imports the holiness, equity, and glory of his procedure in the last judgment. Rev. xx. 11. The *white horses* of Christ and his people are the pure truths of the gospel, by means of which they obtain spiritual victories. Rev. vi. 2, and xix. 11. Saints are made *white* when freed from guilt and pollution, Ps. li. 7; their *white raiment* is the righteousness of Christ imputed to them, and their sanctification; the state of heavenly glory in which they are peaceable, noble, and triumphant kings and priests unto God. Rev. iii. 4, 5, iv. 4, xv. 16, and vii. 14. The Nazarites were *whiter than milk* when they kept their vows, and looked fresh and comely. Lam. iv. 7. The fields were *white to harvest*, or ripe, when multitudes seemed fond of hearing the gospel, by the power of which men are cut off from their natural state, gathered to Jesus, and bound up in the bundle of life with him. John iv. 38.

**WHOLE;** (1.) Full, complete. Exod. xxix. 18. (2.) Not broken. Jer. xix. 11. (3.) Sound, healthy, prosperous. Josh. v. 8. Job v. 18.

**WHOLLY;** (1.) Altogether, completely. Lev. vi. 22, and xix. 9. (2.) Sincerely, uprightly. Josh. xiv. 8-14. (3.) In a great part or degree. Isa. xxii. 1. Job xxi. 23.

**WHOLESOME;** whatever proves or promotes health. A *wholesome tongue* is one that speaks much to the edification of others. Prov. xv. 4. *Wholesome words* are the sound truths of the gospel, which promote the health and cure of men's souls. 1 Tim. vi. 3.

**WHORE, or HARLOT;** (1.) One that for wantonness or gain yields her body to unchastity. **WHOREMONGER**, one that holds impure converse with a harlot. Anciently the women who kept inns were generally called *HARLOTS*; so *hostess* and *harlot* were of the same import. *Whores* soon become void of modesty and shame, and even decoy men to their lewd embraces. Jer. iii. 3. Prov. v. and vii.

**WHOREDOM, UNCLEANNESS, or FORNICATION** comprehends all kinds of unchastity, whether between persons unmarried; or adultery, where one or both are married; or incest, where they are too near of kin one to another. Gen. xxxviii. 24. Gal. v. 19. 1 Cor. vi. 13, and v. 1. This sin, however lightly regarded by multitudes, is of a horrible nature; it disgraces and destroys the body. 1 Cor. vi. 18. Job xxxi. 12. Prov. v. 11. It brings an indelible stain on the character. Prov. vi. 33. It infatuates and stupifies the conscience, and so hardens the heart that persons guilty of it rarely obtain grace to repent. Hos. vi. 11. Eccl. vii. 26. Rev. xxi. 11. Hos. xiv. 14. It is a beastly vice, and the guilty are called dogs, abominable, &c. It is called *willany* and *abomination*. 2 Sam. iii. 8. Jer. v. 8, and xxix. 23. Rev. xxi. 8. It is an inlet to all manner of impiety and wickedness. Prov. v. 12-14. It exposes persons to the vengeance of God in this life, brings the curse of God on families and nations, and consigns men to eternal fire. Prov. vi. 26, 27, and ix. 18, and ii. 19. Hos. i. 1-3. Jer. v. 7, 9. Eph. v. 3-6. Rom. i. 24-29. Rev. xxi. 8. To avoid falling into this abominable sin, a man must be united to Jesus Christ, and be directed by his word and Spirit; 1 Cor. vi. 10, 11; live under the deep impression of God's holiness, omniscience, and of the future judgment, Gen. xxxix. 9. Heb. xii. 4; shun light and lewd

companions, and all immodest apparel, Prov. v. 8, 9; be diligent in lawful business, 2 Sam. xi. 2. Gen. xxxiv. 1; and marry, if needful and proper, and cultivate a Christian affection in the married state. 1 Cor. vii. 2, 9. Prov. v. 19, 20. (2.) Such as, contrary to covenant and profession, apostatize from the true worship and service of God. The Jews are represented as *whores, harlots, and adulteresses*, because in apostasy from God they prostituted themselves to a dependence on the Assyrians, Egyptians, Chaldeans, and others, instead of God, and copied after their idolatries. Jer. iii. Ezek. xvi. and xxiii. The papal hierarchy is called the *great whore* and *mother of harlots and abominations*, because of its noted apostasy and idolatry, and decoying others into it; and such apostasy is called *fornication, whoredom, or adultery*. Rev. xvii. and xix. 2. Tyre sang as a *harlot* when by fair speeches the Tyrians enticed the nations to renew their trade with them. Isa. xxiii. 15.

**WHORISH;** (1.) Given to fornication or adultery. Prov. vi. 26. (2.) Given to idolatry and apostasy from God. Ezek. vi. 9.

**WICKED, WICKEDNESS.** See **SIN**.

**WIDE.** The gate and way that leads to destruction is *wide*; there are innumerable forms of sinning, by which men may eternally ruin themselves. Matt. vii. 13. To open the *hand wide* is to be very liberal. Deut. xv. 8. To open the *mouth wide* imports either the most earnest attention to, expectation of, and desire after anything. Job xxix. 23. Ps. lxxxi. 10; or the most outrageous mockery and reproach. Ps. xxxv. 21.

**WIDOW;** a woman whose husband is dead. More than two hundred years before the giving of the law, widows whose husbands had left them childless married their deceased husband's younger unmarried brother, to obtain seed for the deceased one: so Tamar married the two elder sons of Judah, and had the third promised to her. Gen. xxxviii. Under the Mosaic law, this was expressly enjoined, Deut. xxv. 5, 6; or the nearest *kinsman* might do it. Ruth iv. As children were esteemed a great honour, especially in a nation whence the Messiah was expected, widowhood in such as were not past the age of child-bearing, as well as barrenness, was reckoned a great shame and reproach. Isa. iv. 1, and iv. 4. It was presumed any young woman of character would find a husband either in the family of her deceased husband or some other. The *widows* of kings, however, continued in their widowhood, and were the property, though not always wives, of the successor; and to ask any of them in marriage was considered as indirectly claiming the kingdom. 1 Kings ii. 13, 14. As widows are too often overlooked by men, God has claimed a peculiar concern with them as their husband, supporter, and judge. Ps. lxxviii. 5, and cxlvi. 9. He charged the Hebrews to take peculiar care of them, and of fatherless children, Deut. xiv. 29; and has threatened terrible punishment against such as oppress and injure them. Ps. cxiv. 6. Mal. iii. 5. Under the gospel, the church is to provide for those that are *widows indeed*; i. e. widows of a good character, humble, and liberal when able, and now grown old and truly destitute; but younger widows are advised to marry. 1 Tim. v. 3-10. To show *kindness to widows* is a branch of the true religion. Job xxix. 13. Jam. i. 27. To mark their desolation, and deprivation of all joy, honour, and comfort, Jerusalem and Babylon are likened to *widows*, Lam. i. 1. Isa. xlvii. 8; and often the *leaving wives widows* imports the being cut off by the sword, or by some untimely death. Lam. v. 3. Ezek. xxii. 25. *Widowhood and loss of children came upon Babylon in one day*; suddenly she lost Belshazzar, and her rulers, and dignity; and had vast numbers of her inhabitants slain by Cyrus. Under Darius Hystaspes her inhabitants slew their wives and children, and almost all that were not able to bear arms, that the provision of their besieged city might not be wasted by useless mouths. Isa. xlvii. 9.

**WIFE.** See **MARRIAGE, ADULTERY**.

**WILD;** (1.) Untamed, fierce. Job xxxix. 15. (2.) Uncultivated. Thus, vines, gourds, grapes, and olives are represented as *wild*. 2 Kings iv. 35, 39. Isa. x. 2. Rom. xi. 17. *Wild honey* is honey found in fields, rocks, or woods. Matt. iii. 4. Ishmael was a *wild, or wild free man*; he and his seed have generally been a savage people, robbers of all around them, but never subject to any. Gen. xvi. 12.

**WILDERNESS.** See **DESERT**.



**WILES**; crafty tricks, enticing temptations. Num. xxv. 18. Eph. vi. 11.

**WILL**; (1.) That power of the soul by which man freely chooses or refuses objects. It however cannot choose any thing spiritually good till it be renewed by the Spirit of Christ. Rom. viii. 7, 8. *The will of the flesh* is the inclinations and lusts of an unrenewed heart. Eph. ii. 3. (2.) The thing chosen by the will: thus the *will of enemies* is the mischief they desire or devise. Ps. xxvii. 12. God's *will* denotes, (1.) His natural power to choose or reject. Rom. ix. 14. (2.) His purpose and decree, which is his rule in all his works. Eph. i. 11. (3.) His word, his laws, and gospel declarations, by which he intimates what he is willing to give us, or that we should do in obedience to him. Rom. xii. 2. Matt. vii. 21. (4.) His kindness and favour manifested in acts of grace. Deut. xxxiii. 16. Luke ii. 14. Our sanctification is the *will of God*; it is purposed, promised, and commanded by him. 1 Thess. iv. 3. *God will have all men saved*, and to come to the knowledge of the truth; he purposes to have men of all sorts saved. The seeking after spiritual knowledge and salvation by all men is agreeable to his command. 1 Tim. ii. 4. Christ had a twofold *will*: one *divine*, the same with that of his Father; and the other *human*, of which he says to his Father, *Not my will, but thine* be done. Matt. xxvi. 39.

**WILL**; (1.) To choose, desire. Phil. ii. 13. (2.) Boldly to ask. John xvii. 24. (3.) To command with authority. John xxi. 23. (4.) To permit. Jam. iv. 15. Election of men to salvation is not of *him that willeth, nor of him that runneth*; it is not obtained by their eager inclinations, or most earnest endeavours with respect to what is good, but flows from the mere sovereign grace and mercy of God. Rom. ix. 16.

**WILFULLY**; of set purpose and malice; contrary to light and conviction. Heb. x. 26. See **SUPERSTITION**.

**WILLING**; desirous, cheerful, ready from choice and inclination. 1 Thess. 2, 8. Matt. xxvi. 41.

**WILLOWS**; well-known trees, which grow rapidly in moist places. If but an old willow stump not quite rotten do but lie on the ground, it will sprout forth. It seems willows were very plentiful on the banks of the Euphrates, and on them the captive Hebrews hung their harps, as useless to them in their distressed and mournful condition. Ps. cxxxvii. 2. Isa. xv. 7. The Jews used branches of willows in erecting their tents at the feast of tabernacles. Lev. xxiii. 40. The saints are likened to *willows by the water-courses*; being planted in a new-covenant state, and watered by God every moment, how quick is their spiritual growth, and how fresh they continue amid winters of trouble! Isa. xlv. 4.

**WIMPLES**. Isa. iii. 22. 'This same word is translated *veil*. Ruth iii. 15. In both places, **MITTACHATH** signifies a covering sheet, a plaid, or apron. In the Dutch language, **WIMPLE** signifies the large plaited linen cloth with which nuns covered their necks and breasts, as well as the *streamers* or *flag* of a ship, and sometimes the *sail*.

**WIN**; (1.) To get possession of. 2 Chron. xxxii. 1. To *win Christ* is to get possession of him as an eternal portion and comfort. Phil. iii. 8. (2.) To recover. *Men win souls* when they are instrumental in gaining them to Christ, that they may receive salvation through him. Prov. xi. 30.

**WIND**; the motion of the air, by means of which a large quantity flows from one place to another. The trade-winds are either such as blow constantly from east to west, or which blow three or six months at once from one quarter, and as long from the opposite. Where the air, by the heat of the sun, or otherwise, is most rarefied, thither the denser part of the distant air bends its course; and so a very rarefied air bodes a storm. The trade-winds which are met with on the vast ocean, chiefly on the Pacific, blow not directly from east to west, or from west to east, but incline towards the equator, where the air is most rarefied. This rarefaction of the air under the equator is probably the reason why so much rain happens in the torrid zone in the summer season. Winds blow almost constantly from off the sea in places very hot. Winds from the sea are warmest in winter, and coldest in summer; and land winds are coldest in winter, and hottest in summer. Winds blowing over hills covered with snow, or over cold countries, are thereby rendered colder. In different countries the wind is often in dif-

ferent or even opposite quarters at the same time; and the north and south winds are wet or dry. Prov. xxv. 23. A *whirlwind* is a strong blast which winds about in a somewhat circular manner. Multitudes of such blasts come from the deserts of Arabia, and out of one of them the Lord spake to Job. Isa. xxi. 1. Job xxxvii. 9, and xxxviii. 1. Whirlwinds sometimes sweep down trees, houses, and every thing in their way.

The Holy Ghost is likened to *wind* or *winds*. How incomprehensible his nature! and how self-moved, powerful, convincing, quickening, comforting, and purifying are his influences! May not the *north* wind figure out his convincing, and the *south* wind his cherishing and comforting efficacy? John iii. 8. Sol. Song iv. 16. Ezek. xxxvii. The destructive or afflictive judgments of God are like *wind*, the *east* wind, or *whirlwind*. How unsearchable in their nature and number! how violently they bear down men before them, and blow them and their property to ruin! Or are the Assyrians, who from the east came and almost ruined the whole nation of the Jews, and bound them up in their wings, to carry them captive to a foreign land, this *east* wind? Isa. xxvii. 8. Hos. iv. 9. Jer. xxiii. 19, and xxv. 32, and xxx. 23.

The Chaldeans are called a *dry* wind, and a *full* wind from the wilderness, not to fan or cleanse; or a *whirlwind*; from the side of the Arabian desert they came, and furiously marching against the Jews, they wasted their country, and destroyed their lives and wealth. Jer. xlii. 24, and iv. 12. The Turks are like to a *whirlwind*; how furious and destructive were their invasions! Dan. xi. 40. Temptations of any kind are called *wind*; they tend to toss men from one principle and practice to another, and put them to the trial whether they be rooted and grounded in Christ and his truth or not. Matt. vii. 27.

God's *lifting up* Job to the *wind* imports his exposure of him to terrible troubles and temptations, in order to try the truth and strength of his grace, and to purge away his corruption: men lift up thrashed corn to the wind to separate the chaff from it, Job xxx. 22; and Satan is said to *sift* men. Luke xiv. 31. Men's sins are called *wind*; how they unsettle men, and toss them from goodness or happiness! Isa. lxvi. 6. Any thing unprofitable and unsubstantial is called *wind*. The Hebrews in the desert, and proud men in any age, are likened to *wind*; how unsubstantial! and how quickly driven away, and passed out of life! Ps. lxxviii. 39. Prov. xxv. 14. Men's life is likened to *wind*; it depends on breath, and how vain and unsettled, and how quickly passed away! Job vii. 7. False prophets become *wind* when their predictions are falsified, and themselves condemned. Jer. v. 13. Words are *wind*, or *strong* wind, when destitute of sense, noisy, or passionate. Job vi. 26, and viii. 2. False doctrines are called *wind*; how unsettled, inconsistent, and noisy! how they carry off light and unsettled persons! but make little or no impression on such as are well rooted and grounded in the truth. Eph. iv. 14. Molten images are called *wind* and *confusion*; instead of doing men service, they contribute to their disgrace, shame, and perplexity. Isa. xli. 22. To *sow the wind* and *reap the whirlwind* is to contrive unprofitable schemes, that issue in the ruin of the contrivers. Hos. viii. 7. To *inherit* wind is to possess what is unsubstantial and hurtful. Prov. xi. 29. The Israelites *fed on* wind, and *fastened after* east wind: their dependence on the Syrians, Assyrians, or Egyptians did them no real service, but much hurt, blasting and ruining their country, and so *increased their lies and falsehood*, and hastened the desolation of their country. Hos. xli. 1.

**WIND**; (1.) To go round about. Ezek. xli. 7. (2.) To wrap; roll up. John xix. 40.

**WINDOW**; a well-known passage for the light to enter and illuminate houses. **LATTICES**, or **CASEMENTS**, were the windows, or the net-work of wire in them, before the invention of glass. Judg. v. 28. 2 Kings i. 2. The ordinances of God are called *windows* and *lattices*; by means of them his church is enlightened in this world, and Christ and his people meet together, and see one another. Sol. Song ii. 9. Isa. lx. 8, and liv. 12. The *narrow* windows of the temple represented these ordinances, giving but small degrees of light in the ceremonial, and even in the militant state; and their being one over-against another may denote that divine ordinances, if duly used, do mutually reflect light upon one another. 1 Kings vi. 4, and vii. 4. The eyes

are called *windows*, because by them we receive the light. Eccl. xii. 3. The clouds, especially when they plentifully pour forth their rain, are called the *windows of heaven*: but *ARUBOTH* may signify *cataracts* or *spouts*. Gen. vii. 11, and viii. 2. In allusion to these, the *windows of heaven* are said to be opened when God bestows his blessings upon men in a plentiful degree, Mal. iii. 10; or when he pours forth terrible and overwhelming judgments upon them. Isa. xxiv. 18.

WINE. See VINE.

WINGS; those feathery limbs of fowls, with which they fly through the air. Job xxxix. 13. The Hebrews gave the name of a *wing* to any thing that resembled it; as, (1.) The skirt of a garment. Ruth iii. 9. Jer. ii. 34. (2.) The outside or end of a country. Job xxxviii. 13. Isa. xxiv. 16. (3.) The battlement of a house; hence, perhaps, the part of the temple our Saviour stood upon is called a *pinnacle* or *wing*. Matt. iv. 5. (4.) The spreading and warming rays of the sun. Mal. iv. 2. (5.) The sails of ships, or the shadows of high mountains. Isa. xviii. 1. (6.) An army spread out like wings, Isa. viii. 8; and so the *wing of abomination* may denote the Roman armies who rendered Judea a desolation. Dan. ix. 27. (7.) The motions of the wind. Ps. xviii. 10. As the wings and feathers of birds are instrumental in their flight, and of hiding, protecting, and cherishing their young, *wings* and *feathers*, when ascribed to God or Christ, import his speed to deliver his people, and the full, comfortable, and strong protection and influence they receive from his righteousness, love, power, promise, and providence. Ruth ii. 12. Ps. xvii. 8, and xci. 4. Matt. xxiii. 37. *Wings* ascribed to cherubim, seraphim, and living creatures, import the readiness and activity of angels and ministers in the service of God. Isa. vi. Ezek. i. and ix. The saints' *wings* are their faith, love, hope, holy affections, and heavenly meditation, by which they mount up towards their Saviour and things above. Isa. xl. 31. The *two wings of a great eagle* given to the true church for flying with into the wilderness may denote God's special assistance in bearing her up, protecting, and comforting her, and directing to proper methods of security against antichristian corruptions. Rev. xii. 14. *Wings* ascribed to Pharaoh, Nebuchadnezzar, Alexander, and their kingdoms, or armies, may denote the rapidity of their conquests, the extent of their dominion, and their great power to protect their subjects and allies; but Alexander's *four wings* may also denote the partition of his empire into four kingdoms soon after his death. Ezek. xvii. 3, 7. Dan. vii. 4, 6. *The noisy wings of the locusts* under the fifth trumpet may denote the wide-spread armies of the Saracens, or the wide-spread threatenings and excommunications of the Romish clergy. Rev. ix. 9.

WINKING is expressive of mockery and derision; or of giving one a token to do his neighbour an injury. Prov. vi. 13, and x. 10. Ps. xxxv. 19. God's *winking at the times of ignorance* imports his patient long-suffering towards the heathen world. Acts xviii. 30.

WINNOW; to clean corn by exposing it to the wind, that the chaff and dust may be blown away. Isa. xxx. 24. God's *winnowing* of men's path, and lying down, denotes his perfect knowledge thereof, and his purifying men with frequent trials. Ps. cxxxix. 3.

WINTER; the cold season when fields and trees are barren, grass withered, and storms frequent. In the middle division of the earth, called the torrid zone, which is about 3270 miles broad from south to north, they have generally two winters a-year, but both of them very warm. In countries near to the poles, they have what we might call a perpetual winter; nay, even in Sweden there are nine months of severe winter, and the rest is summer. In some places the winter is so excessively cold that it is almost impossible to escape being frozen to death. Gen. viii. 22. Even in Canaan, great men had their warmer houses for the winter season, as well as their cooler ones for the summer. Jer. xxxvi. 22. Amos iii. 15. Seasons of temptation, persecution, and distress are compared to winter. *Summer and winter* may signify the whole year, perpetually. Zech. xiv. 8. *The winter is past, and the rain is over and gone*; i. e. the cold, dark, and barren period of the ceremonial dispensation is past, and the storms of Divine wrath are fully exhausted on Christ; the barren winter of unregeneracy and of curses lying on the conscience, is over; the days of deadness, unfruitfulness, and persecution in the church, and of

temptation, desertion, and spiritual grief or stupidity in the soul, are over. Sol. Song ii. 11. To WINTER is to live or stay during the winter. Isa. xviii. 6. Acts xxvii. 12.

WIPE; gently to rub off dust, damp, &c. from any thing. John xiii. 5. God *wipes away his people's tears* when he removes all their cause of grief, and fills them with joy unspeakable, and full of glory. Isa. xxv. 8. Rev. vii. 17. *He wipes not out men's good deeds* when he accepts and rewards them. Neh. xiii. 14. God *wiped Jerusalem as a dish, turning it upside down*, when he grievously afflicted the Jews, and unhinged the constitution of their church and state by the Assyrians, Egyptians, and Chaldeans. 2 Kings xx. 13. *The harlot's wiping her mouth* imports her impudent refusal of guilt, or her pretences to holiness and chastity. Prov. xxx. 20. An adulterer's reproach shall not be *wiped away*; i. e. shall scarcely ever cease. Prov. vi. 33.

WISE; (1.) Prudent in the management of things. Gen. xli. 33. (2.) Learned, knowing. Rom. i. 14. God is *only wise*; he alone has in and of himself an infinite knowledge of all things, and is possessed of an infinite prudence for the direction and management of all things. Rom. xvi. 27. 1 Tim. i. 17. (3.) Godly, pious, taught of God, and made wise unto salvation. Prov. xiii. 14. 2 Tim. iii. 15. (4.) Skillful artificers. Exod. xxviii. 3. (5.) Subtle, witty. 2 Sam. xiv. 6. (6.) Puffed up with a conceit of their own wisdom. 2 Cor. xi. 19. Rom. xii. 16. *Wise* also signifies manner, respect, rate. Num. vi. 23. Exod. xxii. 13. *The wise men of Egypt, Chaldaea, &c.* not only comprehended their philosophers, astronomers, and other adepts of natural science, but also their *diviners*. See DIVINATION. Gen. xli. 8. Dan. ii. 10-14.

What the *wise men* who, led by the reports of the future advent of the Messiah, and by the appearance of an extraordinary star, came to visit our Saviour just after his birth were—whether magicians, or whether of the sect of the Persian magi, who believed two subordinate principles, one of good and another of evil, who detested images and temples, and worshipped God only by the emblem of fire; or whether they were only philosophers, cannot now be determined. Nor can it be ascertained what particular country they came from; whether from Persia, Chaldaea, or eastern Arabia; nor the time they took up in their journey; nor whether the extraordinary star went before them all the way till they came near to Jerusalem. But being arrived there, they inquired where was the *new-born King of the Jews*, whose star they had seen in the east. Informed by Herod, after his deliberation with his council, that Bethlehem was the place marked out in prophecy for the birth of the Messiah, they had scarcely departed from Jerusalem, when the star, to their great joy, appeared and directed them to the very house. As soon as they came in, they worshipped the infant Saviour, and presented him with gifts, gold, frankincense, and myrrh. Thus the gentiles began to gather to Shiloh. Herod had charged them to come back, and inform him where they found the young Messiah; but being warned by an angel in a dream, they went home another way, and no doubt spread the report of the Messiah's birth. Matt. ii.

WISDOM; (1.) Prudence and discretion to perceive what is fit or unfit to be done with respect to the time, place, manner, instruments, or end of an action. Eccl. ii. 13. (2.) Knowledge of sciences; so Moses was learned in all the *wisdom of the Egyptians*. Acts ii. 22. (3.) Quickness of invention, and dexterity in framing curious works; with such *wisdom* Bezaleel and Aholiab were-qualified to fashion the pertinents of the tabernacle. Exod. xxxi. 2, 5. (4.) Craftiness in carrying on projects; such was the *wisdom* of Pharaoh in oppressing the Hebrews, Exod. i. 10; and of Jonadab, who contrived how Amnon might seduce his half-sister. 2 Sam. xiii. 3. The last three are called the *wisdom of this world*. 1 Cor. ii. 6. (5.) Natural instinct and sagacity; thus the ostrich is made *without wisdom*. Job xxxix. 17. (6.) True godliness; when one, being taught of God to know his will, seeks what is proper, shuns what is improper, and studies to perform every duty in the proper season. Ps. xc. 12. Job xxviii. 28. This *wisdom* is *from above*, is a special gift of God, is *pure*, making men careful to avoid error and every thing sinful, and to cleave to truth and holiness; is *peaceable*, disposing men to make and keep peace with others as far as is consistent with holiness; it is *gentle*,

disposing men to bear with the infirmities of others, and to forgive injuries, and interpret every thing to the best sense it will bear; it is *easy to be entreated*, making men ready to receive the persuasions of God's word, and yield to good counsel and reason; it is *full of mercy* and pity towards such as are in poverty or distress, or have offended; it is full of *good fruits*, benevolence, liberality, and brotherly kindness; it is *without partiality*, not preferring one to another for carnal reasons, and *without hypocrisy*, disposing a man to unfeigned holiness, and to judge himself by the law by which he judges others. Jam. i. 17. (7.) The gospel is called *wisdom*, and the wisdom of God in a *mystery*, or *hidden wisdom*; it is a display of the wise purposes and methods of God concerning the salvation of men, and renders them wise to salvation. No creature could discover it. Anciently it was altogether unknown among the gentile nations, and was but darkly revealed to the Jews in mysterious types, nor is it now fully understood. 1 Cor. ii. 6, 7. (8.) Christ is called *wisdom*, and the *wisdom of God*: as God, he is infinitely wise; as God-man Mediator, all the treasures of *wisdom and knowledge* are hid in him; he has infinite wisdom for managing all the affairs of providence and grace to promote our salvation: in him is given the most grand and full display of the wisdom and knowledge of God; he is made of God to us *wisdom*; he savingly reveals to us the nature and will of God, and renders us wise to salvation. Prov. iii. 19, viii, and ix. *Wisdom is justified of her children*; that Jesus Christ was no wine-bibber, or gluttonous person, but one perfectly righteous, and the true Messiah, is truly believed, professed, and evidenced by the practice of his true followers: and the gospel, and true godliness founded on it, are sufficiently acknowledged to be full of wisdom, holiness, and equity; and by such as devote themselves to the study and practice of holiness are vindicated against all the cavils of the ungodly. Matt. xi. 19. The mouth of the righteous *speaketh wisdom*; when the discourses of others are wicked or vain, his are pious and profitable, flowing from an inward knowledge of God, turning upon divine things as their subject, and tending to render men wise unto salvation. Ps. xxxvii. 30. The *wisdom of God in the hand of Ezra* was either the law of God, of which he studied the knowledge, or his knowledge of it. Ezra vii. 25. The *wisdom* that Solomon had denoted knowledge of sciences, and sagacity and prudence for government. 1 Kings iii. 9, 12. In the *wisdom of God*, the world by *wisdom* knew not God; God wisely ordered it, that neither by the discoveries of God in the works of creation and providence, nor by all their philosophy, should the heathen attain the true and saving knowledge of God. 1 Cor. i. 21. The *wisdom of this world*, and of its princes which comes to nought, is their carnal policy in managing temporal or state affairs; or the maxims relative to it, which frequently rather promote ruin than secure men against it. 1 Cor. ii. 7. *Fleshly wisdom* is that craft and carnal policy which tends to promote the service of sin. 2 Cor. i. 12. No doubt ye are the people, and *wisdom shall die with you*; i. e. you imagine yourselves the only wise persons, and that if you were dead all knowledge of divine things would perish from the earth. Job xii. 2. Scorners seek *wisdom*, but find it not; their attempts towards knowledge only render them vain and self-conceited. Prov. xiv. 6. To preach the gospel with *wisdom of words*, or words of *man's wisdom*, or *excellency of speech*, is to do it in bombastic and affected eloquence, and pompous and swollen phrases. 1 Cor. i. 17, and ii. 1, 4.

**WISH**; to desire, to pray for. 3 John 2. Jon. iv. 8. **WIT**; wot; to know. Gen. xxi. 26. *We do you to wit* is an obsolete phrase for *we inform you*. 2 Cor. viii. 1. To be at one's *wit's ends* is to be in such perplexity as not to know what to do. Ps. cvii. 27.

**WITTINGLY**; wisely, warily, well knowing what one does. Gen. xlviii. 14.

**WITTRY**; dexterous, that requires great wisdom and skill. Prov. viii. 12.

**WITCH** is a woman, and **WIZARD** is a man that has dealings with Satan, if not actually entered into formal compact with him. That such persons are among men is abundantly plain from Scripture, and that they ought to be put to death. Deut. xviii. 10, and Exod. xxii. 18. It is plain, however, that great caution is necessary in detecting and punishing the guilty, lest

the innocent suffer, as many instances in New-England and other places show. To me it appears obvious that for one to regard with any thing like fear persons suspected of this infernal power, is nothing less than indirectly rendering homage to Satan.

**WITCHCRAFT** comprehends all kinds of influence produced by collusion with Satan, and excludes the user from the kingdom of God. Gal. v. 20. The *witchcrafts of Nineveh* may signify the divination there practised, and also their deceitful and ensnaring behaviour towards the nations around. Nah. iii. 4. See **BEWITCH**.

**WITHAL**; (1.) Also. 1 Kings xix. 1. (2.) Wholly. Ps. cxli. 10. (3.) With, by means of. Exod. xxv. 29, and xxx. 4.

**WITHDRAW**; (1.) To cease, leave off. 1 Sam. xiv. 19. (2.) To remove. Job xiii. 21. (3.) To draw or turn aside. Job xxxiii. 17. (4.) To entice, seduce. Deut. xiii. 13. (5.) To absent, forbear keeping company with. Prov. xxv. 17. God and Christ *withdraw* themselves when they cease granting sweet intimacy to men, and instead of delivering them, give them up into the hands of their enemies, or to distress and sorrow. Sol. Song v. 6. Hos. v. 6. God *withdraws his right hand* when he apparently works nothing for their advantage, and does not support and protect them as formerly. Ps. lxxiv. 11. He *withdraweth not his eyes* from the righteous; he never ceases his tender observations of, or care concerning them. Job xxvii. 7. To *withdraw from brethren* that walk disorderly, from men of corrupt minds, or antichristians, is to forbear familiar intimacy with them, and cease from religious fellowship with them in the seals of the new covenant. 2 Thess. iii. 6. 1 Tim. vi. 5, and 2 Tim. iii. 5.

**WITHER**; to dry up, and decay. Jer. xii. 4. Men *wither* when they lose their vigour of life or prosperity, and fall under weakness, poverty, and distress. Ps. xc. 6. Ezek. xvii. 9, 10. Ps. cli. 4; or when they relax in their profession, or activity in grace, and become apparently carnal and wicked, or inactive and slothful in holiness. Matt. xiii. 6. Jude 12, and Ps. cli. 4. The top of Carmel *shall wither*; the most fertile and well-inhabited places shall become barren and desolate. Amos i. 2.

**WITHERS**; twisted boughs, willows, &c. such as those with which fagots are often bound together. Judg. xvi. 7, 8.

**WITHHOLD**. See **RESTRAIN**.

**WITHIN**; (1.) In the inside of a house, city, vessel, &c. Ezek. iii. 24. (2.) Ere a certain time be finished. Lev. xxv. 29. Judg. xi. 26. (3.) In the heart. Matt. xxiii. 25-27. (4.) In the church, as members of it. 1 Cor. v. 12.

**WITHOUT**; (1.) On the outside of a house, &c. 2 Kings x. 24. (2.) Wanting possession, worship, command, assistance, company, or happiness. Eph. ii. 12. 2 Chron. xv. 3. 2 Kings xviii. 25. 1 Pet. iii. 1. (3.) Not members of the church. 1 Cor. v. 12, 13. Col. iv. 5. (4.) Shut out from heaven; cast into hell. Rev. xxiii. 15. (5.) Publicly in the ordinances of the gospel, and among the gentiles. Prov. i. 20. Sol. Song viii. 1.

**WITHSTAND**; effectually to oppose. Dan. xi. 15. Paul *withstood Peter to the face* when he sharply rebuked him, and checked his dissimulation. Gal. ii. xi.

**WITNESS**; one who solemnly, or upon oath, gives his declaration concerning a matter. Num. v. 13. No person is to be condemned on the testimony of one witness; but by the concurrent evidence of at least two or three persons to the same or a similar fact. As some men, especially such as are given to swearing in their common conversation, by prejudice, or by the influence of a bribe, are ready to swear falsely, God, to deter the Hebrew witnesses from false swearing, appointed them to begin the execution of the sentence against him that was condemned to death upon the footing of their deposition by casting the first stone at him. Deut. xvii. 6, 7. If a witness was detected of false testimony, he was condemned to the same form of punishment which his false deposition tended to bring his neighbour to. Deut. xix. 16-18. When our Saviour was crucified, his adversaries suborned as many false witnesses as they could; but their testimony never agreed on any thing criminal. Mark xiv. 55, 56. False witnesses too were suborned against **NABOTH** and **STEPHEN**. 1 Kings xxi. 10, 13. Acts vi. 13. God is a *witness*, and *swift witness*, against sinners, false swearers, or others: he observes, and will

speedily manifest and punish their sin. Jer. xxix. 23. Mal. iii. 5. Christ is a *witness* given to the people: faithfully and solemnly he declares to men the various truths of the gospel; and the constitution of his person and mediation, and his word, miracles, oath, death, and ordinances, all concur to attest the same. Rev. i. 3, and iii. 15. Isa. lv. 4. The Holy Ghost is a *witness*; by his powerful miracles, and by his influences on the consciences of men, he attests the truths of God's word, and the Messiahship of Christ; by causing to understand the marks of real grace laid down in Scripture, by shining on, and quickening our holy dispositions, and enabling us to discern the reality of our grace, and by a mighty application of the promises, *he bears witness* with our spirits that we are the children of God. Rom. viii. 16. Heb. x. 15. As the Father, Son, and Holy Ghost are *heavenly witnesses*, attesting the mission and incarnation of Christ, and his being given to us, and eternal life in him: so *the Spirit*, i. e. the Holy Ghost's extraordinary and ordinary influence, and his residence in the hearts of his people, *the water*, the purity and holiness of Christ's life, the doctrines of the gospel, the ordinance of baptism, and the sanctification of the saints, and the blood, the expiatory sufferings of Christ, and representation of it in the supper, the justification of his people, and their sufferings for his sake, do all on earth attest the same; and he that believes *hath the witness in himself*; has the truth attested and verified in his heart, and his conscience bears witness to it; and he has the six witnesses, as it were, dwelling in his soul. 1 John v. 7-9. Men's own consciences and spirit *bear witness* by causing them to assent to the truth of the gospel. Rom. vi. 16. Prophets, apostles, and ministers are *witnesses*; upon their certain knowledge they solemnly declare the truth concerning God's perfections, will, and work, and concerning Jesus' person, and offices, and states; and concerning the world, that the deeds of it are evil. Rom. iii. 22. Acts x. 43, and v. 32. The saints are God's *witnesses*; by their profession and practice, they solemnly attest the excellencies of a God in Christ, the truth and importance of his word, the grace and glory of his works, and the vanity of every thing in comparison of him, Isa. xliii. 10, 12, and xlv. 8: and when they bear witness unto death they are called *MARTYRS*. Rev. ii. 13. The ministers and Christians who oppose the abominations of Antichrist are Christ's *two*, small, but sufficient number of *witnesses*, who, assisted of God, continue *prophesying*, adhering to, and declaring divine truths, *clothed in sackcloth*, in an humble, distressed, and mourning condition. They *stand before God*, are under his special care and protection, and live as under his eye: *fire goeth out of their mouth* to hurt their enemies; the gospel they preach or profess tends to the ruin of Antichrist, and their prayers bring judgments upon him: they shut *heaven* by solemn censure, or by declaring God's threatenings. Nor does the reign of gospel-truth or influence fall on the popish state; and their witnessing occasions bloody wars. Antichrist at last almost ruins them: but God shall suddenly render them more powerful than ever. Rev. xi. 3-19. See *CHURCH*.

Whatever manifests the truth of any point is called a *witness*; so the impudent show of sinners' countenance and their boldness in sin are a *witness against them*, that they deserve and are ripe for calamities. Isa. iii. 9. Job's troubles were *witnesses* of his guilt, and of God's great displeasure with him. Job x. 17, and xvi. 8. The moon is a *faithful witness* that God keeps his covenant with day and night, to cause them to return in their season; and the rainbow is a *faithful witness*, a never-failing token of God's covenant to preserve the earth from a second deluge. Ps. lxxxix. 27. Rain and fruitful seasons are *witnesses* of God's continued patience and kindness to men. Acts xiv. 17. The settlement of the true religion in Egypt was a *witness to the Lord*: a proof of his redeeming power and kindness, and of his exact accomplishment of his promises. Isa. xix. 20.

*WITNESS*, or *TESTIMONY*, signifies also the solemn declaration of a witness, or the truth attested. 1 John v. 9. Acts xiv. 5. The two tables of the moral law are called a *testimony*, because they were proofs of the covenant-relation between God and Israel, and infallibly declared what he required of them. Exod. xxv. 16, 21, and xxxi. 18. The whole word of God is called his *testimonies*, as therein is solemnly declared what we

ought to believe and practise, or expect. Ps. xix. 7. His law is a *testimony*, as it solemnly declares his will and our duty. 2 Kings xi. 12. The gospel is a *testimony* that declares what God has done for; and is ready to give to, sinners for their eternal salvation. 1 Cor. i. 6, and ii. 1. 2 Tim. i. 8. The *witness* or *testimony* of Jesus is the truths he declared, and of which he is the subject-matter and end, and which his people believe and profess concerning him, Rev. xx. 4, and i. 9; and it is called the *saints' testimony*, as they profess and adhere thereto, even unto death. Rev. xi. 7, and xii. 11. To have the *testimony* of Jesus Christ is to preach his gospel and abide firmly in the profession, faith, and maintenance of his truth. Rev. xix. 10.

*WITNESS*, *BEAR WITNESS*, or *TESTIFY* is, (1.) Solemnly to declare a point before a judge. Acts xx. 24, and xxvi. 5. (2.) Boldly and solemnly to declare any point. John iii. 11, and v. 23. 1 Tim. vi. 13. (3.) Seriously and solemnly to lay a charge or a truth home to men's consciences. Ps. l. 7. Neh. xiii. 15.

*WIZARD*. See *WITCH*.

*WO* is a word of mourning. *Wo worth!* alas for! Ezek. xxx. 2. *Wo's me!* alas, how unhappy I am! Ps. cxx. 5. A *wo* is a heavy calamity; the rise of popery and Mahometanism, the three hundred and ninety-six years' ravage of the Ottoman Turks, and the fearful overthrow of popery and Mahometanism are the three terrible woes that, under the fifth, sixth, and seventh apocalyptic trumpets, fall on the inhabitants of the earth. Rev. viii. 13, and ix. 12, and xi. 14. *Wo* in cursings and threatenings denotes the approach of some heavy calamity. Matt. xxiii. 13-29.

*WOFUL*; full of distress and sorrow. Jer. xvii. 26. *WOLF*: Wolves are four-footed beasts of the dog kind, with their tail bending inward and their ears pricked up. Their head is squarish, and their hair grayish. They are crafty, greedy, ravenous, fierce, and of a quick smell: they abide in forests, and are great enemies to cattle: they howl instead of barking: they can bear hunger long, but are then exceeding fierce, and will fall on either man or beast that comes in their way, or even upon one another. Hence, in the evening, when they come hungry out of their holes, they are most fierce and dangerous. Jer. v. 6. Hab. i. 8. Nay, they are ordinarily timorous, except when hunger prompts them. Throwing of stones, sight of fire, sound of bells or of singing, it is said, terrifies them. In cloudy and dark days, they attack flocks of sheep, but go contrary to the wind, that the sheep-dogs may not smell them out. It is said the females grow more fruitful by one every year till the ninth. Many other things I omit, as I suspect them to be fabulous. Wicked rulers and others, chiefly persecutors, are likened to *wolves*: their god is their belly; they delight in darkness; they harass and destroy Christ's sheep; and if mercy change them not, they shall howl for ever in hell. Ezek. xxii. 27. Matt. x. 16. The wolf dwells with the lamb, and the leopard lies down with the kid, and the young lion and the fatling together, and a little child leads them; and the cow and bear feed and lie down together; and the sucking child puts his hand on the hole of the asp, and the weaned child puts his hand upon the cockatrice' den, when persecutors and the very worst of men are converted by the gospel, and kindly coalesced with the poorest and meekest saints into one church. Isa. xi. 6-8, and lxxv. 25. The Chaldeans and the Jewish rulers are likened to *evening wolves*, to mark their insatiable avarice, and readiness to destroy every one that comes in the way. Jer. v. 6. Hab. i. 8. Zeph. iii. 3. The tribe of Benjamin *ravened as a wolf*; their warriors were fierce; twice 25,000 of them put about 360,000 of the other tribes to flight near Gibeai, and the remnant of them seized the young women of Shiloh. Judg. xx. and xxi. In the beginning of his reign, Saul mightily harassed the Philistines, Moabites, and others, and destroyed most of the Amalekites. 1 Sam. xiv. and xv. By means of Mordecai and Esther, two Benjamites, Haman, and about 76,000 of the Jew's enemies were slain. Esth. ix. After ceasing his persecution of the saints, how useful was Paul in ravaging the kingdom of Satan, and converting multitudes to Christ. Gen. xlix. 27.

*WOMAN*. See *MAN*.

*WOMB*. That part of the female body in which young are conceived and nourished until their birth. Luke i. 31. The *womb of the morning* are the clouds which distil drops of dew; and may represent the

church in the apostolic age, bringing forth multitudes to Christ. Ps. cx. 3.

WONDER, MARVEL; (1.) To be struck with surprise at the sight or thought of any thing strange and uncommon. Jer. iv. 9. (2.) To exercise a reverential regard to any thing, or with wonder to adore and serve it. Rev. iii. 13.

WONDERS, or MARVELS; (1.) Things strange and astonishing, as the more rare appearances of nature, Ps. cvii. 27; or the miracles which God wrought in delivering Israel out of Egypt. Ps. cv. 27. (2.) A token or sign; thus Isaiah was a wonder on Egypt and Ethiopia, as his walking without his upper robe, and barefoot, was a presage of calamities to those countries. Isa. xx. 3. The saints are wonders, or men wondered at: they are objects of the wonderful kindness and care of God, and are wondered at by carnal men, as persons foolish and odd in their faith and practice. Isa. viii. 18. David was a wonder to many, was a kind of spectacle, because of his distress. Ps. lxxi. 7.

WONDERFUL, MARVELLOUS; hard to be done, not easy, or impossible to be understood. 2 Sam. xiii. 2. Job v. 9. Christ is wonderful in his Divine nature, in his eternal generation, in his office of Mediator, and the execution thereof, in the depth of his debasement, and the glory of his exaltation, in his kindness to his people, in his dwelling in their heart by faith, he is altogether amazing and incomprehensible. Isa. ix. 6. God showed himself marvellous upon Job; he inflicted very uncommon troubles upon him. Job x. 16.

WOOD; (1.) The timber of trees. Gen. xxii. 6. They used it for fuel: and to fall under the wood is to faint under the most slavish service, as bearing of wood. Lam. v. 13. Cedar is the wood of Lebanon. Sol. Song iii. 9. See CHARIOT.

The Assyrian army before Jerusalem were as wood or fuel, when the Lord, by some fiery plague, cut off 185,000 of them in one night. Isa. xxxiii. 23. Doctrines vain, empty, and false, which cannot abide the trial of God's word, which is likened to a fire, are called wood. 1 Cor. iii. 12. (2.) An idol made of wood. Hab. ii. 19. (3.) A FORKST, or multitude of trees growing together; or the place where they grow. There was a variety of forests in Canaan; as the forest of Hareth, in the south of Judah, 1 Sam. xxii. 5; of Mount Ephraim, Josh. xvii. 18; of Bethel, 2 Kings ii. 14; and of Carmel. 2 Kings xix. 23. On the east of Jordan was a forest called the wood of Ephraim, because there Jephthah had routed and cut off multitudes of the Ephraimites. 2 Sam. xviii. 6. Judg. xii. 5. We read also of the forests of Arabia, Isa. xxi. 13; but that of Lebanon is the most noted, and it is called the king's forests, as the Persian kings took it under their special care. Neh. ii. 8. The Assyrian army is called a forest: how numerous and how stately was their appearance! but how soon were they consumed by the wrath of God! Isa. x. 18, 19, and xxii. 19. Egypt and her numerous cities, or their large army under Pharaoh-necho, is called a forest. Jer. xvi. 23. Jerusalem is called the forest of the south field; it lay near the south of Canaan; the Chaldeans marched southward to it, and numerous were its houses and its inhabitants. Ezek. xx. 46. A dangerous and troublesome-like condition is likened to a wood where serpents and wild beasts abound; and to sleep safely in wildernesses and woods is to enjoy the most complete safety and happiness. Ezek. xxxiv. 25.

WOOL was anciently plucked off the sheep, though alive; and so a fleece borne by a sheep at a time was called by the Romans, *Vellus*, the plucking. In China, the sheep are shorn thrice every year. Anciently, the best wool was had from about Damascus, Ezek. xxvii. 18; now the Spanish is reckoned the best in Europe. In countries either too cold or too hot the wool is coarse or short. Snow is like wool in softness and whiteness; its broad flakes are like locks of wool, and it warms the earth as a woollen garment does the body. Ps. cxlvii. 16. Crimson-like, or very aggravated transgressions are as white wool when fully pardoned. Isa. i. 18. Superstition, carnal sloth, and self-righteousness are like wool that causeth sweat; how defiling and fatiguing! Ezek. xlv. 17. See WHITE.

WORD; (1.) A speech expressing request, request, command, promise, &c. Gen. xxvii. 14, and xlv. 18. Exod. viii. 13. Dan. iii. 28. 2 Sam. vii. 25. The kingdom of God is not in word, but in power. God does not erect his church by mere words, but by the al-

mighty influences of his Spirit. 1 Cor. iv. 20. *Men love not in word nor in tongue*, but in deed and in truth, when they show their love, not chiefly in kind speeches, but in kind works. 1 John iii. 18. (2.) The thing about which a speech is made; so the affair of John Baptist's birth is called a word. Luke i. 65. *To whom hast thou uttered words? and whose spirit came from thee?* Dost thou not know that he to whom you speak knows all that you have said, and that his circumstances are not proper for such a discourse? Have you not rather repeated what Eliphaz said than spoken under the direction of God's Spirit! and what encouragement have you ever given to my drooping spirit? Job xxvi. 4. The word of God is, (1.) Jesus Christ, who, by the Chaldee paraphrast, and by the apostles and others, is called the WORD. He is the express image of his Father, as words are of our thoughts. He spoke for us in the council of peace; he spoke all things into being at the creation; he spoke to the ancient patriarchs and prophets; he preached the gospel in the days of his flesh; he speaks for men in his intercession; and speaks to their hearts in the day of his power; and he is the great subject-matter of what is spoken in Scripture. John i. 1, 4. Rev. xix. 13. (2.) The declared will of God in the Scripture, doctrine, commands, promises, threatenings, histories, predictions, Rev. xix. 9. Rom. ix. 6; and it, chiefly the gospel, is the word of Christ, as he is the author, subject-matter, and end of it. Col. iii. 16. The word of righteousness, as it reveals to us the righteousness of Christ, is the sole price of our salvation; and it teaches us to follow righteousness, faith, and charity. Heb. v. 13. It is the word of faith, is a declaration of divine truths, to be received and credited by us as the ground of our claim to salvation. Rom. x. 3. It is the word of salvation, as it reveals and offers to us a full salvation, and by believing and improving it, are we possessed of begun salvation, and prepared for eternal glory. Acts xiii. 26. It is the word of this life; it is now preached to men, and by it they become partakers of eternal life. Acts v. 20. The word of God's grace and the word of life, or eternal life, is either Christ, who is freely given to be our Saviour, and by whom we have our spiritual and eternal life, or the word of God's gospel-promises, which declare and convey the free favours of God to men, for the quickening and eternal salvation of their soul. Acts xx. 32. 1 John i. 1. John vi. 68. Phil. ii. 16. The word of the oath is God's ancient and solemn declaration that Christ should be a priest for ever. Heb. vii. 28. The word of wisdom and of knowledge is an eminent faculty wisely to take up and publish divine things. 1 Cor. xii. 8.

WORK; to act in making, forming, ordering, or upholding things. 1 Cor. xii. 16. Jam. i. 3. Ps. lii. 2. (2.) To prepare, make meet; so God works glory for his people, and he works them into a meetness for it. Ps. xxxi. 18. 2 Cor. v. 5. To work God's judgments is to obey his laws, observe his ordinances, and be duly affected with his strokes. Zeph. ii. 3. All things work together for the good of the saints; their troubles work for them an exceeding and eternal weight of glory; God, by his wise disposal of them, and by his influence accompanying them, makes them concur to alarm and excite them to their duty here, and to prepare them for the future glory hereafter. Rom. viii. 28. 2 Cor. iv. 17.

WORK, or DEED; (1.) Temporal labour, such as may be done on the six labouring days. Exod. xx. 9. (2.) Any kind of agency in thought, word, or act. Eccl. xii. 14. (3.) An uncommon or miraculous work. John vii. 21. (4.) The thing effected by any agency or influence: so all creatures are the work of God's hands. Job xxxiv. 19. (5.) The materials for forming an effect out of, particularly for building. Prov. xxiv. 27. (6.) The wages or reward of a work. Lev. xix. 13. Job vii. 2. Rev. xiv. 13. The work of God is, (1.) That which he effects, as of creation, Gen. i. 2; or of providence, John v. 17. Isa. v. 19. Hab. iii. 2; or of redemption. John ix. 4. These are God's marvellous works. 1 Chron. xvi. 12. Rev. xv. 3. In redemption, each of the Divine persons has his distinct station and work. See GOD. (2.) The works which God commands us to do, John vi. 28; and so service done to Christ is called his work. 1 Cor. xv. 46, and xvi. 10. Phil. ii. 30. Faith is the work of God, as he produces and maintains it in us, and as he commands us to practise it. John vi. 29. Men's works are either, (1.) Good, proceeding from a right principle and motive, directed by God's law, and

In a right manner calculated to promote his honour and our own true happiness. Such works, not being performed under the law as a covenant, cannot enter into our justification; nor, because of imperfection, are they fit to do it; but they manifest one to be justified and possessed of true faith, and justify him against the charges of men. Eph. ii. 10. Rom. iii. 20. Gal. ii. 16. Jam. ii. 24. Or, (2.) Bad works, which are performed by men not united to Christ, not possessed of true grace, not performed from regard to the authority of God, nor with a view to promote his glory: these are *works of the flesh*, and *deeds of the body* of indwelling sin, flow from a carnal and corrupt nature, and cannot justify, but are an abomination to the Lord. Ps. lix. 6. Isa. lvii. 12. Gal. v. 19. Rom. viii. 13. They are *dead works*, proceed from no spiritual life, show one's death or deadness in sin, and of themselves tend to prepare for eternal death. Heb. vi. 1, and ix. 14. Some of these are *works of the law* that have some semblance of conformity to the law as a covenant; and to be of the *works of the law* is to trust to our own works for eternal happiness, Gal. iii. 10; but *works of the law* in general are whatever it commands. Rom. iii. 20, 28. Some are *works of darkness*, shameful transgressions of God's law. Rom. xiii. 12. Eph. v. 12. These are also the *deeds and works of the devil*, as he tempts to and exemplifies many of them. John viii. 41, 44. But his *works* also include the ruin of men, which he effects. 1 John iii. 8. Idols are the *work of errors*; error instigates men to form and worship them, and they lead men from one error to another. Jer. x. 15.

**WORKMAN;** (1.) One that labours in some handicraft. Isa. xl. 19. (2.) A minister who labours hard in preaching the gospel. 2 Tim. ii. 15.

**WORKMANSHIP;** (1.) The art and labour in forming of things. Exod. xxxi. 3. (2.) The thing formed by art. 2 Kings xvi. 10. We are God's *workmanship*, made by him in creation, renewed by him in regeneration, being created anew in Christ Jesus, capable of and disposed to good works. Eph. ii. 10.

**WORLD.** The Jews distinguish the world, in respect of place, into the lower world of earth and air, the world of heavens and stars, and the highest world; or, as others, the world of earth and air, the world of angels, the world of spheres and stars, and the highest world of spirits departed, called the third heaven. In respect of duration, they distinguish it into the world before the flood, the present world before the Messiah, the world to come under the Messiah, the world of the resurrection, and the eternal world. In allusion to these divisions, Paul mentions worlds. Heb. i. 2.

**WORLD** denotes, (1.) The world containing, and that either the whole frame of heaven and earth together, and all things therein, John i. 10; or the heavens and what they contain, Ps. xc. 2; or the habitable part of the earth. Ps. xiv. 1, and xxviii. 7. (2.) The men that dwell on this earth, and that either all of them, Rom. v. 12; or an indefinite number of them, John vii. 4. Isa. xlii. 11; or many, a great part of them, Matt. xviii. 7. John iv. 42. Matt. xviii. 14, and xxvi. 13. Rom. i. 8, and x. 18; or all or most of the subjects of the Roman empire, so called because of its extent, Luke ii. 1. Rev. xiii. 3; or the gentiles as distinguished from the Jews, 1 John ii. 2; or God's chosen people, his elect, Ps. xxii. 27. John iii. 16, and vi. 33, 51; they may be so called, because they are the substance of the world, and because chiefly gathered from among the gentiles, and hitherto mostly out of those countries once subject to the Romans, or the reprobate, wicked, and cursed part of the men on earth, so called because they are the greatest part of the men on earth. 1 John v. 19. John xiv. 17, 22, xv. 19, and xvii. 9. Rev. xiii. 3. (3.) The carnal corruption that prevails on earth. Gal. i. 4. Eph. ii. 2. Jam. i. 27. 1 John ii. 16. (4.) A worldly or earthly state or condition, Ps. lxxiii. 12. Luke xvi. 8. John xviii. 36. 1 John iv. 5; to which may be reduced the outward pomp, pleasure, and good things of a present life. Gal. vi. 14. 1 Cor. vii. 31. *This world* denotes this earth in its present carnal and corrupt state. Tit. ii. 12. Christ's kingdom is not of it, is not of an earthly rise, form, or tendency. John xviii. 36. *That world* denotes the heavenly state. Luke xx. 35. *The world to come* signifies the gospel-period after the resurrection of Christ, or of the church in her New-Testament form, Heb. ii. 5, and vi. 5; or the future and eternal state. Matt. xli. 32. The elect and saints are given *out of the world*, set aside from the rest of

mankind to be saved by, and subject to Christ, John xvii. 6; but they are not *out of it* in respect of their abode while they live on earth. John xvii. 15. *Men's tongue is a world of iniquity*; its words contain inconceivable wickedness; or it is an *ornament of iniquity* which often sets off sin in fair colours. Jam. iii. 6.

**WORLDLY;** what is of a carnal and earthly nature. Tit. ii. 12. Heb. ix. 1.

**WORMS** are creeping animals, almost infinite in number, and even in kinds: nay, vast numbers of insects, as bees, wasps, flies, &c., are worms in their first state of life. As worms are produced from eggs, multitudes of them breed in the human body from eggs conveyed thither. Multitudes of diseases, as the itch, &c., are produced in the skin by a kind of worms. It seems Job's distemper was owing to a collection of worms nestling in his skin and flesh. Job vii. 5. It is certain Herod was eaten up alive by them, Acts ii. 23; and dead corpses are devoured by them. Job xxi. 26. Isa. xiv. 11. Some have even thought that all matter was composed of living vermin. To denote men's earthliness, meanness, weakness, and exposure to danger and corruption, they are called *worms*. Job xxv. 6. Mic. vii. 17. To mark our Saviour's debasement and bloody suffering, he calls himself a scarlet-coloured *worm* and *no man*. Ps. xxii. 6. Conscience, as for ever upbraiding and tormenting the wicked in hell, is called a *worm that dieth not*, but, as it were, for ever preys on their vitals. Isa. lxvi. 24. Mark ix. 44.

**WORMWOOD;** an herb, of which Tournefort says there are twenty-four kinds. It has a very bitter taste, but is useful in medicine for killing worms in the belly, and is a fine medicine for the stomach and liver, and is useful in the jaundice and dropsy: the very smell of it is odious to vermin. Idolatry, profaneness, apostasy, and other wickedness are likened to *wormwood*; how disagreeable to God and his people! and in the end, how bitter to sinners themselves! Deut. xxxii. 18. Heb. xii. 15. The end of a harlot is *bitter as wormwood*, and sharp as a two-edged sword; what pain and ruin of character, body and soul, follows upon whoredom and uncleanness! Prov. v. 4. Affliction and oppression are like *wormwood*. Lam. iii. 14, 19. Amos v. 7. See STAR.

**WORSHIP;** to bow down with reverence; and so worship is, (1.) Civil reverence given to one of authority or worth. Matt. ix. 18, and xviii. 26. Luke xiv. 10. (2.) Outward religious homage, given as an acknowledgment of Deity. Matt. iv. 10. Dan. iii. 5, 12, 14. (3.) Inward religious honour, whereby one thinks on, trusts to, loves, and fears God, because of his infinite excellency, mercy, power, wisdom, and the like. John iv. 24. The saints are the *circumcision*, or really renewed persons, *who worship God in the spirit*, with their spiritual powers, actuated by the Holy Ghost, and in the way of viewing and dealing with God as a most pure spirit, and *have no confidence in the flesh*, renouncing all dependence on the world, and particularly on their own righteousness, for acceptance, or on their strength for performance of duty, but *rejoice in Christ* as their husband, righteousness, strength, portion, and Lord. Phil. iii. 3. The church's enemies come and *worship before her feet* when they subject themselves to her authority, and manifest a due reverence and regard to her. Rev. iii. 9. Men *worship the dragon and beast* when they adore the Romish emperors and popes, and comply with their superstitious, sinful, and blasphemous laws. Rev. xiii. 4. Men *worship devils* when, in compliance with their temptations, they profess their false doctrines, adore idols that represent them, and deal with them in charms and divination; or when they worship, under the name of saints, persons monstrously wicked. Rev. xix. 20. Deut. xxxii. 17.

**WORST.** The Chaldeans were the *worst of the heathen*, exceedingly given to idolatry, divination, covetousness, cruelty, &c. Ezek. vii. 24.

**WORTH** is the just value of any thing. 1 Kings xxi. 2.

**WORTH, or WORTHY;** (1.) Valuable, deserving: thus Jesus is *worthy of all honour and glory*. Rev. iv. 11, and v. 9, 12. Valiant men are called *worthies*; they could do great and mighty exploits which deserved praise and reward, Nah. ii. 5; and wicked men are *worthy of fearful calamities*, Rev. xvi. 6; and the world is not *worthy of eminent saints*; it deserves not their presence or usefulness. Heb. xi. 38. (2.) Meet, answerable to; thus the saints *walk worthy of the*

**Lord, and of their vocation.** Col. i. 10. 1 Thess. ii. 12. Eph. iv. 1. The saints are *worthy*; being accepted in Jesus' imputed righteousness, they, by sanctification, are made meet for the eternal glory. Rev. iii. 4. Luke xxi. 36.

**WOULD to God; O if God would grant! I wish to God!** Exod. xvi. 3.

**WOUND;** (1.) To make sores in the body with a sword, scourge, or the like: and a *wound* is a sore made by a fall, a sword, or like instrument. 2 Kings viii. 29. (2.) To distress, Deut. xxxii. 39. Sol. Song v. 7; and so great affliction in the soul, Prov. xvii. 14; and outward on the body, character, family, or nation, is called a *wound*. Job xxxiv. 6. Prov. vi. 33. Jer. x. 19, and xv. 18. Reproof is called a *wound*, because it pains the offender, and tends to bring forth or expel the corruption of his offence, if it is kindly taken. Prov. xxvii. 6. The words of a tale-bearer are as *wounds*; they mar or ruin the character, trade, health, and prosperity of men. Prov. xxvi. 22. Both sins and afflictions are *wounds*. Isa. i. 6. One's *wounds stink*, and are *corrupt*, when sins prevail and lie heavy on the mind, and when afflictions exceedingly abound. Ps. xxxviii. 4. See **SOUND**.

**WRAP;** (1.) To roll up in a covering. 1 Kings xix. 13. Men *wrap up* sin when they agree together in it, and take methods to conceal it. Mic. vii. 3. The sword is *wrapped up for slaughter*; it is kept from rust by sheathing, and is just ready to execute the judgments of God on the Jews. Ezek. xxxi. 15. (2.) To fasten; take hold of: the roots of the wicked are *wrapped about* the heels of good soil when they have a promising appearance of a stable prosperity. Job viii. 17.

**WRATH;** (1.) A furious passion prompting one to revenge injuries, and do hurt. Gal. v. 20. (2.) The hurtful effects of such a furious passion. Prov. xxvii. 3. (3.) The just punishment of crimes. Rom. xiii. 4, 5. God's *wrath* denotes, (1.) His holy indignation at, and readiness to punish sin. Rom. i. 18. (2.) His manifestation of his hatred at sin, in the just punishment of it in time and eternity. Ps. xc. 12. 1 Thess. v. 9. Men *pass their days* in God's *wrath* when they spend them under the tokens of his displeasure. Ps. xc. 9. His chastisement of his people is called a *little wrath*; it marks his displeasure at their sin, but his love to their person; and it is far less durable or heavy than the destruction of the Jewish nation, which is called *wrath to the uttermost*; or than the future punishment of the wicked, which is *wrath to come*, still but a beginning. Isa. liv. 8. 1 Thess. ii. 16, and i. 10. *Wrath bringeth the punishments of the sword*; men's wrath against the saints procures, and God's wrath against men brings on, fearful calamities. Job xix. 29. Men treasure up for themselves *wrath against the day of wrath* when they expose themselves to just punishments in time and through eternity. Rom. ii. 5.

**WROTH;** to be full of wrath. God is *wroth* with his people as a kind Father. Ps. lxxxix. 38: but he is *not wroth* with them as an angry Judge. Isa. liv. 9.

**WREATHS, or WREATHEN WORK,** was a kind of network interlaced with the form of sprigs, leaves, flowers, and fruit, and, as it were, twisted in the form of a rope: with such a golden wreath was the ephod fastened on the high-priest's shoulders; such a wreath, with two hundred figures of pomegranates, was around the pommel of the pillars in the porch of Solomon's

temple. Exod. xxviii. 14. 2 Chron. iv. 12, 13. Men's transgressions are *wreathed* or *twisted* about their neck, when they are last entangled in the punishment of their sin. Lam. i. 14.

**WREST;** to turn by force to a wrong sense or purpose: so words are *wrested*. 2 Pet. iii. 16. Ps. lvi. 5. Judgment is *wrested* when unjust sentences are given for or against men. Exod. xxiii. 2, 6.

**WRESTLE;** to struggle with one for victory. Jacob not only struggled with the angel by handy grips, but chiefly by earnest and humble prayers for the blessing. Gen. xxxii. 24-26. With *great wrestlings*, or *wrestlings of God*, i. e. with violent desires and earnest endeavours, Rachel thought she obtained children by her handmaid. Gen. xxx. 8. The saints *wrestle* not with flesh and blood, but with principalities and powers; they watch against, they resist temptations, and cry to God for support and deliverance from sin, Satan, and the world. Eph. vi. 12.

**WRETCHED** is the same as MISERABLE. Sinners are *wretched*, destitute of the grace and favour of God, and under the power of their lusts, and liable to the everlasting vengeance of God. Rev. iii. 17. Saints are *wretched* when sorely afflicted with temptations, troubles, Divine hidings, and particularly with the stirring and prevalence of indwelling sin. Rom. vii. 24. *See one's own wretchedness* is to suffer great misery and disgrace. Num. xi. 15.

**WRING;** to press out moisture. The *wringing* off the head of the sacrificed bird imported the exquisiteness of Christ's sufferings. Lev. i. 15, and v. 8. The wicked *wring out and drink the dregs of God's cup of wrath* when, with great pain, they suffer his vengeance to the very uttermost. Ps. lxxv. 8.

**WRINKLE;** (1.) A furrowy blemish in the face or body, occasioned by old age or distress. Job xviii. 8. (2.) Deformity of sin, or affliction. Eph. iv. 25.

**WRITE;** (1.) To note down any thing on a book or table. Isa. x. 1. (2.) To count the number in writing. Isa. x. 19. (3.) To declare a thing as quite certain, and mark it in a prophecy. Jer. xxii. 30. God's sealed book being *written within and without*, or on both sides of the paper, imported the vast quantity of matter contained in it. Rev. v. 1. God *writes his law on men's hearts* when he deeply impresses it on their soul, and forms their inward qualities into a conformity to it. Job xxxi. 32. Heb. viii. 10. He *wrote bitter things* against Job when he sentenced him to, and executed upon him, sore afflictions. Job xiii. 26. The saints being *written in heaven, in the book of life, or among the living*, denotes their being divinely chosen and predestinated to eternal life and happiness. Luke x. 25. Heb. xii. 23. Rev. xxi. 27. But God's *writing up the people* denotes his enrolment of them among the true members of his church. Ps. lxxxvii. 5. Men's *writing God's law on the posts of their house*, or the table of their heart, imports their frequent thinking and speaking of it, as an evidence of its being deeply impressed on their hearts. Deut. vi. 9. Prov. iii. 3. Men are *written in the earth* when they are rendered very debased and wretched, as if forgotten by God and his church. Jer. xvii. 13.

**WRONG;** what is unreasonable and unjust. Exod. ii. 13.

**WROTH.** See **WRATH**.

## Y

**YARN.** Solomon brought great quantities of *linen yarn* from Egypt, but some render the word מִיָּבֶן, a collection, viz. of horses. 1 Kings x. 28.

**YEA** denotes, (1.) Affirmation. Matt. ix. 28. (2.) Constancy and earnestness. Philm. 20. Phil. i. 18, and iii. 8. (3.) Doubting. Gen. iii. 1. The son of God preached to men is not *yea* and *nay*, but in him it is *yea*; all the promises are in him *yea* and *amen*. The gospel doctrines concerning Jesus Christ have no inconsistencies, no inconstancy, but all harmonize in matter and tendency: every promise is infallibly confirmed by his word, and ratified by his blood. 2 Cor. i. 19, 20. There is with one *yea, yea, and nay, nay,*

when his purposes are inconstant, and his declarations inconsistent. 2 Cor. i. 17. Let your conversation be *yea, yea; nay, nay*: let your speech consist of simple affirmations or denials, without the least appearance of an oath or imprecation to confirm what you say. Matt. v. 37. Let your *yea* be *yea*; and your *nay, nay*; let your affirmations and denials be altogether simple and candid. Jam. v. 12.

**YEAR;** that space of time wherein the sun finishes his course through all the signs of the Zodiac circle of the heavens; and consisting of the four seasons of Spring, Summer, Harvest, and Winter. It consists of three hundred and sixty-five days, five hours, forty-nine



minutes. The patriarchs before the flood appear to have divided their year into twelve months, each consisting of thirty days; and whether they added five days to the last, or had an intercalary month every fifth or sixth year, to exhaust the odd time of five days, five hours, and forty-nine minutes that was over in each year, we know not. Some think the Egyptians, and others once reckoned the time of one revolution of the moon their year, and that this is the source of their extravagant reckonings concerning antiquity. It is more certain that before the Hebrews' departure from Egypt, they reckoned by a year consisting of twelve months, each of which consisted of thirty days, and began their year about the beginning of our September. Possibly the Chaldean year was much the same, till Nabonassar, about the time of Hezekiah, ordered them to reckon the year by twelve months, or three hundred and sixty-five days; and, I suppose, the Egyptians soon after admitted this form. After the long confusion, the Greeks reckoned the year by twelve months, of thirty days each; but seem afterward to have reckoned by twelve moons, or three hundred and fifty-four days. They mostly began their year at the summer solstice, when the sun is most northerly in June; but the Macedonians began theirs about the middle of our September. At first the Roman year consisted of ten months, or three hundred and four days. King Numa extended it to twelve months, or three hundred fifty-five days; and every second year, they added twenty-two or twenty-three days by turns. Julius Cæsar, their first emperor, fixed it at three hundred and sixty-five days and six hours, which in four years make one day, which in the fourth is added to February, and occasions that year being called leap-year. By this year we still reckon our time; but as it includes about eleven minutes too much, this, in one hundred and thirty years, runs the reckoning forward one day, and in our reckoning had run forward the year full eleven days, till this was rectified by the introduction of the new style among us, as it was in several countries abroad, by Pope Gregory, almost two hundred years ago. The old Persian year began about the beginning of June, and consisted of three hundred and sixty-five days, or twelve months. Most of the Mohammedans reckon their year by twelve moons or three hundred and fifty-four days, eight hours, forty-eight minutes, thirty-eight seconds, and twelve thirds; and so in about thirty-five years, the beginning of their year runs backward through all the seasons. The Jewish year too was of the lunar kind, reckoning by twelve moons; their sacred year began in March, because therein they came out of Egypt at the new moon; in which the names and order of their months were, 1 Abib or Nisan; 2 Zif or Jair; 3 Sivan; 4 Thammuz; 5 Ab; 6 Elul; 7 Ethanim or Tizri; 8 Bul or Marchesvan; 9 Chislen; 10 Thebet; 11 Shebet; 12 Adar; and on every third year, they added an intercalary month, formed out of the odd days, and called it Veadar, or second Adar. It is generally agreed, that all their odd months, as first, third, &c. consisted of thirty days, and all the even ones of twenty-nine. But Selden's old calendar gives thirty days to the even months, and twenty-nine to the odd ones. Their civil year began with Ethanim the seventh month of the sacred, as it was supposed the world was created about that time; and so Abib was the seventh month of it. Months, in the reckoning of all nations, appear to have had their rise from the revolutions of the moon. Ignorance of chronology and pride of antiquity made the Egyptians, Chaldeans, Chinese, Indians, and others, to run up the creation of the world, or even the rise of their own nation, to the distance of a ridiculous number of years. But the learned now generally acquiesce in, or near to, the chronology of Bishop Usher, according to which the creation took place 4004 years before our common account from the birth of our Saviour; but it is suspected that common reckoning begins two or three years too late. But Dr. Caverhill will have our Saviour born A. D. 6. The four hundred and fifty years of the Hebrews' sojourning began at Abraham's call to leave his native country. Gen. xii. 1. Exod. xii. 40, 41. The four hundred of the sojourning of his seed began at the birth of Isaac. Gen. xv. 13. The above four hundred and fifty years, mentioned Acts xiii. 20, may reach from the birth of Isaac to the settlement of Canaan; or from that settlement, reckoning the years of bondage different from the years of the judges, to the government of Samuel. The *sixty-five years*, against the end of

which Ephraim or the ten tribes were to be no people, *i. e.* have no form of government at all, and scarce any be left in Canaan, extends from the fourth year of Ahaz to the 22d of Manasseh. Isa. vii. 8. The *years of a hireling* denote exact ones; and it seems were three on end. Isa. xxi. 16, and xvi. 14. In prophetic style, a *year* signifies *three hundred and sixty years*, and a *month* thirty, a *day* being put for a year; and so three years and a half, and *times, time, and a half a time*, or forty-two months, or 1260 days, denote the *twelve hundred and sixty years'* duration of Antichrist. Rev. xi. 2, 3, and xii. 6, 14. The *five months'* ravage of the locusts may denote the period between A. D. 606 and 760, in which popery and Mohammedanism mightily gained ground. Rev. ix. 5, 10. The *year, month, day, and hour* of the Turkish ravage is three hundred and ninety-one years from 1281 to 1672, or three hundred and ninety-six from 1302 to 1698. See ANTICHRIST, GOG.

YEAR too signifies the season or period in which a thing happens. The three *years* of God's patience with the barren Jews may denote the time of the ministry of John Baptist and Christ, and the fourth may denote the time after Christ's resurrection, before the breaking out of their ruinous war. Luke xiii. 6-10. The *year of visitation* is a season of remarkable calamities. Jer. xl. 23. The *year* of God's redeemed is that season in which he effected the redemption of his chosen, as the period of our Saviour's debasement, the primitive gospel-period, and the period of Antichrist's ruin. Isa. lxiii. 4. In relation to the year of release and jubilee, the period of the elect's conversion to Christ, or the gospel-period, is called the *acceptable year of the Lord*. Isa. lxi. 2. God's years are the unbounded duration of his existence, Heb. i. 11; or the periods of his most noted works, as of bringing Israel out of Egypt, the incarnation of Christ, &c. Ps. lxxvii. 10. So man's *months* are his time of life, Job xiv. 3; and he possesses *months of vanity* when he is long under trouble and disappointment. Job vii. 3.

Whether the millennium or THOUSAND YEARS of Satan's confinement, and the saints' reigning with Christ, denote precisely so many years, or only a very long time, we dare not affirm. When this period begins is not agreed. The beginning of it at Christ's resurrection, or at the fall of heathenism in the Roman empire, about A. D. 323, is scarce worth while to notice. Nor can we think, with others, that it began at the reformation from popery about two hundred years ago. The mournful condition of the church too plainly testifies that Satan is not presently bound, but freely goes about seeking whom he may devour. We expect that after thirty years of terrible bloodshed and confusion at the downfall of Antichrist, and forty-five years of the spreading of the gospel, it will be arrived at its glory, about A. D. 1941 or 2091, Rev. xi. 2, 3. Dan. vii. 25-27, and xi. 7, 11, 12; but we dare not be positive that our view of these texts is absolutely certain. Some think that during this millennium the wicked shall be all cut off from the earth, and the deceased saints, or at least the martyrs, arise from the dead, and reign with Christ, who shall descend from heaven, and in his manhood reside among them; and that, at the end of the thousand years, the wicked, being raised from their graves, shall attack the saints in war, and think to destroy them.

An opinion of this nature, with some variations, obtained not long after the age of the apostles, and has been espoused by a variety of very learned Protestants. They plead, that the martyrs are said to *rise from the dead*, in the same sense that the rest of the dead *rise* at the end of the millennium; that the saints shall enjoy *new heavens and a new earth*, wherein dwelleth righteousness; that God shall bring his only begotten Son *into the world*, and put all things under his feet; that the meek shall *inherit the earth*, shall sit upon thrones, and receive a *hundred-fold in this life*, and the irrational creatures be delivered from the bondage of corruption into the glorious liberty of the sons of God, and the time of the restitution of all things happen. Rev. xx. 4-6. 2 Pet. iii. 5-13. Heb. i. 6, and ii. 5. Matt. v. 5, and xix. 27-29. Rom. viii. 19, 20. Acts iii. 20, 21. But it may be replied, That several of these texts do not in the least come up to the point, but may denote the saints' spiritual privileges here, or their eternal glory hereafter; or may relate to the last judgment, or even could quadrate with a happy state of the church on earth, without supposing the human presence of



Christ, the death of all the wicked, or the resurrection of the martyrs in their bodies. This resurrection of the saints does not necessarily import the revival of the deceased, but the noted reformation, deliverance, and comfort of the church, in the successors of the martyrs. Rom. xi. 15. Ezek. xxxvii. 1-14. Ps. lxxxv. 6. Hos. vi. 2, 3. Zech. x. 9. And the *death* of the wicked during the millennium must in like manner signify a depression of their power and authority; and their revival at the end import a recovery of their power and influence. We may add, How can this doctrine of the millennium, as above hinted, accord with other passages of Scripture? How can it consist with the saints' setting their affections on things above, and not on things on the earth; or looking at things eternal, not at things temporal? Col. iii. 1. 2 Cor. iv. 18. How could it consist with the saints' happiness to leave the celestial state, and return to our earth, not in bodies fashioned like unto Christ's glorious body, but in bodies needing meat and drink? Phil. i. 23, and iii. 21. If their bodies are raised *spiritual* and *incorruptible*, as is said, 1 Cor. xv. 42, 49, what comfort could even these receive from the meat, drink, or clothing on earth? or what folly would it be for Satan to gather his troops to cut off incorruptible and spiritual bodies? Nay, who can imagine that the wicked, when raised up to everlasting damnation, shall have leisure to attack the saints? Moreover, the dead in Christ are represented as all rising together; and such as are alive on the earth have their bodies changed in a moment. 1 Cor. xv. 51, 52. On these and the like accounts, we cannot believe that the happiness of the millennium will amount to any more than a peaceable state of the church, wherein great multitudes of Jews and gentiles shall be converted to Christ, and enjoy much spiritual and delightful fellowship with him, and with one another. *One day is with the Lord as a thousand years, and a thousand years as one day*; in proportion to his infinite duration, the one is no longer than the other. 2 Pet. iii. 8.

**YELL**; to cry as a young lion. The Assyrians and Chaldeans *yelled* against the Jews; with terrible noise, and avaricious greed, they ravaged the country, and murdered the inhabitants. Jer. ii. 15. The Medes and Persians, and even the Chaldeans, made a terrible *yeelling*; or outcries of joy or grief, when Babylon was taken. Jer. li. 30.

**YELLOW** hair, betokening the leprosy, might denote a weakness and stupidity under the reigning power of sin. Lev. xiii. 30-36.

**YEARNINGS of bowels** imports the stirring of the most tender pity and affection. Gen. xliii. 30. 1 Kings iii. 26.

**YESTERDAY**; (1.) The day before. 1 Sam. xx. 27. (2.) Any time lately past. Job viii. 7. (3.) All time past. Christ is the same *yesterday, to-day, and for*

*ever*; he is the same under the Old Testament, and during the gospel and eternal period. Heb. xiii. 8. A thousand years are in God's sight as *yesterday*; he exactly knows all past things, and *thousands of years* bear no proportion to his infinite duration. Ps. xc. 4.

**YET**; (1.) At that or this time. John ii. 4. (2.) Notwithstanding. Jam. ii. 10.

**YIELD**; (1.) To produce. Gen. iv. 12, and xlix. 20 (2.) To surrender, submit. Prov. vii. 21. Rom. vi. 10 Men *yield themselves to the Lord* when they receive his unspeakable gift, submit to his righteousness as their robe, and to his law as their rule. 2 Chron. xxx. 8.

**YOKE**; an instrument put on the neck of cattle for drawing ploughs, wagons, and the like: and the cattle yoked together in one plough are called a *yoke*. 1 Kings xix. 19. The law of God is called a *yoke*, which galle the carnal man as it binds him to his duty: but as *received in Christ*, it is an *easy yoke*, receiving excitement and strength from Jesus: men with pleasure and comfort obey it; and it is much easier than the service of sin, the slavery of the broken covenant, or the bondage of the ceremonial law, which is called a *yoke*, or *yoke of bondage*, as the service required by it was carnal and burdensome. Matt. xi. 29, 30. Gal. v. 1. Bondage or slavery is called a *yoke*; in it men are obliged to suffer and labour in a most debased manner, Lev. xxvi. 13. Isa. ix. 4, and x. 27; and a *yoke of iron*, to express its hard and painful influence. 1 Kings viii. 51. Deut. xxviii. 48. Affliction, whether penal or correctory, is called a *yoke*; it distresses men's persons, circumstances, and spirit; and it is the *yoke of transgressions*, because inflicted on their account. Lam. iii. 27, and i. 14. Marriage is called a *yoke*, as persons therein joined are bound to serve God, and assist one another; and they are *unequally yoked* when they are different in their religion, and are much so in their tempers and circumstances. 2 Cor. vi. 14. Paul calls his fellow-preachers his *true yoke-fellows*, as they laboured in the same service of Christ as he did. Phil. iv. 3.

**YOUNG**; that which has lived but a short time. John xii. 14. The Jews reckoned persons young till married or marriageable. Deut. xxviii. 57. Nay, Joshua is called *young* at fifty-six years of age, as it seems he was then in the prime of his strength. Rehoboam is called *young* and *tender* at forty-one. 2 Chron. xiii. 7. Sodom is called the Jews' *younger sister*, because the power thereof was far inferior to that of the Jews. Ezek. xvi. 46, 61. **YOUTH**; (1.) Early age, or what is done in it. Eccl. xi. 9, 10. And hence the first beginnings of nations, as of Israel in the wilderness, and at their entrance into Canaan, is called their *youth*. Jer. ii. 2. Ezek. xvi. 22. Hos. ii. 15. (2.) Young persons. Job xxx. 12. Isa. xl. 30. Christ's *youth* is either the early period of the Christian church, or his new converts. Ps. cx. 3.

## Z

**WHETHER ZAAAN'AN**, a city destroyed by the Assyrians, was one of the tribe of Naphtali, in the plain of Zaanaim, or Zanaïm; or if it was Zenah, a city of Judah, we know not. Mic. i. 11. Judg. iv. 11. Josh. xv. 37, and xix. 33.

Whether **ZACCHE'US** was a gentile, or rather a Jew, is not so certain as that he was a chief publican. As Jesus passed through Jericho, going to suffer at Jerusalem, Zaccheus had a great curiosity to see him; but as he was low of stature, he could not, till he climbed up on a sycamore-tree. When Jesus came to the spot, he bade him come down hastily, as he intended to stop at his house. With great joy Zaccheus came down, and conducted our Saviour to his house. While the Jews murmured that Jesus was gone to be the guest of a publican, Zaccheus, convinced of his sin, told him that he intended to give the half of his goods to the poor, and, according to the Roman law, to restore fourfold to every body he might have wronged by false accusation. Jesus told him that, after all, he behoved to expect no happiness by his own repentance and good works, but merely through the Christ, the Salvation of

God, now come to his house, and sent to seek and save lost sinners. Luke xix. 1-10.

**ZACHARIAH**, **ZACH'ARIAS**, **ZECH'ARIAH**; (1.) The son of Jeroboam the Second, and the fourth descendant of Jehu. Perhaps his father left him an infant. It was about twenty-three, or perhaps no more than eleven years after, that he mounted the throne, and having reigned six months, was murdered by Shallum the son of Jabesh, A. M. 3232. 2 Kings xv. 8-11. (2.) The son of Jehoiada the chief priest, who is perhaps also called Azariah, having reproved King Joash his cousin, for his idolatry and wickedness, that ungrateful wretch ordered him to be stoned to death in the court of the temple. In his dying moments he told them that the Lord would speedily avenge his death. 2 Chron. xxiv. 20-25. (3.) The son of Jebechiah, or Barachiah, who had understanding in the visions of God, and encouraged Uzziah in his piety, and perhaps withstood him when he attempted to offer incense. 2 Chron. xxvi. 5. He was one of the faithful witnesses that attested Isaiah's writing concerning Maher-shalal-hash-baz. Isa. viii. 2. (4.) The son of

**Barachiah**, grandson of Iddo, and eleventh of the less prophets. He returned from Babylon with Zerubbabel; and, while yet young, began to prophesy in the second year of Darius Hystaspes, A. M. 3484, about two months after Haggai. These two mightily encouraged the Jews in their building of the second temple. Ezra v. 1. After Zerubbabel had exhorted the people to repentance, the Lord appeared to him as a man, on horseback, in the middle of a plot of myrtle-trees, in a low place, thereby intimating the presence of God with, and care for, his people in their distress; and hinted to them that Jerusalem should be rebuilt. By the vision of *four horns frayed away by four carpenters* was hinted that God would raise up Jewish governors, that should resist and harass the Ammonites, Moabites, Samaritans, and Philistines, the enemies of Judah. Zech. i. By the *visionary measuring of Jerusalem* was hinted, that it should be rebuilt; and the prophet was informed that its inhabitants should be very numerous, and the Lord should marvellously protect them. Chap. ii. By the *vision of Joshua the high-priest's preservation from Satan, and the change of his filthy robes for fine apparel*, and he and his fellow-priests being *crowned with gold*, was hinted the safety and glory of the priests under the second temple. By the vision of the *stone with seven eyes on it* was hinted that the temple should, under the care of Divine Providence, be finished, and Christ come in his season. Chap. iii. By the vision of a *candlestick with seven branches, placed between two olive-trees that issued oil out of themselves*, might be signified the comfort of the Jews by means of Zerubbabel and Joshua, and the comfort of the church by Christ and his Spirit. Chap. iv. By a *large flying roll, written all over with curses*, was hinted the speedy and extensive vengeance of God against false swearers and thieves. The *visionary ephah, filled with a woman called Wickedness*, and shut in with a heavy covering of lead, and carried by two winged women into the land of Shinar, imported the speedy and terrible vengeance taken on Babylon about four years after, by the Medes and Persians, or the terrible ruin and dispersion of the Jews about forty years after our Saviour's ascension. Chap. v. By four chariots proceeding from between brazen mountains, and traversing the earth, was signified the fate of the Chaldean, Persian, Grecian, and Roman empires, and the fate of ministers in the various periods of the gospel-church. By an order to make crowns of silver and gold for Joshua, and for Heldai, or Helem, Tobijah, Jedadiah, and Hen, was hinted the glory of the Jewish priesthood, and the glory of Christ as the builder of his church. Chap. vi. After directing the Jews concerning fasting, and inculcating a variety of moral duties, he foretells their happiness, and the vast number of their proselytes and favourites. Chap. vii. viii. He then foretells the destructive wars of Syria, Phenicia, and the country of the Philistines, the preservation of the Jews under the Egypto-grecian and Syro-grecian oppressors; the birth and injurious abuse of the Messiah; the publication and success of the gospel; the ruin of the Jewish church and state; and the conversion of the gentiles to Christ in the apostolic and millennial periods. Chap. ix-xiv.

(5.) **ZACHARIAS**; an ordinary priest of the course of Abia. He and his wife Elizabeth were eminently godly and blameless; but she had been long barren. About fifteen months before our Saviour's birth, as Zacharias was burning incense in the temple, the angel Gabriel appeared to him, and told him that his wife should bear him a son called John, who should be the successful harbinger of the Messiah. As the priest refused to credit the message, the angel told him that his dumbness till the event should verify the prediction. When he came out of the temple he could not speak, but made signs to the people who were praying in the court that he had seen a vision. When his turn of ministrations was finished, he went home: his wife, after about nine months, was happily delivered of a son. Contrary to the remonstrances of their friends, Elizabeth insisted the child should be named John: Zacharias, being consulted by signs, wrote that he should be so called. Hereupon he recovered the use of his speech, and uttered a hymn of praise to God for the donation of the Messiah, whose birth was at hand; and turning himself to his babe, foretold that he should, by his instructions, prepare the nation to receive the Messiah. Luke i.

Who that **ZACHARIAS** the son of Barachias, who was slain between the porch of the temple and the altar;—whether he was the son of Jehoiada, whose name has much the same signification as Barachia, i. e. a *blessor of the Lord*; or the son of Jeberchiah, whom perhaps Ahaz murdered between the porch and the altar for opposing his idolatrous worship; or the prophet above mentioned, who was perhaps murdered in that place, or the father of the Baptist, who might have shared the same fate, perhaps about the time when his son was a public preacher; or if it was one Zacharias the son of Baruch, whom Jesus foresaw the Jews would murder in that place, a little before the last destruction of their city;—is not agreed by the learned. But be who he would, the coming of all the bloodshed from that of Abel to that of this Zacharias upon the Jewish nation imports, that as their rejection and murder of Christ and his apostles approved the whole of it, it should be all revenged upon them. Matt. xxiii. 34-36. Luke xi. 50, 51.

**ZADOK**; the son of Ahitub. In his person, appointed high-priest by Saul, that high office was returned to the family of Eleazar, after it had continued near a hundred and twenty years in the house of Eli, and the family of Ithamar. Both he and Abiathar were a kind of high-priests under the reign of king David; but it seems David chiefly consulted Zadok, as perhaps he was a prophet. Both the two, at David's desire, tarried at Jerusalem during Absalom's rebellion, and procured him proper information. 2 Sam. xv. and xvii. They too instigated the tribe of Judah to make all the haste they could to bring David home after the rebellion was suppressed, lest the other tribes should get the start of them. 2 Sam. xix. 11, 12. As Zadok, instead of joining Adonijah, was one of those most active in the coronation of Solomon, and actually anointed him to the royalty, and came to be sole high-priest after Abiathar's confinement, 1 Kings i. and ii., and was succeeded by his son Ahimaaz, another Zadok, son of another Ahitub, was high-priest long after, and Jerusha his daughter seems to have been the wife of king Uzziah, and mother of Jotham. 1 Chron. vi. 12. 2 Chron. xxvi. 1.

**ZAL'IR**; a place in the land of Edom. 2 Kings viii. 21. **ZAL'MON**, or **SAL'MON**; a hill near Shechem, where it seems the snow lay thick; and the Canaanitish carcasses were like the *snow of Salmon*, when they covered the whole surface of the ground; which was a delightful sight to the Hebrews. Judg. ix. 46. Ps. lxxviii. 14.

**ZAMZUM/MIMS**, or **ZU'ZIMS**; a race of terrible giants, probably sprung from Ham, and which dwelt on the east of the Jordan, and had their country ravaged by Chedorlaomer. Gen. xiv. 5. They were afterwards cut off or driven from it by the Ammonites. Deut. ii. 20.

**ZAPH'NATH**. See **JOSEPH**.

**ZAR'AH**, or **ZE'RAH**, the son of Judah by Tamar, and twin-brother of Pharez. Of his five sons Ethan, Zimri, Heman, Calcol, and Dara, sprung the Zarhites, who were less numerous than the posterity of Pharez. Gen. xxxviii. 28, 29. 1 Chron. ii. 6. Num. xxvi. 20.

**ZAR'ED** or **ZE'RED**; the name of a brook that runs into the river Arnon; or of a valley. Num. xxi. 12.

**ZAR'EPHTAH**, or **SAREP'TA**; a city of the Zidonians, on the shore of the Mediterranean Sea. It seems they had a glasswork at it. Here Elijah lodged some time with a widow. 1 Kings xvii. 9, 10. Luke iv. 26. About A. D. 400 it was still of some note, and its wines were exceedingly ready.

**ZAR'ETHAN**, **ZAR'TANAH**, or **ZERED'ATHAR**; a place on the west of Jordan, near to which the waters stood in heaps, as Joshua passed a good way below. Near to this place, in the plain of Jericho, and almost over-against Succoth, were the large vessels of the temple formed of metal. Josh. iii. 16. 1 Kings iv. 12. 2 Chron. iv. 17.

**ZEAL**; an eagerness towards or against a thing. 2 Kings x. 14. God's *zeal* is his wise, high, and holy regard to his own honour, and to the welfare of his people. 2 Kings xix. 21. Men's *zeal* is either *holy*, which is an intelligent and prudent eagerness to have God honoured, true holiness promoted, and error and wickedness opposed and extirpated, Pa. lxxix. 9. Num. xxv. 13; or *ignorant* and furious, when men are *zealous* without knowledge of the nature of things, and prudence, and are *zealous* chiefly for trifles, or even for sin. Rom. x.

2. Phil. iii. 6. ZEALOUS, eagerly concerned and active about a thing. Num. xxv. 11. Tit. ii. 14.

ZE'BAH, ZALMUN'NA. See MIDIAN, GIDEON.

ZE'BEDSE. See JAMES.

ZEBO'IM; one of the four cities which perished together with Sodom. Gen. xiv. and xix. Perhaps it stood about the north-west corner of the Dead Sea. A valley of Zeboim, or spotted serpents, was near to Jericho, 1 Sam. xiii. 18; and hereabouts the Benjamites had a city of this name, which continued till after A. D. 400. Neh. xi. 34.

ZE'BUL. See GAUL.

ZE'BULON, or ZAB'ULON, the sixth son of Jacob by Leah, born about A. M. 2256. From his three sons, Sered, Elon, and Jahleel, sprung these numerous families. When this tribe came out of Egypt their fighting men amounted to 57,400 men, commanded by Eliab the son of Elon; they increased 3100 in the wilderness. Their spy to search Canaan was Gaddiel the son of Sodi; and their prince to divide it was Elizaphan the son of Parnach. Gen. xxx. 20, and xlv. 11. Num. i. 9, 31, and xxvi. 26, 27, and xiii. 10, and xxxiv. 25. They had their inheritance on the south of the tribes of Asher and Naphtali, and had the sea of Galilee on the east, and the Mediterranean on the west; they enriched themselves by their fisheries, their sea trade, and their making of glass: they were very honest in their dealings, and notwithstanding of distance, were punctual attenders of the worship of God at Jerusalem. Gen. xix. 13. Deut. xxxiii. 18, 20. They did not drive out the Canaanites from Kitron or Nahalol. Judg. i. 30. But they and the Naphtalites under Barak were very active in routing the host of Jabin. Judg. iv. 10, and v. 14, 18. They assisted Gideon against the Midianites. Judg. iv. 35. Elon, a Zebulunite, was for ten years judge of Israel, Judg. xii. 11; and 50,000 of them attended at David's coronation to be king over Israel, and brought large quantities of provision. 1 Chron. xii. 33, 40. Ps. lxxviii. 27. They were oppressed, and many of them carried captive to the east, by Tiglath-pileser. 1 Chron. v. 26. Such as remained in their country partly joined with Hezekiah in his reformation. 2 Chron. xxx. 11. Their country was signally blessed with the early instructions and miracles of our Saviour, and perhaps most of his disciples were of it. Isa. ix. 1, 2. Matt. iv. 13, 15. Perhaps there was also a city called Zebulun near Accho, which is said to have been built in the form of Tyre and Sidon, and to have been taken and burnt to ashes by Cestius the Roman about A. D. 66. Josh. xix. 27.

ZEDEKIAH; the son of Josiah by Hammutal the daughter of Jeremiah, a prince of Libnah. When Nebuchadnezzar carried Jehoiachin prisoner to Babylon, he made Mattaniah his uncle king in his stead, after he had caused him to swear to be his tributary, and changed his name to Zedekiah. He began to reign when he was twenty-one years of age, and reigned eleven. Contrary to manifold warnings of God by the prophet Jeremiah, he and his people hardened themselves in their idolatry, and other impieties. 2 Kings xxiv. 17. 2 Chron. xxxiv. 10-16. Ezek. xvii. 13. In the first year of his reign, he sent Elashah the son of Shaphan, and Gemariah the son of Hilkiah to Babylon, probably along with his tribute: with these Jeremiah seems to have sent his letter to the captives at Babylon. Jer. xxix. About four years after, he either went himself, or at least sent Seraiah the brother of Baruch to Babylon, with whom Jeremiah sent his predictions against Babylon, to be read by him, and then cast, fixed to a stone, into the Euphrates. Jer. li. 59-64. In the ninth year of his reign, Zedekiah, contrary to solemn treaty with Nebuchadnezzar, entered into a league with Pharaoh-hophra of Egypt, and, it seems, with the other nations around, to throw off the Chaldean yoke. Nebuchadnezzar quickly marched an army into Judea, and laid siege to Jerusalem. Alarmed herewith, he and his subjects dismissed their bond-servants, whom they had retained longer than the law allowed, and begged that Jeremiah would pray for them. Meanwhile, the Egyptians marching an army into Canaan, Nebuchadnezzar raised the siege of Jerusalem to attack them. During this interval, the Jews forced back their servants, and drew new punishments on their heads. Having defeated or driven back the Egyptians, Nebuchadnezzar renewed his siege of Jerusalem. Zedekiah often consulted the prophet Jeremiah, but had not patience to hear, or resolution to follow, his good counsels. Jere-

miah urged him to go but and submit himself to Nebuchadnezzar's mercy, and it should be well with him. For fear of derision he declined compliance, and it is likely Pelatiah the prince, who soon after had a miserable end, dissuaded him. Ezek. xi. 13. Zedekiah, as Jeromiah had warned him, fell into greater ignominy by his refusal to surrender. When Jerusalem was taken, he and a number of his troops fled off in the night; but the Chaldeans pursued and overtook them near Jericho. He was carried prisoner to Nebuchadnezzar at Riblah of Syria, who, after upbraiding him with his treachery, ordered his children to be murdered before his face, and then his eyes to be plucked out; after which he loaded him with chains, and sent him to Babylon, where, after some time, he died peaceably, and was honourably interred by his friends. Jer. xxii. xxvii. and xxxii. 4-7, xxxiv. and xxxvii. xxxix. 2 Kings xxv.

ZEDELAH the son of Chenaanah and the son of Maaseiah were both false prophets. See MICAH, AHAB.

ZEEB; a Midianitish prince who gave name to a place in or near the lot of the Ephraimites, and not far from Jordan. Judg. vii. 25.

ZE'LAH, perhaps that where Saul and his family were buried was the same as ZEIZAH, not far from Ramah, but in the south frontier of the tribe of Benjamin. Josh. xviii. 28. 1 Sam. x. 2. 2 Sam. xxi. 14.

ZELO'PHEHAD the son of Hephher, of the tribe of Manasseh, died in the wilderness, not in any of the more noted provocations. Not long before Moses' death, his five daughters, Mahlah, Tirzah, Hoglah, Milcah, and Noah, for he had no son, applied to Moses to have an inheritance in Canaan, as heirs to their father. The Lord approved their demand, confining them to marry such as were of their own tribe; and it was divinely enacted, that to prevent the portion of one tribe going into that of another, no heiress should marry out of her own tribe; or if she did, she lost her inheritance. Num. xxvi. 33, and xxxvi. and xxxvii.

ZEMAR'AM; a city of the Benjamites near Bethel, and near to which was a mount of the same name; at the foot whereof Jeroboam had 500,000 of his army killed by Abijah's troops. Josh. xviii. 22. 2 Chron. xii. 4.

ZEMAR'ITES; they were the descendants of Canaan by his tenth son. It is likely they built and peopled Simyra, a city of Phenicia, near Orthosia. Gen. x. 18.

ZENAS; the only pious lawyer we read of in Scripture. Whether his learning respected the Jewish or the Roman law, we know not; but he was a noted Christian, whom, together with Apollos, Paul desires Titus to bring with him to Nicopolis, and to take care they were sufficiently provided for in their journey. Tit. iii. 13.

ZE'PHANIAH; (1.) A prophet, the son of Cushi, and grandson of Gedaliah: he appears to have lived in the time of king Josiah, and after his children were grown up, to wear robes of a foreign fashion. Zeph. i. 1, 8. In his first and third chapters he inveighs against the wickedness of the Jews; foretells their calamities and captivity, and their deliverance therefrom. In the second he exhorts the Jews to repentance, and foretells the ruin of the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians. (2.) ZE'PHANIAH, the second priest or Sagan under Seraiah the chief priest. By him Zedekiah oftener than once consulted Jeremiah's advice, and requested his prayers in behalf of the kingdom. Jer. xxi. 1, and xxxvii. 1. To him Shemaiah directed his letter accusing Jeremiah as a madman, and he read it to Jeremiah. Chap. xxix. 24-29. When Jerusalem was taken, he and Seraiah the chief priest were carried to Riblah, and there murdered by order of Nebuchadnezzar. 2 Kings xxv. 18. Perhaps he lived too early to be the father of Hen and Josiah, the priests. Zech. vi. 10, 14.

ZE'PHA'ATH, ZE'PHA'TAH. See HORMAH.

ZE'RAH; (1.) A son of Judah. See ZARAH. (2.) A king of CURR, who, in the time of Asa, invaded the kingdom of Judah with a million of footmen and 300 chariots; but being seized with a panic, most of them were cut off. 2 Chron. xiv. 9-15.

ZERED'ATHA. See ZARETA.

ZERESH. See HAMAN.

ZERUB'BABEL, the son of Shealtiel or Salathiel, and of the royal family of David. As Salathiel, who

Is called the son of Jehoiachim, might yet be the son of Neri, a descendant of Nathan the son of David, being begot by Jehoiachim on the widow of Neri, whom he had married, or he might be adopted by Neri, or might marry the only daughter of Neri, 1 Chron. iii. 17. Luke iii. 37: so Zerubbabel might at once be the immediate son of Pedaiiah, and the grandson of Salathiel; or Pedaiiah, a younger brother, might have married Shealtiel's widow, and Zerubbabel be the son he raised up to his brother. 1 Chron. iii. 19. Matt. i. 12. As Sheshbazzar is said to build the second temple, and was prince of the Jews, it seems he is the very same Zerubbabel, and that one is his Jewish and the other his Chaldean name. Ezra v. 16, and i. 8, 14, with Zech. iv. 5. Cyrus delivered into his hands the sacred vessels which had been carried to Babylon, to the number of 5400, and appointed him governor of the returning captives of Judah. After conducting 42,360 of them, together with 7337 servants, from Babylon to Judea, he laid the foundation of the second temple, and restored the worship of God by sacrifice. Notwithstanding manifold obstructions to the work by the Samaritans, whom the Jews refused to allow to concur with them, he and Joshua the high-priest, encouraged by Haggai and Zechariah the prophets, at last finished the temple, about twenty years after it was begun. Ezra i-vi. Hag. i. ii. and Zech. iv. He left behind him seven sons, Meshullam, Hananiah, Hashubah, Ohel, Berechiah, Hasadiah, Jushab-hesed, and a daughter called Shelomith. Some two of these sons, otherwise named, are the Rhessa, from whom the Virgin Mary descended, and the Abiud, from whom Joseph her husband sprang. 1 Chron. iii. 19. Luke iii. 27. Matt. i. 13. Did not Zerubbabel prefigure our divine Saviour, who is the signet on God's right-hand, and who has all things necessary for the welfare of the church delivered into his hand; and who brings back his people from all their wandering and captivity, and builds the temple of the church with shoutings of grace unto it, and bears all the glory? Hag. ii. 23.

**ZIBA.** See MEPHIBOSHETH.

**ZIDON.** See PHENICIA.

**ZIF, or JAIR;** the second month of the sacred, and eighth of the Jewish civil year. It consisted of twenty-nine days, and answered in part to our April. On the fourteenth day of it, such as had been unclean, or on a journey, that they could not observe the passover in the preceding month, observed it now; and on it the passover-festival was kept in the first year of Hezekiah's reformation. Num. ix. 2 Chron. xxx. 15, 26. On the 10th of it the Jews observe a fast for the death of Eli, and another on the 28th for the death of Samuel.

**ZIL'PAH.** See JACOB.

**ZIM'RAN,** the eldest of Abraham's six sons by Keturah. He was the father of the Zimri, or Zamarenes in Arabia Felix, where we find the city Zebaram or Zimram. Gen. xxv. 2. Jer. xxv. 25.

**ZIM'RI;** a general to Elah, the son of Baasha, king of Israel. As his master drunk heartily at Tirzah, he murdered him, and mounted the throne. He immediately murdered the whole royal family, as had been predicted to Baasha. Hearing of this catastrophe, the royal army broke up the siege of Gibbethon, and hastened to dethrone Zimri. Finding himself incapable to defend it, he set the palace on fire, and burnt himself and family to death, after a short reign of seven days. 1 Kings xvi. 9-20. See COZBI.

**ZIN;** the name of a place about the south-west of Idumæa: but whether it was the name of a city, or if it was the name of a part, or of the whole of the wilderness of Paran, we know not. Num. xiii. 21, and xx. 1. Josh. xv. 3.

**ZI'ON, or STON;** (1.) A top or part of mount Hermon, or an arrangement of hills near to it. Ps. cxxiii. 3. (2.) Cellarius, Lightfoot, and others think the other famed mount Zion was to the north of the ancient Jebus; but Reland has offered a variety of arguments to prove that it was on the south of it. We, with the authors of the Universal History, think the south part

of Jerusalem stood on mount Zion, and that the king's palace stood on the north side of it, and the temple on mount Moriah, to the north-east of it, 2 Sam. v. 1. 1 Kings viii. 1. Ps. xlviii. 2; but as mount Moriah was but at the end of it, it was sometimes called *Zion*; and even the temple and its courts are so called, Ps. lxxv. 1, and lxxxiv. 7; and the worshippers at the temple, if not the whole inhabitants of Jerusalem, are called *Zion*. Ps. xcvi. 8. In allusion hereto, the church, whether Jewish or Christian, or heaven, is called *Zion*: how graciously was she chosen of God for his residence! how firm is her foundation, and how delightful her prospect! how solemn and sweet the fellowship with and worship of God therein! Ps. cii. 13. Isa. ii. 3. Heb. xii. 22. Rev. xiv. 1. Isa. li. 11.

**ZIPH;** two cities of the tribe of Judah, one of which lay about eight miles eastward from Hebron, which is perhaps that beside Maon and South Carmel, and whose inhabitants, though of the same tribe, were so eager to have David cut off, that they informed Saul of his hiding-places, and instigated him to come and apprehend him; the other was somewhere about the borders of Edom. Josh. xv. 24, 55. 1 Sam. xxiii. 14-26, and xxvi. 1. Ps. lv.

**ZIP PO'RAH;** the daughter of Jethro or Renel. Her marriage with Moses, and bearing him two sons; her accompanying him part of his way to Egypt; her angry circumcising of her child; her return to her father's house; her coming with her father, some months after, to Moses; and Aaron and Miriam's jealousy of her influence over him, has been related in the article *MOSES*. Exod. ii. iv. xviii. Num. xii.

**ZIZ, or ZIZA';** a hill in the south of Canaan, near the valley of Berachah. We suppose it was north of En-gedi. 2 Chron. xx. 36.

**ZO'AN, or TA'NIS;** a very ancient city of Egypt, Num. xiii. 7; and somewhere in the lower part of that country not very far from the Mediterranean Sea. It was probably the capital for many ages. Isa. xix. 11, and xxx. 4.

**ZO'AR, or BE'LA,** was one of the five cities that rebelled against and was reduced by Chedorlaomer. Gen. xiv. It seems to have been in the utmost danger of destruction along with Sodom and the other three; but Lot begged that, as it was but small, it might be preserved as a residence for him. His request was granted, and thereafter the place was called Zoar, the *little one*. Gen. xix. 20-22. It seems to have stood somewhere about the south end of the Dead Sea. Probably numbers of the Moabites fled hither from the ravages of the Assyrian and Chaldean troops. Isa. xv. 5. Jer. xlviii. 34.

**ZO'BAH** was a kingdom of SYRIA, near about where Damascus stands, and had Rehob and Hadadezer for its kings. 2 Sam. viii.

**ZO'HELETH;** a noted stone near En-rogel, at which Adonijah held his usurpation feast. Whether this stone was used by the young men to exercise themselves in rolling it, or if the fullers beat their cloth upon it, we know not. 1 Kings i. 9.

**ZO'PHAR,** the Naamathite, one of Job's three uncharitable friends, and who spoke twice against him, Job ii. 11, and xi. 20; and was pardoned by means of Job's prayers. Job xlii. 7-9. Whether Naamath was the name of his ancestor, or of his city, we cannot determine; nor whether he was king of the Mineans, or of the Nomades or wandering Arabs.

**ZO'RAH;** a city of the Danites, near the border of Judah. Here Samson was born. Judg. xiii. 2. Its inhabitants are called Zorites and Zorathites. 1 Chron. ii. 54, and iv. 2. Probably this was one of the cities which Rehoboam fortified for the security of his kingdom. 2 Chron. xi. 10.

**ZUPH;** a Levite, and one of Samuel's ancestors. As he was the chief of the Zuphites, he probably occasioned their territory to be called the land of Zuph, and their city Ramath-zophi, or Ramath of the Zuphites. 1 Chron. vi. 35. 1 Sam. ix. 5, and i. 1.

**ZU'ZIMS.** See ZAMZUMMIMS.

# CHRONOLOGY OF FACTS

RELATIVE TO THE

## HISTORY OR PREDICTIONS OF SCRIPTURE, &c.

N.B. (1.) We dare not affirm that some things here are fixed to the precise year. (2.) We have sometimes followed a different authority from what we followed in the body of the Dictionary, as we knew not which was the most correct.

Year of the Wid.	Before Christ.	
	4004	THE world's creation; Adam's fall; Cain's birth. Gen. i-iv.
129	3875	Cain murders Abel, and is divinely banished to Nod.
130	3874	Seth is born, to the great comfort of his parents. Gen. iv. v.
987	3017	Enoch, the seventh from Adam, is translated to heaven.
1536	2468	God commands Noah to warn the now fearfully corrupted inhabitants of the world of the approaching flood, and to call them to repent. Gen. vi.
1656	2348	Methuselah dies, aged 969 years. The flood overflows the earth, and continues a whole year. Gen. v. ix.
1758	2246	Peleg is born. About this time, or about 240 years after, at his death, Babel is built, languages confounded, and mankind dispersed; and Noah is said to have removed eastward and founded the kingdom of China. Gen. xi.
1787	3217	Or 240 years later, Nimrod founds his kingdom at Babylon, and Ashur his in Assyria; and soon after Mizraim founds the kingdom of Egypt. Gen. x. 9, 10, 12.
1920	2084	The Arabian shepherds invade Egypt, and found a kingdom which continues about 259 years.
2006	1998	Noah dies, aged 950 years; and two years after Abraham is born.
2079	1925	Chedorlaomer subdues Sodom and the adjacent kingdoms.
2083	1921	Abram, called of God, leaves Ur, and begins his pilgrimage.
2092	1912	Chedorlaomer and his allies waste the eastern part of Canaan, defeat the allied army of Sodom, Gomorrah, &c., and take Lot captive; but are defeated by Abram. Gen. xiv.
2107	1897	Sodom and its neighbouring cities are destroyed. Gen. xix.
2108	1896	Isaac is born to Abraham; and not long after, Moab and Benammi to Lot. Gen. xix. xxi.
2143	1866	Isaac is intentionally offered in sacrifice; and seven years after he is married to Rebekah. Gen. xxii. xxiv.
2183	1821	Abraham dies, fifteen years after the birth of Jacob and Esau.
2265	1739	Jacob returns from Padan-aram, with a numerous family, after he had there served Laban for twenty years. About a year after Judah marries a Canaanitess, by whom he had three sons, Er, Onan, and Shelah. Gen. xxvii-xxxviii.
2276	1723	Joseph is sold into Egypt, five years after his mother's death.
2288	1716	Isaac dies about 43 years after he had blessed Jacob and Esau. Gen. xxvii. with xxxv.
2289	1715	Joseph interprets Pharaoh's dream; and the seven years of plenty begin. Gen. xli.
2298	1705	Jacob and his family come into Egypt in the third of the seven years' famine. Gen. xlii-xlv. with xlv.
2369	1635	Joseph dies, aged 110 years. Gen. l.
2430	1574	The oppression of the Hebrews and murder of their children is begun. Exod. i. ii. Acts vii. Ps. cv.
2513	1491	Moses, in the 80th year of his age, brings the Hebrews out of Egypt; and Egypt is almost ruined by ten plagues and the drowning of their army. Exod. iii. xv. Ps. cv.
2553	1451	Moses dies, and the Hebrews enter Canaan; and after six years are settled in it. Dent. xxxiv. Josh. i-xxi. Perhaps a body of fugitive Canaanites founded a second kingdom of shepherds in Egypt.
2570	1434	Joshua dies. Soon after, Judah and Simeon clear their lot of the Canaanites; Micah's idol is erected at Dan; and the Benjamites are almost utterly destroyed. Josh. xxiv. Judg. i. xvii-xxi.
2591	1413	Cushan-rishathaim oppresseth the Hebrews; and after eight years they are delivered by Othniel. Judg. iii.
2600	1404	
2690	1305	Jabin king of Canaan begins to oppress the Hebrews.
2719	1285	They are delivered by Barak. Judg. iv. v.
2752	1125	Tyre is built; the Midianites begin to oppress Israel; but after seven years are routed by Gideon. Judg. iv-viii.
2807	1197	
2816	1188	Jair dies; and Jephthah delivers Israel from the Ammonites. Judg. x. xi.
2872	1132	
2820	1184	According to most authors, Troy is taken and burnt by the Greeks, after a siege of ten years.
2848	1156	Eli begins to judge Israel. Samson is born. Judg. xiii.
2886	1116	Samson pulls down the idol-temple on some thousands of the Philistines. Hereon the Hebrews attack them; but are repulsed with the loss of 4000. Soon after, they are again defeated, with the loss of 30,000; and the ark is taken. Eli's two wicked sons, who had corrupted the nation, are slain, and himself dies as he hears the tidings. Perhaps these events happened twenty years sooner.
2909	1005	Or perhaps twenty or thirty years later, Saul was made king. 1 Sam. x. xi.
2931	1073	Amasis king of Egypt drives out the second dynasty of shepherds; and they perhaps unite with the Philistines.
2941	1063	David is anointed king over Israel; and about four years after Samuel dies, aged ninety-eight years. 1 Sam. xvi. xxv.
2949	1055	Saul is slain; and David begins to reign over Judah.

- A. M. [B. C.]  
 2967 1044 Multitudes of Syrians and Phenicians, to avoid being tributaries to king David, fly into Crete, Greece, and Lesser Asia, and the north parts of Africa, under the command of Cadmus, Cilix, Phenix, Thasus, &c., and carry letters and arts along with them. 2 Sam. viii-x.
- 2989 1015 David dies, and is succeeded by Solomon; who, in the fourth year of his reign, lays the foundation of the temple, and finishes it in the eleventh. 1 Chron. xxix. 1 Kings i-viii.
- Ammon is king of Egypt; Minos of Crete; Tros of Troy; Cecrops of Athens; Helon, the son of Deucallion, Phthiotis; Amphion and Zethus reign at Thebes of Greece, Layus the son of Cadmus being driven out; Sisyphus at Corinth. About this time, Dedalus the famous artist flourishes.
- 3029 975 Rehoboam and Jeroboam begin to reign over the Hebrews.
- Shishak is king of Egypt. 1 Kings xii-xiv. 2 Chron. xi. xii.
- Layus recovers the kingdom of Thebes. Thoas the Cretian is king, first in Lemnos, and afterward of Cyprus. Hercules and Euristheus are born.
- 3049 955 Abijah king of Judah dies, and Asa succeeds him.
- Nadab, Baasha, Elah, Zimri, and Omri are in succession kings of Israel. 1 Kings xv. xvi. 2 Chron. xiv-xvi.
- The Ethiopians invade Egypt, while their civil war continues, and seize on that country, and drown Orus their king in the Nile. His wife Isis dies of grief. Soon after the Ethiopians are routed by Asa. Evander, and his mother Carmenta, carry the letters and arts of Greece into Italy. About this time happened the Grecian expedition of the Argonauts. Hercules and Esculapius were deified. Theseus was banished from Athens, and the Heracides were chased out of Peloponnesus; and Agamemnon was king of Mycenæ. 2 Chron. xiv.
- 3090 914 Jehoshaphat succeeds his father Asa in the kingdom of Judah. Ahab, Ahaziah, and Jehoram reign over Israel.
- Amenophis, the Ethiopian king of Egypt, is perhaps the Memnon of Persia; and his brother Proteus, who governed Egypt, might be his viceroy. 2 Chron. xvii-xx. 1 Kings xvi-xxii. 2 Kings i-viii.
- 3100 904 According to Sir Isaac Newton and us, Troy is taken and ruined; and about twenty years after, Carthage is built, at least enlarged by Dido and her Phenicians; and not long after, the Greek poets Homer and Hesiod flourish.
- 3120 884 Jehu murders Jehoram king of Israel, and Ahaziah king of Judah, and reigns over Israel; he and his descendants Jehoahaz, Jehoash, Jeroboam, and Zechariah, retain that throne 112 years. Meanwhile, Hazael and Benhadad are kings of Syria; Athaliah, Joash, Amaziah, and Uzziah are kings of Judah; Mæris, Cheops, and Cephren of Egypt. 2 Kings ix-xv. 2 Chron. xxii-xxvi.
- 3142 862 Or perhaps fifty years later, Jonah preached to the Ninevites.
- 3150 854 A colony of the Eolians remove from Greece to Lesser Asia; and, about fifty years after, another of Ionians; and the Heracides return to Peloponnesus.
- 3194 810 Uzziah begins to reign over Judah: with him were successively contemporary, Jeroboam, Zechariah, Shallum, Menahem, and Pekahiah, kings of Israel; Mycerinus, Nitocris, Genefactus, Bocchoris, and others, in Egypt. Amos, Hosea, Micah, and Isaiah prophesy.
- 3226 776 The Greek Olympiads begin; each of which contained four years.
- 3233 771 Pul, the founder of the Assyrian empire, invades Canaan.
- 3254 750 Rome is built, or at least much enlarged and walled.
- 3257 747 The kingdom of Babylon is founded by Nabonasser, or Baladan, probably the son of Pul the Assyrian, he gave name to the famed era of Ptolemy the historian.
- 3262 742 Jotham king of Judah dies, and is succeeded by Ahaz.
- Tiglath-pileser, king of Assyria, subdues Media, Syria, and part of the ten Hebrew tribes. So and Sevech are kings of Egypt. 2 Kings xv. xvi. 2 Chron. xxviii.
- 3283 721 Salmanser king of Assyria carries the ten tribes of Israel into captivity, in the sixth year of Hezekiah. 2 Kings xvii.
- 3294 710 Sennacherib and his Assyrian host are cut off before Jerusalem; and soon after he is murdered by two of his own sons, and succeeded by Esarhaddon. 2 Kings xix. Isa. xxxvii.
- The Medes revolt from the Assyrians, and erect a kingdom of their own. About this time, Tirhakah is king of Ethiopia; Merodach king of Babylon; Lycurgus lawgiver at Sparta; and the Greeks invade Sicily, and there found a multitude of cities.
- 3336 668 Esarhaddon king of Assyria, after extending his empire from Media to African Ethiopia, dies; and most of the western provinces of his empire revolt. Psammaticus, after a long war, defeats the other eleven princes of Egypt, and becomes king. The Messimians of Peloponnesus, after two long and bloody wars with the Lacedæmonians, are betrayed by the Arcadians, and obliged to retire into Sicily; but Newton places this seventy years later, A. M. 3406. About this time Nahum prophesied.
- 3361 643 Manasseh king of Judah dies, after a reign of fifty-five years.
- 3363 641 Ammon king of Judah dies, and Josiah succeeds him. 2 Kings xxi. 2 Chron. xxxiii.
- A terrible war rages between the Medes and Assyrians.—Nineveh is once and again besieged.
- 3370 634 The Scythians under Maydez or Ogus-kan, extend their victories into western China, and invade Media and Assyria. About this time Zephaniah and Jeremiah began to prophesy.
- About this time Battus founds a Grecian kingdom in Cyrene; and not long after Phalanthus founds the Greek state of Tarentum in Italy.
- 3394 610 Josiah king of Judah is slain. 2 Kings xxiii. 2 Chron. xxxv.
- 3398 606 Cyaxares king of Media causes to invite all the noble Scythians, who ruled his kingdom, to a feast, and murders them; drives the rest out of his territories, and seizes on Armenia, Pontus, and Cappadocia, provinces of the Assyrian empire.
- 3399 605 Nebopolassar, who recovered the kingdom of Babylon from the Assyrians, dies; and Neboclasser, or Nebuchadnezzar the Great, succeeds him. 2 Kings xxiv. Dan. i-iv.
- 3402 601 After a furious war of six years, the Medes and Lydians make a peace; and they, together with the Babylonians, besiege and destroy Nineveh, and put an end to the Assyrian empire, after it had continued about 170 years. Nah. i-iii.
- 3416 588 The Jewish capital and temple are burnt to the ground by the Chaldeans, about the 27th of July. 2 Kings xxv. Jer. lii.
- 3430 574 Pharaoh-hophra, or Apries, receives a terrible defeat from the Cyrenians; this begins his disasters.
- 3432 572 After sustaining a siege of thirteen years, the Tyrians leave their city to the Chaldeans, who cast the materials of it into the sea, and leave the place like a scraped rock. Ezek. xxvi.
- While the Egyptians are in a state of rebellion against Pharaoh-hophra, Nebuchadnezzar invades and subdues the country, and makes Amasis, the chief of the rebels, his general or deputy in that kingdom. Ezek. xxix-xxxii.
- 3435 569 Nebuchadnezzar becomes distracted. Dan. iv. Pharaoh-hophra, having got a number of mercenary soldiers from Ionia and Caria, attempts to reduce the traitor Amasis, but is defeated; and Amasis commences king, and is a noted lawgiver, and reigns forty-four years. Ezek. xxxix.
- 3443 561 Nebuchadnezzar dies, and is succeeded by Evil-merodach.

A. M. B. C.

- 3443 561 Solon the Athenian lawgiver, and Thales the philosopher, flourish. Solon died A. M. 3445, and Thales twelve years after. Jer. lii. 2 Kings xxv.
- 3456 548 Cyrus and Darius the Mede, after a long war, and a variety of conquests, defeat the huge allied army of Balshazzar king of Babylon, Cræsus king of Lydia, and Amasis king of Egypt, and the kingdom of Lydia, after it had stood 248 years, is made a province of Persia.
- 3466 538 Babylon is taken by Cyrus and Darius, and an end put to the kingdom of the Chaldeans, after it had stood 209 years, and their empire above seventy. Dan. v.
- 3468 536 Cyrus succeeds his uncle and father-in-law, in the whole Medo-persian empire. The Jews return from their captivity in Babylon. Ezra i. Neh. vii.
- The Carthaginians, originally a colony of the Phœnicians, reduce a great part of Sicily. A plague raging at Carthage, they sacrifice their children to appease their gods. The Carthaginian army, being defeated in Sardinia, are declared exiles by their own senate, but returning home, they take Carthage by force, and put the senators to death.
- 3475 529 Cyrus dies, and is succeeded by Ahasuerus or Cambyses.
- 3482 522 Artaxerxes the Magus being killed, Darius Hystaspes, whom we think Ahasuerus the husband of Esther, is chosen king of Persia by the neighing of his horse. Ezra vi. Esther i-x.
- 3499 505 Tarquin the second, king of Rome, having ravished the young lady Lucretia, her relations, in revenge, abolish the royal government of the state, and two annual consuls are appointed instead of the king.
- 3502 502 Aristagoras, a Persian officer, being fined for his miscarriage, stirs up the Ionian Greeks to revolt from Darius, and is assisted by the Athenians. This begins the war between the Persians and Greeks, which ended in the ruin of the Persian empire.
- A terrible war rages between the Romans and Sabines, in which the latter are often defeated.
- 3519 485 Darius Hystaspes, king of Persia, after one fruitless invasion of Greece, dies, when just ready to begin a second, and at the same time to march against the revolted Egyptians.
- 3524 480 Xerxes, king of Persia, after reducing Egypt to a worse servitude than before, marches an army of near 3,000,000 of fighting men into Greece, and engages the Carthaginians to invade the Greek colonies in Sicily at the same time. The most of this army was ruined; and Xerxes forced to escape homeward in a fishing boat.
- 3540 464 Artaxerxes Longimanus, or *long hands*, succeeds Xerxes his father on the throne of Persia, and reigns forty-one years. In the seventh year of his reign, he sends Ezra; and in the twentieth, Nehemiah, to promote the repairs of Jerusalem. Some think him Ahasuerus the husband of Esther. Ezra vii. viii. Neh. i. ii.
- 3573 431 The Peloponnesian war between the Athenians and the Lacedæmonians breaks out, and lasts fifty-two years.
- 3582 422 Sanballat builds a temple on mount Gerizzim, for Eleazar his son-in-law, where he and his successors officiate as high-priests of the Samaritans. Jos. iv.
- 3595 409 Nehemiah dies, after he had governed the Jews about thirty-six years. About this time, or twelve years later, Malachi prophesies. Neh. xiii. Mal. i-iv.
- 3600 404 Darius Nohus, king of Persia, dies in the nineteenth year of his reign, and is succeeded by Artaxerxes Mnemon, who reigns forty-four years. In the beginning of his reign, his brother Cyrus attempts to wrest the government from him; and Xenophon, an assistant of Cyrus, after his defeat and death, makes the famous retreat with his 10,000 Greeks.
- Terrible wars rage between the Syracusans and the Carthaginians. A dreadful plague depopulating the city and territory of Carthage, their tributary Africans and the Sardinians revolt.
- 3620 384 The Gauls take and burn Rome, but are routed by Camillus.
- 3635 369 Epaminondas and Pelopidas, Thebans, having freed their state from the yoke of the Lacedæmonians, attempt to render it the mistress of all Greece.
- 3644 360 The cruel Artaxerxes Ochus, succeeds his father in the throne of Persia. He cruelly murders the Jews. Philip king of Macedonia begins his conquests; Dion frees Syracuse from the tyranny of Dionysius the elder.
- 3654 350 After sixty-four years' struggling to free themselves from the Persian yoke, Egypt is terribly ravaged and reduced, nor has a native ever since reigned therein.
- 3668 336 Alexander the Great, of Macedonia, begins his reign; in two years finishes the reduction of Greece, begun by his father. In A. M. 3671, he marches into Asia; in three years reduces the whole Persian empire; and in A. M. 3681, dies at Babylon. About the same time, or soon after, Jaddua the Jewish high-priest dies. Dan. vii. viii. xi.
- After some years' contention among his captains for the chief rule, Alexander's empire is divided into four principal parts; but the two most noted and lasting were the kingdoms of Egypt and Syria. Dan. xi.
- A terrible war rages between the Romans and Samnites; the Syracusans, and other Sicilians, are cruelly oppressed by the tyrant Agathocles, who makes war with the Carthaginians.
- 3690 314 Seleucus, after much struggling with Antigonus, another of Alexander's captains, renders himself king of Babylon, and not long after of Syria, &c.
- 3692 312 The era of the Seleucidæ, or kingdom of the Greeks in Syria, begins.
- 3712 292 Simon the Just, a famous high-priest and governor of the Jews, dies.
- 3719 285 Demetrius, the son of Antigonus, dying, Seleucus the king of Babylon seizes on all his dominions in Asia and Syria.
- 3724 280 The Samnites, after many dreadful overthrows, obtain an alliance with the Romans. About the same time the Sabines are reduced; several Greek states unite themselves in the Achæan league, and are headed by Aratus; the Gauls, invited by the king of Bithynia to assist him against his rebellious brother, enter Asia, and settle in Galatia.
- 3732 272 After some years spent in a mad warfare with the Romans, Sicilians, Macedonians, and Lacedæmonians, Pyrrhus king of Epirus is slain, in an attack upon Sparta.
- 3754 250 Arsaces erects the potent kingdom of the Parthians.
- 3772 232 The first war, of about thirty years, between the Carthaginians and Romans, wherein the former lost 700 ships of war, and the latter 500, is finished to the disadvantage of Carthage. Sicily, soon after, is given up to the Romans.
- The disbanded mercenaries of Carthage rise in arms; and after three years of bloody war, are reduced by the Carthaginians. Meanwhile, Rome is overflowed by the Tiber, and the upper part of it is burnt to the ground.
- 3777 227 The Carthaginians under Hamilcar, the father of Hannibal, invade Spain, and in nine years reduce the most of it.
- " 3786 218 Upon Hannibal's taking and destroying the city of Saguntum in Spain, the Romans declare war against the Carthaginians. Hannibal marches from Spain into Italy, and there, though ill supported by his state, maintains the war against the Romans about twenty-two years; and sometimes reduces them to the very brink of ruin. His state obliged him to bring home his army to protect their country;
- 3808 196

- A. M. B. C.
- 3808 196 the second Carthaginian war, soon after, ended to the advantage of the Romans. Meanwhile, the Romans had conquered the most of Spain.
- 3812 192 Antiochus the Great of Syria wars with Ptolemy Philopater of Egypt. Dan. xi.
- While the Romans wage war with the Gauls, and Nabis tyrannizes at Sparta, Antiochus the Great, instigated by the now fugitive Hannibal, and after various conquests of the shores and isles of the Mediterranean, enters into a league with part of the Greeks in Europe, and commences a war against the Romans; but in two years he is obliged to sue for peace on the most shameful terms. About this time Philipæmon, lord of the Greeks of the Achæan league, carries on a war with Nabis the tyrant of Sparta.
- 3829 175 Seleucus king of Syria is poisoned by Heliodorus his treasurer, and intended usurper of the throne. Antiochus Epiphanes, his brother, succeeds him; who, for about twelve years, proves a terrible scourge to the Jews and Egyptians, and at last dies miserably. Dan. viii. xi.
- 3837 167 Mattathias, a Jewish priest, finding that the high-priests were monsters of wickedness, and bought their office from, and every way complied with, the wicked Antiochus, levies an army; and he and his sons, Judas, Jonathan, and Simon Maccabeus, perform wonders of bravery against the Syro-grecians; and at last deliver their country. Dan. viii. xi.
- Perseus, the king of Macedonia, and his allies, the Epirots, Achæans, and Bithynians, are reduced by the Romans, and the power of the European Greeks is abolished.
- 3855 149 The Romans send home 300 noted Achæans, after they had kept them prisoners about seventeen years. While the Carthaginians are engaged in a war with Massinissa king of Numidia, the Romans villainously declare a third war with them; which, in two or three years, issues in the total ruin of the Carthaginians, and the utter demolition of their capital, A. M. 3858.
- 3872 132 Attalus, the last king of Pergamus, dies; and the Romans pretend to be his heir. The Romans finish their conquests of Spain. Soon after, Hircanus, the Jewish king, entirely shakes off the Syro-grecian yoke, and conquers the Samaritans, Edomites, and others.
- 3887 117 Ptolemy Physcon, dying, leaves the kingdom of Cyrene to his son Apion; and empowers Cleopatra, his queen, to bestow Egypt upon his other two sons, Alexander, or Lathyrus, as she pleases.
- 3889 115 The two brothers Cyziceus and Gryphus contend in war for the kingdom of Syria. Not long after, the Scordisci of Thracia cut off the Roman army of Portius Cato; and the Cambri, from Germany, ravage France and Switzerland. After murdering Hiempsal his adoptive parent's eldest son, Jugurtha seizes on the whole kingdom of Numidia; but after much bloodshed, is taken captive by the Romans; not long after his kingdom is reduced to a province.
- 3898 106 Alexander Jannæus, the son of Hircanus, succeeds his brother Aristobulus in the government of the Jews, and raises that nation to a considerable pitch of grandeur; rendering himself master of the territories around, and compelling the people to leave their dwellings or receive circumcision, but by wars rendered his kingdom unhappy. He so heartily hated the Pharisees, who had done him some outrage, that, having defeated the rebels, he caused 800 of the principal Pharisees to be crucified in one day, while he and his concubines feasted upon an opposite scaffold; he moreover caused their wives and children to be butchered before their eyes. After his death, his wife, by his advice, favoured the Pharisees.
- 3910 94 Tigranes of Greater Armenia recovers his father's throne, is chosen king of Syria, and conquers Armenia the Less, Cappadocia, &c. Mithridates king of Pontus begins to flourish; who, for twenty-six years, carries on a most terrible war against the Romans. Sometimes his conquests were very extensive, containing Lesser Asia, and extending to Greece. Sylla and Lucullus, the Roman generals, obtain great advantages against him, but Pompey finally reduces him.
- 3916 88 After the Romans had reduced their revolting confederates in Italy, a civil war commences between Marius and Sylla, two of their chief men; which for a considerable time renders Rome a scene of human blood. It is said Sylla murdered about 100,000 citizens, and murdered or proscribed ninety senators and 2600 knights.
- 3933 71 The Roman slaves rise in arms against their masters; but are reduced, with the loss of 50,000. Next year, the famed Heraclea of Pontus is betrayed, plundered, and reduced to ashes by the Romans.
- 3936 68 Crete is reduced by the Romans.
- 3937 67 Pompey attacks the pirates; and in four months takes or sinks 1300 of their ships; kills 10,000, and takes above 200,000 of their forces prisoners, and takes 120 of their towns, or strongholds.
- 3940 64 After the reduction of Pontus, Pompey recovers Syria; and next year, under pretence of deciding between Hircanus and Aristobulus, takes Jerusalem on a Sabbath-day, enters the sanctuary, and views the furniture thereof.
- 3950 54 Crassus, the Roman, perfidiously seizes 28,000 talents pertaining to the Jewish temple, and never after prospers.
- 3952 52 Cassius, the Roman, attacks the poor remains of the Jews that sided with Aristobulus, and carries off 30,000 prisoners.
- 3960 44 After Julius Cæsar had murdered multitudes of the Helvetians, Gauls, Belgians, and Britons, in his wars with these nations, and infinite numbers of Romans in his civil wars with Pompey, he becomes emperor or dictator for life; but is soon after murdered.
- Cassius, one of his murderers, imposes a tribute of 700 talents upon the Jews.
- 3966 38 Jerusalem is taken by Herod and Sossius the Roman.
- 3974 30 After two years spent in war with Brutus and Cassius, the destroyers of Julius Cæsar, and twelve more with Antony his partner, Augustus becomes sole emperor of the Romans.
- 3996 8 After reducing the empire to a pacific state, Augustus pretends to be willing to lay down his authority. The citizens of Rome are found to be 4,233,000. Horace and Macenas die. Cæcilius Isidorus dies, worth 4116 slaves, 3600 oxen, and 200,000 of other cattle, and three millions sterling in cash.
- 4001 3 Our Saviour is born; peace reigns throughout the whole world; but Caverhill contends that he was born A. M. 4009, or A. D. 6. Matt. i. Luke ii. Herod dies; Archelaus succeeds him as king.
- 4002 2 Five seditions happen in Judea, and are headed by Judas, or Theudas, and by Simon, Athronges, &c. Acts v.
- 4004 1 Christ's parents return from Egypt, and settle at Nazareth.
- 4010 7 Judas of Galilee and Sadducæ raise a bloody insurrection in Judea.
- 4017 14 Augustus dies on the 19th of August, and Tiberius, his adopted stepson, succeeds him. Luke iii.
- 4020 17 A most terrible earthquake overturns twelve cities in Lesser Asia, and buries most of the inhabitants in the ruins. Tacarinas, a Numidian, begins to raise commotions in Africa, which continue seven years.
- 4029 26 Caiaphas is made high-priest; Pilate governor in Judea.
- 4031 28 Or two years before, John Baptist begins to preach.
- Jesus is baptized. Matt. iii. Mark i. Luke iii.
- 4036 33 Christ is crucified, rises from the dead, and ascends to heaven. The Holy Ghost descends on the



- A. M. A. D.
- 4036 33 apostles; and multitudes of Jews at pentecost, and afterward, are converted to Christ. Matt. xxvii. xxviii. Luke xxii-xxiv. Acts i-iv.
- 4038 35 Or five years after, Paul is converted. Acts ix. xxii. xxvi.
- 4040 37 Tiberius dies, and Caius Caligula, his adopted son, succeeds him; who, in the fourth year, is succeeded by Claudius, the son of Drusus, grandson of Tiberius.
- 4044 41 Cornelius and his family are baptized. Acts x. xi.
- 4047 44 James the brother of John is beheaded; Herod is eaten up of worms. Acts xii.
- 4051 48 Two tumults happen at Jerusalem; in one of which 10,000 Jews are killed by the Romans. At this time, it is said, the citizens of Rome amounted to 6,900,000, which is almost the number of the whole inhabitants of England.
- 4055 52 The council of apostles is held at Jerusalem.
- 4056 53 Claudius, having with 30,000 men, in eleven years, drained the lake Fucinus by a great canal, exhibits a diverting show, of 19,000 criminals in 100 galleys, engaged in a sea-fight.
- 4056 53 Felix succeeds Cumanus in the government of Judea; and next year Nero succeeds Claudius in the empire.
- 4067 64 Nero, now become a monster of cruelty, causes Rome to be burnt; and laying the blame on the Christians, commences a persecution against them. Gessius Florus succeeds Albinus in the government of Judea. At his arrival the Jews pelt him with stones, which occasions a dreadful series of murders, rapines, &c. Rev. vi. xii.
- 4070 67 100,000 Jews are massacred at Cesarea, Ptolemais, and Alexandria, besides multitudes that Florus murdered in other places. Cestius Gallus lays siege to Jerusalem at the feast of tabernacles; but suddenly raises it without a reason; and has 4500 of his troops cut off in their retreat. Vespasian invades Galilee with an army of 60,000; takes Gadara, Gamala, &c. Matt. xxiv. Luke xxi. Mark xiii.
- 4071 68 Nero, now become odious to all for his murders, &c., hearing of the revolt of the German legions, causes himself to be killed.
- 4072 69 After Galba, Otho, and Vitellius had each of them been emperor some months, Vespasian is chosen emperor by the armies in Judea and Egypt.
- 4073 70 Vespasian leaves Titus his son to prosecute the war against the Jews.
- 4073 70 Jerusalem is taken and razed; and, in three years more, the war, in which about 1,350,000 Jews are cut off, is finished, and the land of Judea is sold for the emperor's use. Deut. xxviii. xxix. xxxii. Matt. xxiv. Luke xix. xxi.
- 4084 81 After a short reign of two years, Titus dies, and is succeeded by his bloody and brutish brother Domitian.
- 4084 81 Apollonius Tyaneus, a heathen magician, and ape of Christ, flourishes. His life was not written till about a hundred years after, from fabulous memoirs and traditional romances.
- 4098 95 After barbarous murders of multitudes of Romans, Domitian raises a second persecution against the Christians; but by his wife and others is next year assassinated, to the great joy of his subjects, and is succeeded by Nerva.
- 4101 98 Trajan, the adopted son of Nerva, succeeds him; his wars with the Dacians and Parthians, Arabs and Jews, mostly successful, distinguish his reign. He persecuted the Christians. Rev. vi. xii.
- 4119 116 The Jews of Syria, Egypt, &c. revolt, and are reduced with great bloodshed; but are scarce quieted, till, about twenty years after, Adrian cut off Bercocaba their leader, and 580,000 men, destroyed 985 towns, &c. Perhaps about a million of Jews were cut off, besides those which fell by the sword. Deut. xxviii. Matt. xxiv. Luke xvii. xix. xxi.
- 4140 137 Adrian, in the twentieth year of his reign, finished his new city of Jerusalem, which he called Elia Capitolina; and next year he died, and was succeeded by Antoninus Pius. Both of them were persecutors of the Christians. Rev. vi. xii.
- 4166 163 Marcus Aurelius, another persecutor, succeeds Antoninus Pius. His reign is noted for distressful wars with the Parthians in the east, and with the Germans, Marcomans, and Quadians in Europe.
- 4195 192 The temple of Vesta and the temple of Peace, where the vessels of the Jewish sanctuary were deposited, are burnt to the ground.
- 4196 193 The Saracens defeat the Romans. After a butchering reign of twelve years, the emperor Commodus dies, and is succeeded by Severus, who, in his victorious reign of eighteen years, almost recovers the pristine grandeur of the empire.
- 4229 226 Or six years later, Artaxerxes, a noble Persian, having rendered himself king of his country, demands from the Romans their territories in Asia, and receives a terrible defeat.
- 4253 250 While Decius the emperor terribly persecutes the Christians, a plague of fifteen years' continuance begins to ravage the empire. Rev. vi. xii.
- 4265 262 Odenatus sets up for king of Palmyra or Tadmor; and for eleven years he and Zenobia his queen perform wonders of bravery against the Persians and Romans.
- 4316 313 After the Christians had for ten years been terribly persecuted by the heathens; and after the empire had for about 100 years been a scene of bloody struggling with the Persians, and with the Goths, of various denominations, and with a multitude of usurpers, Constantine the Great defeats Maxentius the heathen emperor, and publishes an edict in favour of the Christians. Rev. vi. xii.
- 4326 323 Constantine, having defeated Licinius his heathenish partner, becomes sole emperor, and applies himself to abolish idolatry and superstition; and in about two years after convenes the council of Nice to settle the affairs of the Christian church.
- 4332 329 Constantine begins to build Constantinople, where Byzantium had been built about 987 years before; and soon after the imperial residence is removed to it, A. D. 334, and so more opportunity is given for the rise of Antichrist.
- 4340 337 Constantine the Great dies, and divides his empire among his three sons, Constantine, Constans, and Constantius. Great contention and war in the empire, and bloody persecution of the orthodox by the Arians, ensue. Rev. viii.
- 4364 361 Julian the apostate, and nephew of Constantine, succeeds the last of his sons, and re-establishes paganism; but is cut off, after he had been Cesar seven years, and emperor two.
- 4398 395 Theodosius the Great dies, after he had been emperor sixteen years; and with great activity he had brought the empire and the Christian church to much the same condition as Constantine the Great had left them in. After his death ensued terrible ravages of the Goths, Huns, Vandals, &c., till the western part of the empire was abolished. Meanwhile the church was plagued with the continued Arian, and the rising Pelagian, Nestorian, and Eutychian heresies, and the contentions and persecutions that issued therefrom. Rev. viii.
- 4448 445 The Britons, subject to the Romans, being terribly distressed by the Scots and Picts, invite the Saxons into England for their assistance. These barbarous heathens, from time to time, assisted by their countrymen from Germany, ruin the British church, and murder most of the ancient Britons, except a small handful in Wales. Soon after the Saxons become a kind of Christians.
- 4479 476 Augustulus, the last emperor, is deposed by the Heruli, and other barbarians, which he had disbanded

- A. M. A. D.
- 4479 476 from his army, headed by Odoacer, whom, though but a private soldier of the guards, they had chosen for their general or king. About this time the empire began to consist of ten particular sovereignties.
- 4496 493 Odoacer is reduced and treacherously murdered by Theodoric king of the Goths, who seizes his territory; about sixty years after, in A. D. 553, this kingdom of the Goths is reduced by Narses, the famed general of Justinian, the emperor of the eastern parts of the Roman empire.
- 4609 606 After the Roman bishops had long, and chiefly for the last 300 years by force or fraud, struggled for the supremacy over the whole Christian church, Boniface the Third, by flattery of the base Phocas, emperor of Constantinople, procures himself the character of *universal bishop*; and from this time we date the rise of Antichrist. Rev. ix-xi. xiii.
- Much about the same time, Mahomet, the eastern impostor, commenced his pretence to a supernatural mission and character; but it was some years after before he made his public appearance. Rev. x. 1-11.
- 4625 622 Mahomet was expelled from Mecca; upon which he began to propagate his delusions by the sword. From this the era of the Mahometans, called the Hegira, or flight, viz. of Mahomet, begins.
- 4635 632 Or two years later, the Mahometan Saracens conquer and put an end to the kingdom of Persia, after it had, for 400 years, been a terrible scourge to the Roman empire.
- 4669 666 Pope Vitalian, it is said, orders that public prayers be performed in the Latin tongue, and so marks the western churches with an implicit subjection to Rome.
- By this time the eastern or Greek church was much alienated from the Romish.
- 4715 712 Great contention about the worship of images began in the church. While the eastern emperors, Leo Isauricus, Constantinus Copronymas, and Charles the Great of France and Germany, and multitudes of the clergy, opposed it, the popes and others promoted it.
- 4717 714 The Saracens enter Spain, and continue there about 900 years before they were finally driven out.
- 4755 752 Pope Zacharias begins to dispose of kingdoms, and gives away the kingdom of France from the true heir and line to Pepin, whose young master, king Childeric, is shut up in a monastery. In return for which, Pepin, about four years after, assists pope Stephen to commence a civil prince of the duchy of Rome and places adjacent; and Charles the Great, the son of Pepin, having, by the pope's assistance, seized the kingdom of the Lombards, confirms the pope's civil right to his territories, and adds thereto; nay, kisses the steps of the stairs as he went up to the pope.
- 4763 760 About this time the empire of the Saracens was in its principal grandeur.
- 4803 800 After reducing the kingdom of France, and great part of Germany, Charles the Great has the title of emperor confirmed to him by the pope. This is the rise of the German empire. Afterward we find the German electors confirmed in their power by the popes; and sundry of the emperors deposed, when they displeased his holiness.
- 4823 820 Claude bishop of Turin, with great boldness and success, propagates the truth in opposition to popery.
- 4913 910 Multitudes about Savoy and Piedmont embrace and adhere to it. Rev. xi.
- By this time the Saracens were divided into a vast number of sovereignties, and their empire much weakened.
- 5053 1050 The Seljukian Turks, who had, for almost 300 years before, been pouring themselves from the north-east into Persia, Mesopotamia, Armenia, &c., erected the four sultanies or kingdoms of Bagdad, Damascus, Aleppo, and Iconium, not far from the Euphrates. But some place the erection of 'Trangrolipix' kingdom in Persia A. D. 1033, or 1037, and his conquest of Bagdad in 1041. Rev. ix. 13, &c.
- 5069 1066 William, with an army of Normans, conquers England.
- 5099 1096 The European Christians begin their mad expeditions or crusades, for the recovery of Canaan from the Turks and other Mahometans. At the expense of many millions of lives, this war is, to no purpose, carried on about 200 years. Meanwhile, the Seljukian Turks not a little harassed the Constantinopolitan empire.
- 5163 1160 About this time, or sooner, the Waldenses in Savoy, Piedmont, and the south of France become famous in their zealous opposition to Antichrist; and on that account about a million of them are afterward murdered by the papists.
- 5206 1203 The French and Venetian crusaders, in their way to Canaan, drive the usurping emperor of Constantinople from his capital, and retain it and part of the empire for fifty-seven years.
- 5213 1210 The Tartars, under Jenghiz-khan and his sons, overrun almost all Asia, and a part, of Europe, and found the three Tartar empires of China, Persia, and Kipjak.
- 5264 1281 Or about twenty years later, the Ottoman Turks found their empire, and begin their ravages on the Christians.
- About the same time, the treachery of Edward king of England, in the affair of Bruce and Baliol, occasions a ruinous and lasting war between Scotland and England. About forty or fifty years after, Edward the Third's claim to the crown of France occasions a fatal and permanent war between France and England.
- 5373 1370 About this time Wickliff and his followers in Britain become famous for their bold opposition to popery, and their adherence to truth. Rev. xi. xiii. xiv.
- About this time John Huss and Jerome of Prague, and their Bohemian and other German followers, commence their opposition to popery, and are terribly persecuted and murdered. Rev. xi. xiii. xiv.
- 5403 1400 Tamerlane, with a great army of Tartars, ravages a great part of Asia, and gives the Ottoman Turks a most terrible defeat, and carries about their emperor Bajazet in an iron cage.
- 5456 1453 Constantinople is, with prodigious bloodshed, taken by the Ottoman Turks. On this occasion multitudes of Greeks retire into the western parts of Europe, and contribute to the revival of learning in Italy, &c.
- 5495 1492 America is discovered by Columbus, a sailor of Genoa, supported by the king of Spain.
- 5520 1517 The reformation from popery is begun by Luther, Zuinglius, &c., and for about fifty years makes astonishing progress. That same year, about 90,000 German boors take up arms, but are crushed. Rev. xiii. xiv.
- 5528 1525 The war of the Anabaptists, boors, &c. begins in Germany, in which about 600,000 perish.
- 5570 1567 In this and the year following, about 500,000 or 600,000, mostly Protestants, desert their habitations in the Netherlands, and flee into other countries, to avoid the terrible cruelty of the duke of Alva, deputy of the king of Spain, who boasted, that besides those slain in war, he cut off above 18,000 by the hand of the public executioner.
- 5601 1598 After near forty years' struggling, and the murder of perhaps near a million, the Protestants of France obtain in their favour the edict of Nantz, but which is recalled by Louis XIV. A. D. 1665.
- 5621 1618 The German emperor commences a war against the Protestants of Bohemia, and of the palatinate of the Rhine, which at once threatens the ruin of the Protestant interest in Germany; but after a war of thirty years, most of them, except the Bohemians, have their liberties confirmed to them by the treaty of Munster, or Westphalia, in 1648.

A. M. A. D.		
5644	1611	While God grants a noted revival to the churches in Britain, the papists of Ireland massacre about 200,000 or 300,000 of the Protestants.
5691	1688	The attempts of James II. of England and Louis XIV. of France to ruin the Protestant interest are checked by William prince of Orange and king of Britain.
5717	1714	An attempt to overthrow the Protestant religion in Britain is happily frustrated, by the seasonable death of Queen Anne, and the accession of the family of Hanover.
5869	1866	About this time we expect the downfall of Antichrist and Mahometanism.
5944	1941	We expect the full glory of the millennium; but others more learned and judicious place this and the former event 150 years later than our calculation.

## CHRONOLOGICAL TABLES.

### DAYS OF THE WEEK.

1 Day of the week .....	<i>Sunday.</i>	5 Day of the week .....	<i>Thursday.</i>
2 Day .....	<i>Monday.</i>	6 Day .....	<i>Friday.</i>
3 Day .....	<i>Tuesday.</i>	7 Day, or Sabbath .....	<i>Saturday.</i>
4 Day .....	<i>Wednesday.</i>		

### HOURS OF THE DAY.

1, 2, 3, 4, 5, 6.

Morning, from 6 to 7, 8, 9, 10, 11, 12.—Afternoon, from 12 to 1, 2, 3, 4, 5, 6.

### WATCHES.

The first Watch from evening to nine at night. The second or middle Watch from nine till midnight. The third Watch, or cock-crowing, from midnight till three in the morning. The fourth or morning Watch from three till six in the morning.

### A CHRONOLOGICAL TABLE

#### OF THE

### SACRED BOOKS OF THE NEW TESTAMENT.

ACCORDING TO DR. LARDNER.

BOOKS.	PLACES.	YEAR OF CHRIST.
Matthew .....	<i>Judea, or near it</i> .....	About .....
Mark .....	<i>Rome</i> .....	About .....
Luke .....	<i>Greece</i> .....	About .....
John .....	<i>Ephesus</i> .....	About .....
Acts .....	<i>Greece</i> .....	About .....
Romans .....	<i>Corinth</i> .....	About <i>February</i> .....
1 Corinthians .....	<i>Ephesus</i> .....	Beginning of .....
2 Corinthians .....	<i>Macedonia</i> .....	About <i>October</i> .....
Galatians .....	<i>Corinth, or Ephesus</i> .....	<div> Near the end of .....</div>
Ephesians .....	<i>Rome</i> .....	<div> Or beginning of .....</div>
Philippians .....	<i>Rome</i> .....	About <i>April</i> .....
Colossians .....	<i>Rome</i> .....	Before the end of .....
1 Thessalonians .....	<i>Rome</i> .....	Before the end of .....
2 Thessalonians .....	<i>Corinth</i> .....	Before the end of .....
1 Timothy .....	<i>Macedonia</i> .....	Before the end of .....
2 Timothy .....	<i>Rome</i> .....	About <i>May</i> .....
Titus .....	<i>Macedonia, or near it</i> .....	Before the end of .....
Philemon .....	<i>Rome</i> .....	Before the end of .....
Hobrews .....	<i>Rome, or Italy</i> .....	Before the end of .....
James .....	<i>Judea</i> .....	In the spring of .....
1 Peter .....	<i>Rome</i> .....	61, or beginning of .....
2 Peter .....	<i>Rome</i> .....	61, or beginning of .....
John, 1st Epistle .....	<i>Ephesus</i> .....	61, or beginning of .....
2d Epistle .....	<i>Ephesus</i> .....	About .....
3d Epistle .....	<i>Ephesus</i> .....	Between 80 and .....
Jude .....	<i>Unknown</i> .....	Between 80 and .....
Revelation .....	<i>Patmos, or Ephesus</i> .....	64 or 65 .....
		95 or 96 .....

### ST. PAUL'S APOSTOLIC JOURNEYS.

*The First Journey begins in the year of Christ 44, and ends 48.*

Antioch in Syria—Seleucia—Salamis—Paphos—Perga in Pamphylia—Antioch in Pisidia—Iconium—Lystra—Derbe—Lystra—Iconium—Pisidia—Perga—Attalia—Antioch in Syria—Phenicia—Samaria—Jerusalem—Antioch in Syria.

*The Second Journey begins A. D. 50, and ends 54.*

**Rest of Syria—Cilicia—Derbe—Lystra—Iconium—Phrygia—Galatia—Troas—Samothracia—Neapolis—Philippi—Amphipolis—Apollonia—Thessalonica—Baræa—Athens—Corinth—Cenchrea—Ephesus—Cesarea—Jerusalem—Antioch in Syria.**

*The Third Journey begins A. D. 54, and ends 58.*

**Galatia—Phrygia—Ephesus—Troas—Macedonia—Greece—Corinth—Macedonia—Philippi—Troas—Assos—Mitylene Island—Chios Island—Samos Island—Trogylum—Miletus in Asia—Coos Island—Rhodes Island—Patara in Lycia—Tyre—Ptolemais—Cesarea—Jerusalem.**

*The Fourth Journey begins A. D. 60, and ends 64.*

**Antipatris—Cesarea—Sidon—Myra—Near Salmone—Fair Havens—Melita Island—Syracuse—Rhegium—Puteoli—Appii Forum—Three Taverns—Rome—Italy—Spain, *only intended*—Crete—Jerusalem—Antioch in Syria.**

*The Fifth Journey begins A. D. 64, and ends 68.*

**Colosse—Philippi—Nicomolis in Epirus—Corinth—Troas—Miletum in Crete—Rome.**

## A CHRONOLOGICAL TABLE OF THE EVANGELISTS.

ACCORDING TO DR. HENRY OWEN.

BOOKS.	PLACES.	YEAR OF CHRIST.
Matthew .....	<i>Jerusalem</i> .....	About ..... 38
Luke .....	<i>Corinth</i> .....	About ..... 53
Mark .....	<i>Rome</i> .....	About ..... 63
John .....	<i>Ephesus</i> .....	About ..... 60

## A TABLE

EXHIBITING

### THE CHRONOLOGY OF OUR SAVIOUR'S LIFE.

YEARS OF CHRIST'S LIFE.	JULIAN PERIOD.	OLYMPIADS.	YEARS OF ROME.	TIMES OF PASSOVER.
1	4709	193 4	749	March 23.
2	4710	194 1	750	April 12.
3	4711	" 2	751	April 4.
4	4712	" 3	752	April 24.
5	4713	" 4	753	April 7.
6	4714	195 1	754	March 31.
7	4715	" 2	755	April 20.
8	4716	" 3	756	April 5.
9	4717	" 4	757	March 27.
10	4718	196 1	758	April 16.
11	4719	" 2	759	April 1.
12	4720	" 3	760	April 2.
13	4721	" 4	761	April 12.
14	4722	197 1	762	March 28.
15	4723	" 2	763	April 17.
16	4724	" 3	764	April 9.
17	4725	" 4	765	March 31.
18	4726	198 1	766	April 13.
19	4727	" 2	767	April 5.
20	4728	" 3	768	March 28.
21	4729	" 4	769	April 16.
22	4730	199 1	770	April 1.
23	4731	" 2	771	April 21.
24	4732	" 3	772	April 6.
25	4733	" 4	773	March 28.
26	4734	200 1	774	April 17.
27	4735	" 2	775	April 9.
28	4736	" 3	776	March 25.
29	4737	" 4	777	April 13.
30	4738	201 1	778	April 1.
31	4739	" 2	779	March 25.
32	4740	" 3	780	April 10.
33	4741	" 4	781	April 1.
34	4742	202 1	782	March 21.

## A TABLE exhibiting the Important Events in Profane History during the Life of CHRIST.

### Years of Christ's Life.

- 1 A plot of Antipater against his father Herod is discovered.
- 2 Antipater is convicted before Quintilius Varus, and put to death.
- 3 Herod dies. Archelaus succeeds him in the government of Judea.
- 4 This year begins the Christian era.
- 5 Caius Cæsar, grandson to Augustus, passes through Jerusalem to march against the Armenians.
- 7 Tiberius is recalled from Rhodes, and returns to Rome.
- 8 Caius Cæsar dies after his return from Armenia.
- 9 Augustus, on the death of his two grandsons, adopts Tiberius.
- 10 Archelaus is accused before Augustus for his maladministration.  
He is banished to Lyons in Gaul. Coponius is made procurator of Judea.
- 15 Marcus Ambivius is made procurator of Judea. Salome, the sister of Herod, dies.
- 17 Tiberius is admitted into the government with Augustus.

### Years of Christ's Life.

- 18 Annus Rufus is made procurator of Judea.
- 19 Augustus Cæsar dies. Tiberius succeeds him
- 20 Valerius Gratus is made procurator of Judea.
- 22 Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East.
- 23 Germanicus reduces Cappadocia and Comagene into the form of Roman provinces.
- 24 Germanicus is poisoned at Antioch by Piso, president of Syria.
- 25 Piso, being accused of this murder, kills himself.
- 26 Valerius Gratus removes Annas from being high-priest, and gives the office to Ishmael son of Fabas.
- 29 Eleazar the son of Annas is made high-priest.
- 30 Simon the son of Camith is made high-priest, in place of Eleazar.  
Caiaphas succeeds him.
- 31 Pontius Pilate is made procurator of Judea.
- 32 Herod puts to death John the Baptist.
- 34 Pontius Pilate condemns Jesus to be crucified.

## The DISCOURSES of JESUS, arranged in Chronological Order.

### PLACES.

CONVERSATION with Nicodemus.....	Jerusalem.....	John iii. 1-21.
Conversation with the woman of Samaria.....	Sychar.....	John iv. 1-42.
Discourse in the synagogue of Nazareth.....	Nazareth.....	Luke iv. 16-31.
Sermon upon the Mount.....	Nazareth.....	Matt. v-vii.
Instruction to the Apostles.....	Galilee.....	Matt. x.
Denunciations against Chorazin, &c.....	Galilee.....	Matt. xi. 20-24.
Discourse on occasion of healing the infirm man at Bethsaida.....	Jerusalem.....	John v.
Discourse concerning the disciples plucking of corn on the Sabbath.....	Judea.....	Matt. xii. 1-8.
Refutation of his working miracles by the agency of Beelzebub.....	Capernaum.....	Matt. xii. 22-37.
Discourse on the bread of life.....	Capernaum.....	John vii.
Discourse about internal purity.....	Capernaum.....	Matt. xv. 1-20.
Discourse against giving or taking offence, and concerning forgiveness of injuries.....	Capernaum.....	Matt. xviii.
Discourse at the feast of tabernacles.....	Jerusalem.....	John vii.
Discourse on occasion of the woman taken in adultery.....	Jerusalem.....	John viii. 1-11.
Discourse concerning the sheep.....	Jerusalem.....	John x.
Denunciations against the Scribes and Pharisees.....	Peræa.....	Luke xi. 29-36.
Discourse concerning humility and prudence.....	Galilee.....	Luke xiv. 7-14.
Directions how to attain heaven.....	Peræa.....	Matt. xix. 16-30.
Discourse concerning his sufferings.....	Jerusalem.....	Matt. xx. 17-19.
Denunciations against the Pharisees.....	Jerusalem.....	Matt. xxiii.
Prediction of the destruction of Jerusalem.....	Jerusalem.....	Matt. xxiv.
The consolatory discourse.....	Jerusalem.....	John xiv-xvii.
Discourse as he went to Gethsemane.....	Jerusalem.....	Matt. xxvi. 31-36.
Discourse to the disciples before his ascension.....	Jerusalem.....	Matt. xxviii. 16-23.

## The PARABLES of JESUS, arranged in Chronological Order.

### PARABLE of the

### PLACES.

SOWER.....	Capernaum.....	Matt. xiii. 1-23.
Tares.....	Capernaum.....	Matt. xiii. 24-30, 36-43.
Seed springing up imperceptibly.....	Capernaum.....	Mark iv. 26-29.
Grain of mustard seed.....	Capernaum.....	Matt. xiii. 31, 32.
Leaven.....	Capernaum.....	Matt. xiii. 33.
Found treasure.....	Capernaum.....	Matt. xiii. 44.
Precious pearl.....	Capernaum.....	Matt. xiii. 45, 46.
Net.....	Capernaum.....	Matt. xiii. 47-50.
Two debtors.....	Capernaum.....	Luke vii. 36-50.
Unmerciful servant.....	Capernaum.....	Matt. xviii. 23-35.
Samaritan.....	Near Jericho.....	Luke x. 25-37.
Rich fool.....	Galilee.....	Luke xii. 16-21.
Servants who waited for their Lord.....	Galilee.....	Luke xii. 35-48.
Barren fig-tree.....	Galilee.....	Luke xiii. 6-9.
Lost sheep.....	Galilee.....	Luke xv. 3-7.

## PARABLE of the

## PLACES.

Lost piece of money .....	Galilee .....	Luke xv. 8-10.
Prodigal son .....	Galilee .....	Luke xv. 11-32.
Dishonest steward .....	Galilee .....	Luke xvi. 1-12.
Rich man and Lazarus .....	Galilee .....	Luke xvi. 19-31.
Unjust judge .....	Peræa .....	Luke xviii. 1-8.
Pharisee and publican .....	Peræa .....	Luke xviii. 9-14.
Labourers in the vineyard .....	Peræa .....	Matt. xx. 1-16.
Pounds .....	Jericho .....	Luke xix. 12-27.
Two sons .....	Jerusalem .....	Matt. xxi. 28-32.
Vineyard .....	Jerusalem .....	Matt. xxi. 33-46.
Marriage feast .....	Jerusalem .....	Matt. xxii. 1-14.
Ten virgins .....	Jerusalem .....	Matt. xxv. 1-13.
Talents .....	Jerusalem .....	Matt. xxv. 14-30.
Sheep and the goats .....	Jerusalem .....	Matt. xxv. 31-46.

*The MIRACLES of CHRIST arranged in Chronological Order.*

## JESUS

## PLACES.

Turns water into wine .....	Cana .....	John ii. 1-11.
Cures the nobleman's son of Capernaum .....	Cana .....	John iv. 46-54.
Causes a miraculous draught of fishes .....	Sea of Galilee .....	Luke v. 1-11.
Cures a demoniac .....	Capernaum .....	Mark i. 22-28.
Heals Peter's wife's mother of a fever .....	Capernaum .....	Mark i. 30, 31.
Heals a leper .....	Capernaum .....	Mark i. 40-45.
Heals the centurion's servant .....	Capernaum .....	Matt. viii. 5-13.
Raises the widow's son .....	Nain .....	Luke vii. 11-17.
Calms the tempest .....	Sea of Galilee .....	Matt. viii. 23-27.
Cures the demoniacs of Gadara .....	Gadara .....	Matt. viii. 28-34.
Cures a man of the palsy .....	Capernaum .....	Matt. ix. 1-8.
Restores to life the daughter of Jairus .....	Capernaum .....	Matt. ix. 18, 19, 23-26.
Cures a woman diseased with a flux of blood .....	Capernaum .....	Luke viii. 43-48.
Restores to sight two blind men .....	Capernaum .....	Matt. ix. 27-31.
Heals one possessed with a dumb spirit .....	Capernaum .....	Matt. ix. 32, 33.
Cures an infirm man at Bethesda .....	Jerusalem .....	John v. 1-9.
Cures a man with a withered hand .....	Judea .....	Matt. xii. 10-13.
Cures a demoniac .....	Capernaum .....	Matt. xii. 22, 23.
Feeds miraculously five thousand .....	Decapolis .....	Matt. xiv. 15-21.
Heals the woman of Canaan's daughter .....	Near Tyre .....	Matt. xv. 22-28.
Heals a man who was dumb and deaf .....	Decapolis .....	Mark vii. 31-37.
Feeds miraculously four thousand .....	Decapolis .....	Matt. xv. 32-39.
Gives sight to a blind man .....	Bethsaida .....	Mark xiii. 22-26.
Cures a boy possessed of a devil .....	Tabor .....	Matt. xvii. 14-21.
Restores to sight a man born blind .....	Jerusalem .....	John ix.
Heals a woman under an infirmity eighteen years .....	Galilee .....	Luke xiii. 11-17.
Cures a dropsy .....	Galilee .....	Luke xiv. 1-6.
Cleanses ten lepers .....	Samaria .....	Luke xvii. 11-19.
Raises Lazarus from the dead .....	Bethany .....	John xi.
Restores to sight two blind men .....	Jericho .....	Matt. xx. 30-34.
Blasts the fig-tree .....	Olivet .....	Matt. xxi. 18-22.
Heals the ear of Malchus .....	Gethsemane .....	Luke xxii. 50, 51.
Causes the miraculous draught of fishes .....	Sea of Galilee .....	John xxi. 1-14.

# A CONCISE HARMONY OF THE GOSPELS.

1. *St. Luke's* preface. Luke i. 1-4.
2. CHRIST's divinity. John i. 1-5, 9-14.
3. *John the Baptist's* birth foretold, and CHRIST's. Luke i. 5.
4. *Mary* in danger to be put away. Matt. i. 18.
5. CHRIST's birth. Luke ii. 1-20.
6. CHRIST's pedigree both by father and mother. Matt. i. 1-17. Luke iii. 23.
7. CHRIST's circumcision; *Mary's* purification. Luke ii. 21-40.
8. The wise men. Matt. ii.
9. CHRIST disputes with the doctors. Luke ii. 41.
10. *John's* ministry. Matt. iii. 1-12. Mark i. 1-8. Luke iii. 1-18. John i. 8-8.
11. CHRIST baptized. Matt. iii. 13-17. Mark i. 9-11. Luke iii. 21-23. John i. 15-18.
12. CHRIST tempted. Matt. iv. 1-11. Mark i. 12-23. Luke iv. 1-13.
13. *John's* testimony of CHRIST; some disciples called. John i. 19.
14. CHRIST's first miracle. John ii.
15. CHRIST's discourse with *Nicodemus*, &c. John iii.
16. *John* imprisoned. Matt. xiv. 3-5. Mark vi. 17-20. Luke iii. 19, 20.
17. CHRIST converts many Samaritans, &c. Matt. iv. 12. John iv.
18. CHRIST preaches in Galilee. Matt. iv. 17. Mark i. 14, 15. Luke iv. 14, 15.
19. CHRIST preaches at Nazareth. Luke iv. 16-30.
20. CHRIST at Capernaum. Matt. iv. 13-16, and viii. 2-17. Mark i. 21-45. Luke iv. 31-44, and v. 12-16.
21. CHRIST heals a man sick of the palsy. Matt. ix. 2-8. Mark ii. 1-12. Luke v. 17-26.
22. CHRIST calls *Peter*, &c. Matt. iv. 18-22. Mark i. 16-20. Luke v. 1-10.
23. CHRIST calls *Matthew*, and eats with him. Matt. ix. 9-17. Mark ii. 13-22. Luke v. 17-39.
24. CHRIST asserts his godhead. John v.
25. The disciples pluck ears of corn. Matt. xii. 1-8. Mark ii. 23-28. Luke vi. 1-5.
26. CHRIST heals many. Matt. xii. 9-16. Mark iii. 1-12. Luke vi. 6-11.
27. CHRIST chooses and ordains his apostles. Mark iii. 13-21. Luke vi. 12-19.
28. CHRIST's sermon on the Mount. Matt. v. 1-12. Luke vi. 20-36.
29. Matt. vi.
30. Matt. vii. 1-30. Luke vi. 37-49.
31. The centurion's servant healed. Matt. viii. 1-13. Luke vii. 1-10.
32. A widow's son raised. Luke vii. 11-17.
33. *John's* message to CHRIST. Matt. xi. 2-19. Luke vii. 18-35.
34. Chorazin and Bethsaida upbraided. Matt. xi. 20.
35. A woman anoints CHRIST. Luke vii. 36, and viii. 1-3.
36. Of blasphemy against the Holy Ghost. Matt. xii. 22-46. Mark iii. 22-30. Luke xi. 14-26, 29-32.
37. CHRIST's mother and brethren seek him. Matt. xii. 46-50. Mark iii. 31-35. Luke viii. 19-21.
38. The parable of the sower, &c. Matt. xii. 1-33. Mark iv. 1-34. Luke xiii. 4-18, and xiii. 18-21.
39. A scribe will follow CHRIST. Mark iv. 35. Matt. viii. 18-22.
40. The disciples in a storm. Matt. viii. 23-27. Mark iv. 36-41. Luke viii. 22-25.
41. CHRIST heals the possessed. Matt. viii. 28-34. Mark v. 1-20. Luke viii. 26-39.
42. *Jairus's* daughter raised. Matt. ix. 1-26. Mark v. 21-31, and 32-43. Luke viii. 40-48, and 49-56.
43. Two blind men cured. Matt. ix. 27-34.
44. CHRIST teaches at Nazareth. Matt. xiii. 54-58. Mark vi. 1-6.
45. CHRIST journeys again to Galilee. Matt. ix. 35.
46. The apostles sent out. Matt. x. and xi. 1. Mark vi. 7-13. Luke ix. 1-6.
47. *John* beheaded. Matt. xiv. 6-12. Mark vi. 21-29.
48. *Herod's* opinion of CHRIST. Matt. xiv. 1, 2. Mark vi. 14-16. Luke ix. 7-9.
49. Five thousand fed. Matt. xix. 13-21. Mark vi. 30, 44. Luke ix. 10-17. John vi. 1-13.
50. CHRIST walks on the sea. Matt. xiv. 22-36. Mark vi. 45-56. John vi. 14-21.
51. CHRIST's flesh must be eaten. John vi. and viii. 1.
52. Impious traditions. Matt. xv. 1-20. Mark vii. 1-23.
53. The woman of Canaan's daughter healed. Matt. xv. 21-28. Mark vii. 24-30.
54. A dumb man healed. Matt. xv. 29-31. Mark viii. 21, &c.
55. Four thousand fed. Matt. xv. 32-39. Mark viii. 1-10.
56. The leaven of the Pharisees. Matt. xvi. 1-12. Mark viii. 11-21.
57. A blind man healed. Mark viii. 22-26.
58. *Peter's* confession of CHRIST. Matt. xvi. 13-28. Mark viii. 27-38, and ix. 1. Luke ix. 18-27.
59. CHRIST's transfiguration. Matt. xvii. 1-13. Mark ix. 2-13. Luke ix. 28-36.
60. CHRIST cures a lunatic child. Matt. xvii. 14-23. Mark ix. 14-32. Luke ix. 37-45.
61. Humility pressed. Matt. xviii. 1-9. Mark ix. 33-50. Luke ix. 46-50.
62. The feast of tabernacles. John vii. 2-9.
63. CHRIST goes to Jerusalem. Luke ix. 51. John vii. 10.
64. The seventy sent forth. Luke x. 1-6.
65. CHRIST at the feast of tabernacles. John vii. 11, &c.
66. An adulteress, &c. John viii.
67. A blind man healed. John ix.
68. CHRIST the good Shepherd. John x. 1-21.
69. The seventy return. Luke x. 17.
70. The efficacy of prayer. Luke xi. 1-13, 27, 28, 33, &c.
71. Against hypocrisy, carnal fear, covetousness, &c. Luke xii.
72. An exhortation to repentance. Luke xiii. 1-17.
73. The feast of dedication. Luke xiii. 22. John x. 22.
74. The strait gate. Luke xiii. 23.
75. A dropsical man healed; the wedding feast. Luke xiv.
76. The lost sheep, goat, and son. Luke xv.
77. The unjust steward and rich glutton. Luke xvi.
78. Scandal to be shunned, &c. Luke xvii.
79. The unjust judge and proud Pharisee. Luke xviii. 1-14.
80. Concerning divorce. Matt. xix. 1-12. Mark x. 1-12.
81. Little children brought to CHRIST, &c. Matt. xix. 13-30. Mark x. 13-31. Luke xviii. 15-30. Matt. x. 1-16.
82. *Lazarus* sick. Luke xi. 1-16.
83. CHRIST foretells his passion. Matt. xx. 17-19. Mark x. 32-34. Luke xviii. 31-34.
84. The request of the sons of *Zebedee*. Matt. xx. 20-28. Mark x. 35-45.
85. A blind man healed; *Zaccheus* converted; the parable of the pounds. Matt. xx. 29. Mark x. 46. Luke xviii. 35-43, and xix. 1-27.
86. *Lazarus* raised. John xi. 17.
87. *Mary* anoints CHRIST. Matt. xxvi. 6-13. Mark xiv. 3-9. John xii. 1-11.

88. CHRIST's kingly entrance into Jerusalem, and casting buyers and sellers out of the temple. Matt. xxi. 1-16. Mark xi. 1-11, 15-19. Luke xix. 28-38. John xii. 12-19.
89. Some Greeks desire to see CHRIST. John xii. 20.
90. The fig-tree cursed. Matt. xxi. 17-22. Mark xi. 11-14, and 20-26. Luke xxi. 37, 38.
91. CHRIST's authority questioned. Matt. xxi. 23-27. Mark xi. 27-33. Luke xix. 1-8.
92. The parable of the two sons. Matt. xxi. 33-32. Mark xii. 1.
93. The vineyard let out. Matt. xxi. 33-46. Mark xii. 1-12. Luke xx. 9-19.
94. The parable of the marriage-feast. Matt. xxii. 1-14.
95. About paying tribute; CHRIST confutes the Sadducees, and puzzles the scribes. Matt. xxii. 15-46. Mark xii. 13-37. Luke xx. 20-44.
96. The Pharisees and scribes taxed and threatened. Mark xii. 38-40. Luke xx. 45-47.
97. The widow's two mites. Mark xii. 41-44. Luke xxi. 1-4.
98. CHRIST foretels the destruction of Jerusalem, and the Jewish state. Matt. xxix. 1-15. Mark xiii. 1-37. Luke xxi. 5-36.
99. The parable of the virgins and talents; the last judgment described. Matt. xxv.
100. CHRIST washes his disciples' feet, &c. John x'ii.
101. The preparation for the passover. Matt. xxvi. 1-5, 14-19. Mark xiv. 1, 2, 10-16. Luke xxii. 1-13.
102. CHRIST institutes the sacrament of the Lord's supper. Matt. xxvi. 20, 30. Mark xiv. 17-26. Luke xxii. 14-23.
103. CHRIST begins his consolatory discourse. John xiv.
104. CHRIST the true vine. John xv.
105. CHRIST comforts his disciples. John xvi.
106. CHRIST's mediatory prayer. John xvii.
107. CHRIST warns his disciples of their forsaking him. Matt. xxvi. 31-35. Mark xiv. 27-31. Luke xxii. 22-39. John xviii. 1, 2.
108. CHRIST's agony. Matt. xxvi. 36-46. Mark xiv. 32-42. Luke xxii. 40-46.
109. CHRIST's apprehension. Matt. xxvi. 47-56. Mark xiv. 43-52. Luke xxii. 47-53. John xviii. 3-11.
110. CHRIST's arraignment. Matt. xxvi. 57-68. Mark xiv. 53-65. Luke xxii. 54, 63-65. John xviii. 12-16, 16-24.
111. Peter's denial. Matt. xxvi. 69-75. Mark xiv. 66-72. Luke xxii. 55-62. John xviii. 17, 18, 25-27.
112. CHRIST's arraignment before the sanhedrim, Pilate and Herod. Matt. xxvii. 1, 2, 11-14. Mark xv. 1-5. Luke xxii. 66, and 71, xxiii. 1-12. John xviii. 28-38.
113. CHRIST condemned by Pilate. Matt. xxvii. 15-23, and 26-30. Mark xv. 6-19. Luke xxiii. 13-25. John xviii. 39, 40, and xix. 1-3, and xvi.
114. Judas hangs himself. Matt. xxviii. 3-10.
115. CHRIST crucified. Matt. xxvii. 31-56. Mark xv. 20-41. Luke xxiii. 26-49. John xix. 16-37.
116. CHRIST's burial. Matt. xxvii. 57-61. Mark xv. 42-47. Luke xxiii. 50-56. John xix. 38-42.
117. CHRIST's resurrection. Matt. xxviii. 1-8. Mark xvi. 1-9. Luke xxiv. 1-12. John xx. 1-10.
118. CHRIST's appearing first to Mary Magdalene, then to others. Matt. xxviii. 9-15. Mark xvi. 10, 11, and 13, 14. Luke xxiv. 13-48. John xx. 11-20.
119. Another appearance of CHRIST, and his discourse with Peter. John xxi.
120. CHRIST commissions his disciples, and afterward ascends into heaven. Matt. xxviii. 16-20. Mark xvi. 15-20. Luke xxiv. 49-53.



# SCRIPTURE PROPER NAMES,

## WITH THEIR SIGNIFICATIONS.

Though, by reason of frequent uncertainty, the explication of the *proper names* of Scripture is of less importance, especially for such as cannot trace their derivation from the original languages; yet, to gratify some of our readers, I shall subjoin what I think the real or most probable signification of a great many of them.

<b>A'ARON</b> ; mountainous, teaching	<b>Ado'nibezek</b> ; lord of Bezek
<b>Abad'don</b> ; destruction	<b>Adoni'jah</b> ; my master is the Lord
<b>Ab'ana</b> ; stony	<b>Adoni'kam</b> ; my Lord hath raised
<b>Ab'arim</b> ; passages, furies	<b>Adoni'ram</b> ; my Lord is high
<b>Ab'da</b> ; servant, bondage	<b>Adonize'dek</b> ; lord of equity
<b>Ab'diel</b> ; the servant of God	<b>Ado'ram</b> ; their beauty, power, praise
<b>Ab'don</b> ; service, cloud of judgment	<b>A'doram</b> ; double excellency
<b>Abed'nego</b> ; servant of Nego, or light	<b>Adram'melech</b> ; the king's glory
<b>A'bel</b> , <b>He'bel</b> ; vanity, vapour	<b>Adramyt'tium</b> ; the court of death
<b>A'bel</b> ; mourning, when it signifies a place	<b>Adul'l'am</b> ; their complaint, their building
<b>A'bez</b> ; an egg, muddy	<b>Ag'abus</b> ; a locust, father's feast
<b>Ab'i</b> ; my father	<b>A'gag</b> ; roof, floor
<b>Abi'ah</b> , <b>Abi'jah</b> ; the Lord my Father	<b>Agripp'a</b> ; causing pain at the birth
<b>Abial'bon</b> ; my father oversees the building	<b>A'gur</b> ; gathered, stranger
<b>Abi'athar</b> ; excellent, or surviving father	<b>A'hab</b> ; brother of the father
<b>A'bib</b> ; green fruits	<b>Aha'va</b> ; being, generation
<b>Abi'dah</b> ; father of knowledge	<b>A'baz</b> ; seizing, seeing
<b>Abi'dan</b> ; my father is judge	<b>Ahazi'ah</b> ; seizure, or seeing of the Lord
<b>Abi'el</b> ; God is my father	<b>Abi'ah</b> , <b>Ahijah</b> ; brother of the Lord
<b>Abie'zer</b> ; my Father's help	<b>Ahie'zer</b> ; brother of help
<b>Ab'igail</b> ; my Father's joy	<b>Ahi'hud</b> ; brother of praise
<b>Abiha'il</b> ; father of strength, or trouble	<b>Ahi'kam</b> ; a brother raising up
<b>Abi'hu</b> ; he is my father	<b>Ahi'lud</b> ; a brother born
<b>Abi'jah</b> ; the Lord is my father	<b>Ahima'az</b> ; brother of the council
<b>Abi'jam</b> ; father of the sea	<b>Ahi'man</b> ; a brother prepared
<b>Abima'el</b> ; a father from God	<b>Ahim'elech</b> ; brother of the king
<b>Abim'elech</b> ; my father is king	<b>A'himoth</b> ; brother of death
<b>Abin'adab</b> ; my father is a willing prince	<b>Ahin'oam</b> ; brother of beauty
<b>Abin'oam</b> ; my father is beautiful	<b>Ahi'o</b> ; his brethren
<b>Abi'ram</b> , <b>A'bram</b> ; high father	<b>Ahi'ra</b> ; brother of evil, or shepherds
<b>Ab'ishag</b> ; my father seizes	<b>Ahis'amach</b> ; my brother supports
<b>Abish'ai</b> ; father of the present, or oblation	<b>Ahi'shar</b> ; brother of a prince
<b>Abish'ua</b> ; father of salvation	<b>Ahit'ophel</b> ; brother of folly or ruin
<b>Ab'ishur</b> ; my father is firm, upright	<b>Ahit'ub</b> ; brother of goodness
<b>Abi'tal</b> ; father of the dew	<b>Ahla'h</b> ; fat, milky.
<b>Abit'ub</b> ; my father is good	<b>Abo'lah</b> ; tent
<b>Abi'ud</b> ; my father's glory or praise	<b>Aho'liab</b> ; tent of the father
<b>Ab'ner</b> ; father's lamp	<b>Aho'liab</b> ; my tent in her
<b>A'braham</b> ; father of a multitude	<b>Aholib'amah</b> ; my high tent
<b>Ab'salom</b> ; father of perfect peace	<b>A'i</b> , <b>A'iah</b> , <b>Ha'i</b> ; a heap
<b>Ac'cad</b> ; a pitcher, a sparkle	<b>A'jalon</b> ; a chain, strength, deer
<b>Ac'cho</b> ; close, pressed	<b>Ak'kub</b> ; supplanter
<b>Acha'ia</b> ; grief, trouble	<b>Alame'lech</b> ; God is King
<b>A'chan</b> , <b>A'char</b> ; bruising, trouble	<b>Alexan'der</b> ; a helper of men
<b>Ach'bor</b> ; a rat, enclosing the well	<b>Al'lon-bach'uth</b> ; oak of weeping
<b>Ach'sah</b> ; adorned, bursting the veil	<b>Al'modad</b> ; God measures.
<b>Ach'saph</b> ; poison, tricks, bursting the lip	<b>Alphe'us</b> ; learned chief
<b>Ach'zib</b> ; a liar, running, delaying	<b>Am'alek</b> ; a people licking
<b>Ada'dah</b> ; the witness of the assembly	<b>Ama'na</b> ; truth, firmness
<b>A'dah</b> ; an assembly	<b>Amari'ah</b> ; word or command of the Lord
<b>Ada'ah</b> ; the witness of the Lord	<b>Ama'sa</b> ; a people forgiving
<b>Ad'am</b> , <b>Ad'amah</b> , <b>Ad'ami</b> , <b>Ad'mah</b> ; earthy, reddish, man, comely.—N.B. If the names of the ten antediluvian patriarchs, <b>Ad'am</b> , <b>Sheth</b> , <b>E'nosh</b> , <b>Ke'nan</b> , <b>Mahale'el</b> , <b>Je'red</b> , <b>E'noch</b> , <b>Methu'selah</b> , <b>La'mech</b> , <b>No'ah</b> , be jointly explained, their signification is: Man being placed in a wretched and lamentable condition, the blessed God shall descend, teaching that his death produced to debased and smitten men rest and consolation.	<b>Amazi'ah</b> ; the strength of the Lord
<b>Ad'beel</b> ; a cloud or vexer of God	<b>Am'mi</b> , <b>Am'mah</b> ; my people
<b>Ad'ar</b> , <b>A'dor</b> ; excellent, stock	<b>Ammin'adab</b> ; my people is free, princely, and willing
<b>Ad'di</b> ; my witness, ornament, prey	<b>Ammi'hud</b> ; my people of praise
<b>Ad'on</b> ; foundation, Lord	<b>Ammi-shad'di</b> ; the people of the Almighty
<b>Ad'iel</b> ; witness of the Lord	<b>Am'mon</b> ; the people
<b>Ad'in</b> , <b>Ad'ina</b> , <b>Ad'inah</b> ; adorned, voluptuous	<b>Am'non</b> , <b>Am'on</b> ; firmness, truth, foster-father
<b>Aditha'in</b> ; two assemblies, or testimonies	<b>Amo'ri</b> ; commanding, bitter, rebellious
<b>Adla'i</b> ; my complaint, direction	<b>A'mos</b> ; weighty, load
	<b>A'moz</b> ; strong, robust
	<b>Amphi'polis</b> ; a city encompassed with the sea
	<b>Am'plias</b> ; large
	<b>Am'ram</b> ; a people exalted
	<b>Am'rappel</b> ; a speaker of hidden things, of judgment, or ruin
	<b>A'nah</b> ; answer, poor, afflicted

**A'nak**; a collar-ornament  
**Anam'melech**; king of sheep  
**Ana'thoth**; answers, afflictions, poverty  
**An'drew**; a stout, strong man  
**Androu'icus**; a victorious man  
**A'ner**; answer, song, affliction, of light  
**An'na, An'nas**; gracious, afflicted, humble  
**An'tioch**; equal to, or against a chariot  
**An'tipas**; against all  
**Apel'les**; separation, discourse  
**A'pheck**; a rapid stream, strength  
**Apollo'nio, Apol'los, Apol'lyon**; destruction, a destroyer  
**Ap'phia**; fruitfulness  
**Aquila**; an eagle  
**Ar**; watching, empty, uncovered  
**Ar'bia**; desert, evening, raven, mixed  
**A'ram**; highness  
**Ar'arat**; the curse of trembling  
**Arau'nah**; ark, joyful cry, curse  
**Ar'ba**; four  
**Archela'us**; prince of the people  
**Archip'pus**; master of the horse  
**Aretu'rus**; gathering together  
**Ard**; command, descent  
**Are'li**; the light or seeing of God  
**Areo'pagus**; Mars-hill or town  
**Are'tas**; pleasant, virtuous; but in the Arabic, plougher, tearer  
**Ar'gob**; fat land  
**Ari'el**; altar, or lion, light of God  
**Ario'chi**; long, tall, thy lion  
**Aristar'chus**; best prince  
**Aristoh'ulus**; good counsellor  
**Armaged'don**; hill of Megeddo, or of fruits, destruction of troops  
**Ar'non**; great joy  
**Aro'er**; healthy, naked skin  
**Ar'pad**; that makes his bed  
**Arphax'ad**; healer, releaser  
**Aro'mas**; whole, sound  
**A sa**, physic  
**As'ahel**; work of God  
**Asai'ah**; work of the Lord  
**A'saph**; gatherer, finisher  
**Ash'dod, Azo'tus**; pouring, leaning, pillage, theft  
**Ash'er, Ash'ur, Assy'ria**; happy  
**Ashi'ma**; a frame, crime  
**Ashke'naz**; spreading fire  
**Ashu'roth**; flocks, riches  
**A'sia**; muddy, boggy  
**As'kelon**; weighing, fire of infamy  
**Asnap'per**; unhappiness of the bull  
**As'sir**; prisoner, fettered  
**As'sos**; approaching  
**Asyncri'tus**; incomparable  
**A'tad**; a thorn  
**Athali'ah**; bar of the Lord  
**Atta'lia**; increasing, sending  
**A'ven**; vanity, idols, trouble, iniquity, force, wealth  
**Angus'tus**; increased, majestic  
**Azari'ah**; help or court of the Lord  
**Aza'kah**; strength of walls  
**Az'gad**; strong troop, or fortune  
**Az'noth**; ears, hearings  
**A'zur**; assistance

**Ba'al**; lord, husband  
**Baal'ah**; her idol, a lady  
**Ba'al-be'rith**; lord of the covenant  
**Ba'al-ha'mon**; lord of the oath, or of ruin  
**Ba'ali**; my lordly husband  
**Baal'im**; lords, idols  
**Ba'al-ze'phon**; lord of the north, or secret  
**Baas'nah**; in the answer, or affliction  
**Baash'a**; in work, seeks, wastes  
**Ba bel, Bab'yion**; confusion, mixture  
**Ba'ca**; mulberry-trees  
**Bahu'rim**; choice, valiant  
**Ba'jith, or Beth**; a house  
**Ba'laam**; swallower of the people  
**Ba'lak**; a waster, liker  
**Ba'mah, Ba'moth**; high place  
**Barab'bas**; son of the father, or of shame  
**Bara'chel**; blesser of God  
**Barachi'as**; blesser of the Lord  
**Ba'rak**; thunder  
**Barje'sus**; son of Jesus

**Barjo'na**; son of Jonas  
**Bar'nabas**; son of prophecy or comfort  
**Bar'sabas**; son of the oath, or return  
**Barthol'omew**; son of the suspender of the waters, or of Ptolemy  
**Bartime'us**; son of the perfect  
**Ba'ruch**; blessed, kneeling  
**Barzil'ai**; made of iron  
**Ba'shan**; an ivory, change, or sleep.  
**Bashe'math**; perfumed  
**Bath'sheba**; daughter of the oath, or of fulness, or the seventh daughter  
**Be'dad**; solitary, in the bosom  
**Be'dan**; in judgment  
**Beel'zebub, Ba'al-ze'but**; Lord of flies  
**Be'er**; a well  
**Be'er-la-ha'i-roi**; the well of him that liveth and seeth me  
**Beershe'ba**; the well of the oath  
**Bel**; old, nothing  
**Be'lial**; without profit, yoke, or ascent  
**Belshaz'zar, Belteshaz'zar**; master of the secret treasure  
**Ben**; son  
**Benai'ah**; son or building of the Lord  
**Ben-am'mi**; son of my people-  
**Benha'dad**; son of Hadad  
**Ben'jamin**; son of the right hand  
**Beno'ni**; son of my sorrow  
**Be'or**; burning, brutish  
**Bera'chah**; blessing, kneeling  
**Bere'a**; heavy  
**Be'rith**; covenant  
**Ber'nice**; bringer of victory  
**Be'sor**; glad news, incarnation  
**Beth**; house, temple  
**Bethab'ara**; house of passage  
**Beth'any**; house of song, humility, grace  
**Beth-b'rei**; house of my Creator, or choice  
**Beth'car**; house of the lamb or knowledge  
**Beth'el**; the house of God  
**Be'ther**; division, search  
**Bethes'da**; house of mercy or pouring  
**Beth-ga'mul**; house of recompense or weaning, or of camels  
**Beth-ha'cerem**; the house of vineyards  
**Beth-ho'ron**; house of wrath or liberty  
**Beth'lehem**; house of bread or war  
**Beth'phage**; house of early figs  
**Bethsai'da**; house of fruits, fishing, or hunting  
**Beth'shan**; house of ivory, sleep, or change  
**Bethshe'mesh**; house of the sun  
**Bethu'el**; sonship of God  
**Beu'lah**; married  
**Beza'leel**; in the shadow of God  
**Be'zek**; lightning, in chains  
**Bid'kar**; in sharp pains  
**Bil'dad**; old friendship, or motion  
**Bil'hah**; old, troubled, spreading  
**Bir'sha**; in evil  
**Bithi'ah**; daughter of the Lord  
**Bith'ron**; division, search  
**Bithy'nia**; inner country, violent haste  
**Blas'tus**; sprouting  
**Boaner'ges**; sons of thunder  
**Bo'az, Bo'oz**; in strength  
**Bo'chim**; weepers  
**Boz'ez**; muddy  
**Boz'rah**; in distress  
**Bul**; old age  
**Buz**; despised, spoiled

**Ca'sul**; dirty, displeasing  
**Ca'aphas**; seeking, vomiting, a rock  
**Cain**; possession  
**Ca'lah**; favourable, like green fruit  
**Ca'leb**; dog, basket, hearty  
**Cal'neh, Cal'no**; our finishing  
**Cal'vary**; place of skulls  
**Ca'mon**; resurrection  
**Ca'na**; zeal, possession, nest, reed  
**Ca'naan**; merchant, affliater  
**Can'dace**; governor of children  
**Caper'naum**; place of repentance, or pleasure  
**Caph'tor**; pomegranate, bowl  
**Car'che'mesh**; a lamb, taker away  
**Car'mel**; vineyard of God  
**Car'mi**; my vineyard

<b>Car'pus</b> ; fruitful	<b>E'lam</b> ; secret, virgin, an age
<b>Caspi'h'a</b> ; money, covetousness	<b>El'be'th-el</b> ; the God of Bethel
<b>Ce'dron, Ki'dron</b> ; black, mournful	<b>El'dad</b> ; favoured of God
<b>Cench're'a</b> ; small pulse, millet	<b>Elea'leh</b> ; ascension or offering of God
<b>Ce'phas</b> ; rock, stone	<b>Elea'zar, Elie'zer</b> ; help of God
<b>Ce'sa</b> ; cut, hairy, divine	<b>Elha'nan</b> ; God is gracious
<b>Chal'col</b> ; who nourishes or supports all	<b>E'li</b> ; my offering
<b>Chalde'a, or Che'sed</b> ; cutting with the teeth, milking with the fingers	<b>E'li, El'oi</b> ; my God
<b>Che'bar</b> ; force, as pure wheat	<b>El'ab</b> ; ray God is a father
<b>Chedorlao'mer</b> ; as a race of commanders, roundness of the sheaf	<b>Elia'dah</b> ; knowledge of God
<b>Che'mosh</b> ; handling, taken away	<b>Elia'kim</b> ; my God arises or revenges
<b>Chenani'ah</b> ; preparation of the Lord	<b>El'am</b> ; my God's people
<b>Cher'ethims</b> ; cutters off, piercers	<b>El'aa, or Eli'jah</b> ; my God is the Lord
<b>Chi'leab</b> ; perfection of the father	<b>Elia'shib</b> ; my God will bring back
<b>Chil'ion</b> ; perfection, wasting	<b>Elia'tha</b> ; my God comes
<b>Chil'mad</b> ; as teaching or learning	<b>Eliho'reph</b> ; my God of winter or youth
<b>Chim'ham</b> ; like to them	<b>Eli'hu</b> ; himself is my God
<b>Chi'os</b> ; opening	<b>Eli'kah</b> ; pelican of God
<b>Chis'leu</b> ; rashness, confidence	<b>E'lim</b> ; strong ones, rams, hearts, valleys
<b>Chit'tim</b> ; bruisers, golden	<b>Elim'elech</b> ; my God is king
<b>Chlo'e</b> ; green herb	<b>Elipha'let</b> ; my God of deliverance
<b>Chora'zin</b> ; the mysteries	<b>Eli'phaz</b> ; the endeavour of God
<b>Cu'shan-rishatha'im</b> ; the blackness of iniquities	<b>Elishe'ba, Elizabeth</b> ; oath of God
<b>Chu'za</b> ; vision, prophecy	<b>Eli'sha, Elishu'a</b> ; extensive salvation of God
<b>Cili'cia</b> ; rolling	<b>Elis'hah</b> ; lamb of God
<b>Clau'da</b> ; lame, mournful	<b>Elis'hah'mah</b> ; my God hears
<b>Cle'ment</b> ; mild, merciful	<b>Eli'hud</b> ; my God be praised
<b>Cle'ophas</b> ; learned, chief	<b>Eli'zur</b> ; my God is a rock
<b>Colos'se</b> ; whitening, punishment	<b>Elka'nah</b> ; God is jealous, or possessor
<b>Con'ah</b> ; stability of the Lord	<b>Elnath'an</b> ; God hath given
<b>Co'rinth</b> ; satisfied, adorned	<b>E'lon</b> ; oak, grove, strong
<b>Corne'lius</b> ; horny, sunbeam	<b>E'lul</b> ; outcry
<b>Cos'bi</b> ; liar, sliding away	<b>Elu'zai</b> ; God is my strength
<b>Cres'cens</b> ; growing	<b>E'lymas</b> ; sorcerer
<b>Crete</b> ; cut off, carnal	<b>E'mims</b> ; terrible ones
<b>Cris'pus</b> ; curled	<b>Emma'us</b> ; hot baths
<b>Cush, Cush'an</b> ; black	<b>Em'mor</b> . See Ha'mor
<b>Cy'prus</b> ; fairness	<b>En, or Ain</b> ; eye or fountain
<b>Cyre'ne</b> ; a wall, coldness, meeting	<b>En'dor</b> ; fountain of race, dwelling
<b>DABBA'SHETH</b> ; flowing with honey	<b>Ene'as</b> ; praiseworthy
<b>Da'gon</b> ; corn, fish	<b>En-egla'im</b> ; fountain or eye of calves, chariots, or roundness
<b>Dalmanu'tha</b> ; exhausting leanness	<b>En-ge'di</b> ; well of the goats, or happiness
<b>Dalma'tia</b> ; vain brightness	<b>En-nish'phat</b> ; well of judgment
<b>Dam'aris</b> ; little women	<b>E'noch</b> ; teaching, dedicated
<b>Damas'cus</b> ; bloody sack, similitude of burning	<b>E'non</b> ; fountain, dark mass
<b>Dan, Di'nah</b> ; judgment	<b>E'nosh</b> ; miserable, desperate
<b>Da'niel</b> ; judgment of God	<b>Enro'gel</b> ; the fuller or traveller's well
<b>Da'ra</b> ; race of shepherds or wickedness	<b>Enshe'mesh</b> ; the sun's well
<b>Da'than, Dothan</b> ; laws, rites	<b>Ep'aphras</b> ; foamy
<b>Da'vid, Dod</b> ; dear, beloved, uncle	<b>Epaphro'ditus</b> ; agreeable, handsome
<b>Deb'orah, Deb'erah, De'bir</b> ; oracle, word, thing, bee	<b>Epene'tus</b> ; praiseworthy
<b>Deca'polis</b> ; ten cities	<b>E'phah</b> ; weary, flying
<b>De'dan</b> ; their breasts, or friendship	<b>Ephra'im, Eph'rath</b> ; very fruitful
<b>Delil'ah</b> ; small, poor, bucket	<b>E'phron</b> ; dust
<b>De'mas</b> ; popular	<b>Epicu'rus</b> ; giving assistance
<b>Demet'rius</b> ; belonging to Ceres the goddess of corn	<b>Er</b> ; watch, enemy
<b>Der'be</b> ; a sling	<b>Eras'tus</b> ; lovely
<b>Deu'el</b> ; knowledge of God	<b>E'rech</b> ; length, health
<b>Dia'na</b> ; light-giving, perfect	<b>Esarhad'don</b> ; binding joy, or the point
<b>Di'bon</b> ; abundance of understanding	<b>E'sau</b> ; perfectly formed
<b>Did'yimus</b> ; a twin	<b>E'ek</b> ; contention
<b>Di'mon</b> ; red, bloody	<b>Eshba'al, Ethba'al</b> ; fire, or man of Baal
<b>Dinha'bah</b> ; giving judgment	<b>Esh'col</b> ; a bunch of grapes
<b>Diony'sius</b> ; divinely touched	<b>Eshta'ol</b> ; a stout woman
<b>Diotre'phes</b> ; nourished by Jupiter	<b>Eshtem'oa</b> ; bearing, woman's bosom
<b>Do'eg</b> ; uneasy, actor, fisherman	<b>E'sell</b> ; near, separated
<b>Dor, Du'ra</b> ; generation, dwelling	<b>Es'rom, or Hez'ron</b> ; dart of joy, division of song
<b>Dor'cas</b> ; female of a roe-buck	<b>E'ther</b> ; a star, excellent myrtle
<b>Drusil'la</b> ; dew-watered	<b>E'tam</b> ; their bird or covering
<b>Du'mah</b> ; silence, likeness	<b>E'tham</b> ; their strength or sign
<b>E'bal</b> , or dispersed heap	<b>E'than, Etha'nim</b> ; strong, valiant
<b>E'hed-me'lech</b> ; servant of the king	<b>Ethio'pia</b> ; burnt face
<b>Eben-e'zer</b> ; stone of help	<b>Eu'bulus</b> ; prudent in counsel
<b>E'ber</b> ; passage, fury	<b>Eve</b> ; living, enlivening
<b>Ebi'saph</b> ; gathering, father	<b>Evil-mer'odach</b> ; foolish Merodach
<b>Ed</b> ; witness	<b>Eu'nice</b> ; good victory
<b>E'den</b> ; pleasure	<b>Euo'dias</b> ; sweet savour
<b>E'dom</b> ; red	<b>Euphra'tes</b> ; fructifying
<b>E'dre'i</b> ; great mass, cloud of the wicked	<b>Euty'chus</b> ; fortunate
<b>Eg'lah, Eg'lon</b> ; heifer, chariot, round	<b>Eze'kiel</b> ; God is my strength
<b>E'hud</b> ; the praiser, or praised	<b>E'zel</b> ; near, walking, dropping
<b>Ek'ron</b> ; barrenness torn away	<b>Fzion-ge'ber</b> ; wood, or counsel of men
<b>E'lah, E'lath</b> ; an oak, curse, strength	<b>Ez'ra</b> ; help, a court
	<b>Fr'e'lix</b> ; prosperous, happy
	<b>Fes'tus</b> ; joyful

**Fortuna'tus; lucky**

GA'AL; contempt, abomination  
 Ga'ash; storm, overthrow  
 Gab'utha; high, elevated  
 Gu'briel; God is my excellency  
 Gad; a troop, good fortune  
 Gadare'nes; walled in, hedged  
 Gad'diel; my troop or fortune is from God  
 Gai'us; earthly  
 Gala'tia; white, milky  
 Ga'leed; heap of whiteness  
 Ga'lilee; heap, rolling, wheel  
 Gal'lim; heapers, rollers  
 Gal'lio; liver on milk  
 Ga'tam; their lowering, or touch  
 Gath; wine-press  
 Gath-rim'mon; press for pomegranates  
 Ga'za, or A'za; strong, goatish  
 Ge'ba; a hill, cup  
 Ge'bal; boundary, limit  
 Ge'bim; grasshoppers, high ones  
 Gedali'ah; greatness of the Lord  
 Geha'zi; valley of sight  
 Gemari'ah; accomplishment of the Lord  
 Genne'saret; garden of the prince  
 Ge'ra, Ge'rar; pilgrimage, dispute  
 Gergase'nes; who come from pilgrimage  
 Geriz'zim; cutters  
 Ger'shom; stranger there  
 Ger'shon; change of pilgrimage  
 Gesh'ur; valley of oxen  
 Ge'ther; valley or press of iniquity  
 Gethsem'ane; valley or press of oil  
 Gi'ah; direction, sigh  
 Gib'eah, Gib'eon; the hill  
 Gid'eon; bruising, breaking  
 Gilbo'ah; heap of inflamed swelling  
 Gil'ead; heap of witness  
 Gil'gal; rolling away  
 Gil'oh, Gil'om; rejoicing, overturning  
 Gitta'im; two presses  
 Gob; grasshopper, cistern, height  
 Gog; roof, covering  
 Go'lan, Goli'ath; heap, rolling, discovery  
 Go'mer; finishing, consuming  
 Gomor'rah; people rebellious and fearing  
 Go'shen; approaching  
 Go'zan; fleece, nourishment -  
 Gur; whelp, dwelling, fear

HA'SAKKUK; embracer, wrestler  
 Hachali'ah; waiter for the Lord.  
 Ha'dad; joy, outcry  
 Hadade'zer; joyful outcry of help  
 Hadadrim'mon; joy or cry of pomegranates  
 Ha'dar; beauty, chamber  
 Hadas'sah; myrtle-tree  
 Hado'ram; a cry lifted up, their cloak or power  
 Ha'drach; chamber, or beauty of tenderness  
 Ha'gar; a stranger, fearing  
 Hag'gai; solemn feast  
 Hag'gith; solemn rejoicing  
 Ham; heat, brownness  
 Ha'man; noise, preparation  
 Ha'math; heat, anger, wall  
 Ha'mon-go'g; multitude of Gog  
 Ha'mor; an ass, clay, wine  
 Hamu'tai; his heat of dew  
 Hanane'el, Hanane'el; grace and pity from or of God  
 Hanani'ah; the grace and gift of the Lord  
 Han'nah, Hanun; gracious  
 Ha'noah. See Egoch  
 Ha'ran; hilly, singing, hot wrath  
 Ha'rod; trembling  
 Haro'shet; dumbness, deafness, tillage  
 Hashmo'nah; embassy, present  
 Havi'lah; painful, bearing  
 Ha'voth; villages  
 Haza'el; beholding God  
 Hazarma'vath; court of death  
 Hazelepo'ni; sorrow or planging of the face  
 Haze'roth; courts, villages  
 Ha'zor; court, hay  
 He'ber; passer over, wrath  
 He'bron; fellowship, enchantment  
 He'lan; their army, a dream

**Hel'bon; fatness, milky**

Helda'i; worldly  
 Helkath-hazu'rim; field of rocks, or strong men  
 He'man; trouble, tumult  
 Hen; grace, rest  
 Hephi'bah; my delight is in her  
 Her'mes; gain  
 Her'mon; curse, destruction  
 He'rod; glory of the skin  
 Hesh'bon; invention, soon built  
 Heth; fear, trembling  
 Heth'lon; fearful dwelling  
 Hezeki'ah; the strength and support of the Lord  
 Hez'ron. See Esrom  
 Hidde'kel; sharp sounding  
 Hi'el; life of God  
 Hiero'polis; holy city  
 Higga'on, Hegai; meditation  
 Hilki'ah; the Lord my portion  
 Hil'lel; praiser, foolish  
 Hin'nom; their shrieking  
 Hi'ram, Hu'ram; their whiteness, or liberty  
 Hi'vites; lively, serpents  
 Ho'bab; favoured, beloved  
 Ho'bah; friendship, secrecy, debt  
 Hoda'ah, Hodavi'ah; the Lord's praise  
 Hog'lah; her festival, throwing  
 Hoph'ni; covering me, my fist  
 Hor; conceiver, showing  
 Ho'reb; dry, desert, ruinous  
 Horhag'idgad; hill of fortune  
 Ho'ri; free man, wrathful  
 Ho'rim, Hormah; curse, ruin  
 Ho'ron, Horona'in; raging, wrath  
 Hose'a, Hoshe'a; saviour  
 Hul; pain, sand, birth, hope  
 Hul'dah; habitable world  
 Hu'phim, Huppim; bed-covering  
 Hur; white, hole, liberty  
 Hu'shai; haste, silence, shame  
 Huz'zab; molten  
 Hymene'us; belonging to marriage

JAA'LAM; hidden young man  
 Jaazan'ah; attention, balance, or nourishment of the Lord  
 Ja'bal; producing, gliding away  
 Ja'h'bok; emptying, dispelling  
 Ja'besh; dryness, shame  
 Ja'bez; sorrow, trouble  
 Ja'bin; understanding, building  
 Ja'chin; establisher  
 Ja'cob, James; heeler, supplanter  
 Ja'el; a kid, ascending  
 JAH; everlasting, self-existent  
 Ja'ir; the enlightener  
 Jan'na; answer, affliction, poverty  
 Ja'pheth; persuasion, enlargement  
 Ja'phia; enlightening, graining  
 Ja'reb; contender, revenger  
 Ja'red; descending, ruling  
 Ja'sher; upright, righteous  
 Ja'son; healer  
 Ja'vin; deceiving, sorrowful, clay, dirt  
 Ja'zer; helper  
 Ib'har; chosen one  
 Ich'abod; where is the glory?  
 Ico'nium; coming, likeness  
 Id'do; his power, praise, ornament, or witness  
 Idume'a; as Edom  
 Je'bus; trading, contempt  
 Jedidi'ah; well beloved  
 Jedu'thun; who gives praise, his law  
 Je'garsahadu'tha; heap of witness  
 Jeho'ahaz; the Lord sees, or takes possession  
 Jeho'ash, Jo'ash; fire or offering of the Lord  
 Jeho'iachin, Jeco'niah; preparation or establishment of the Lord  
 Jehoia'da; praise or knowledge of the Lord  
 Jehoia'kum; the Lord will establish or raise up  
 Jehoia'dab, Jo'nadab; the Lord gives freely  
 Jeho'ram, Jo'ram; the Lord will exalt  
 Jehosh'aphat; the Lord will judge  
 Jeho'vah; self-existing, giving being or existence  
 Jeho'vah'rzi'dke-nu; the Lord our righteousness  
 Je'hu; himself existing  
 Jehudi'jah; praise of the Lord

**Jemi'ma**; handsome as the day  
**Jeph'than**; the opener  
**Jephun'neh**; the beholder  
**Jerah**; the moon, the smell  
**Jerahme'el**; tender mercy of God  
**Jerem'ah**; exaltation of the Lord  
**Jer'icho**; his moon, his smell  
**Jer'imoth**; heights, rejections  
**Jerobo'am**; the contender, or increaser of the people  
**Jerubba'al**; let Baal plead  
**Jerubbe'sheth**; let shame plead  
**Jeru'salem**; vision of perfect peace  
**Jeru'sha**; inheritor, banished  
**Jeshi'mon**; desolation, desert  
**Jeshu'run**; upright  
**Jes'se**; my present  
**Jesu'i**; equal, proper, flat country  
**Je'sus, Jeshu'a**; a Saviour  
**Je'ther, Jeth'ro**; excellent, remaining, search  
**Je'tur**; keeping order, hilly  
**Je'ush**; gnawed, assembled  
**Jew**; of Judah  
**Je'zebel**; isle of the dwelling or dunghill  
**Jez'reel**; seed of God  
**Jezrahi'ah**; the Lord arises brightly  
**Igdali'ah**; greatness of the Lord  
**I'haz**; quarrel, a dispute  
**Jid'laph**; dropping  
**I'jon**; eye, well  
**Illy'ricum**; rejoicing  
**Im'lah**; fulness, circumcision  
**Imman'uel**; God with us  
**In'dia, or Ho'dis**; his praise  
**Jo'ab**; fatherliness  
**Jo'ab**; brotherhood  
**Joan'nah**; grace or gift of the Lord  
**Job**; weeping, sobbing, hated  
**Joche'bed**; glory of the Lord  
**Jo'el**; willing, commanding, swearing  
**Joe'zer**; helper  
**Jo'ha**; enlivening  
**Joha'nan, John**; grace of the Lord  
**Jok'shan**; hard, scandalous  
**Jo'nah**; a dove, oppressing  
**Jon'athan**; the Lord hath given  
**Jop'pa, or Ja'pho**; comeliness  
**Jor'dan**; descent, river of judgment  
**Jo'rim**; the Lord exalts or casts  
**Jose**; raiser, pardoner, Saviour  
**Jo'seph**; addition, increase  
**Josh'ua**; the Lord, the Saviour  
**Josi'ah**; the Lord burns  
**Jo'tham**; perfection of the Lord  
**Iphedi'ah**; redemption of the Lord  
**I'ra**; city, watch, spoil, pouring  
**I'rad**; wild ass  
**Iri'jah**; fear or sight of the Lord  
**I'saac**; laughter, joy  
**Isa'ah**; salvation of the Lord  
**I'seah**; anointing, covering  
**Iaca'riot**; man of the bag, hire, or murder  
**Ish'bak**; empty, forsaken  
**Ishbibe'nob**; sitting in force, in word  
**Ishbo'sheth**; man of shame  
**Ish'i**; my man, my salvation  
**Ish'mael**; God will hear  
**Is'rael**; princely prevailer with God  
**Is'eachar**; hire, recompense  
**It'aly**; calves  
**Itha'mar**; isle of palm-trees  
**Ith'eel**; God comes, God with me  
**Ithre'am**; excellency of the people  
**Iture'a**; guarded, mountainous  
**I'va**; perverseness  
**Ju'bal**; produce, trumpet  
**Ju'dah**; the praise of the Lord  
**Ju'lia**; soft and tender hair  
**Ju'nia**; young, belonging to Juno  
**Ju'piter**; Lord and helping father  
**Jus'tus**; righteous

**Ka'desh, Ke'desh**; holiness  
**Ka'desh-bar'nea**; holiness of the fugitive son, i. e.  
**Ishmael**  
**Ke'dar**; blackness, sorrow  
**Kede'mah**; eastern, beginning  
**Kei'lah**; the divider, cutter

**Ke'muel**; God has raised him  
**Ke'naz**; this nest, possession, or lamentation  
**Ke'ren-hap'puch**; horn of painting  
**Ketu'rah**; perfumed, incense-burner  
**Ke'zia, Cas'sia**; surface, angle  
**Ke'ziz**; furthest end  
**Ki'broth-hattas'vah**; graves of lust  
**Ki'dron**. See **Cedron**  
**Kir, Kir'jath, Ke'rioth**; city, wall, calling, reading, meeting  
**Kir-hare'sheth**; city of the sun, or with walls of burnt brick  
**Kiria'thaim**; the two cities  
**Kir'jath-ar'ba**; city of Arba  
**Kir'jath-a'rim**; city of watchers  
**Kir'jath-ba'al**; city of Baal  
**Kir'jath-jea'rim**; city of woods  
**Kir'jath-nan'nah**; city of bushes, or hatred  
**Kir'jath-se'pher**; city of books, or letters  
**Kish, Ki'shon**; hard, straw, old, entangling  
**Kit'tim**. See **Chittim**  
**Ko'hath**; assembly, obedience, bluntness  
**Ko'rah**; bald, frozen, calling  
**Kusha'ah**; hardness, or chain of the Lord

**LAA'DAN**; for pleasure  
**La'ban**; white, a brick  
**La'chish**; walker, self-exister  
**Lah'mi**; my bread, or war  
**La'ish**; a lion  
**La'mech**; poor, debased, stricken  
**Laodice'a**; just people  
**Lapi'doth**; lamps  
**Laz'arus**; helpless, helped of God  
**Le'ah**; wearied  
**Leb'anon**; white, frankincense  
**Lebbe'us**; strong-hearted  
**Leha'bim**; flames  
**Le'bi**; jaw bone  
**Lem'uel**; God is with them  
**Le'vi**; joined, associated  
**Lib'nah, Lib'ni**; whiteness  
**Lib'ya, Lu'bim**; hearty  
**Li'nus**; nets  
**Lode'bar**; begetting of the word  
**Lo'is**; better  
**Lot**; wrapped up, myrrh, rosin  
**Lu'cas, Luke, Lu'cius**; light-giving  
**Lu'cifer**; morning-star, light-bringer  
**Luz**; separation, almond, or hazel-bush  
**Lycob'nia**; full of wolves  
**Ly'da, or Lod, Ly'dia, or Lud**; begetting, birth

**MAA'CHAN**; squeezing  
**Maasei'ah**; work of the Lord  
**Macedo'nia**; lifted up  
**Ma'chir**; understanding, selling  
**Machpe'lah**; double  
**Magda'la**; a tower, greatness  
**Ma'gor**; covering, melting  
**Maha'laleel**; praised God, praiser of God  
**Maha'lath**; melodious song, infirmity  
**Mahana'im**; two armies  
**Mahane'dan**; camp of Dan  
**Maher'-shalal-hash'baz**; hastening to the spoil, he hastens to the prey  
**Mah'lah, Mah'lou**; song, infirmity  
**Makke'dah**; prostration, adoring  
**Mal'cham**; their king  
**Malch'el**; God is my king  
**Malchish'ua**; my king is a Saviour  
**Mam'mon**; riches, multitude  
**Mam're**; rebellious, changing, fat, high  
**Mana'en**. See **Menahem**  
**Man'na**; prepared portion  
**Mano'ah**; rest, a present  
**Ma'on**; dwelling  
**Ma'rah**; bitterness  
**Mark**; polite, shining  
**Ma'ry**. See **Miriam**  
**Mas'rekah**; whistling, hissing  
**Mas'sah**; temptation, trial  
**Matri'my**; a prison  
**Mat'tan**; gift, reigns, their death  
**Mattathi'as, Matthi'as, Mat'thew**; gift of the Lord  
**Mat'that**; gift, giver  
**Mebun'nal**; the builder

**Me'dad** ; measurer, juice of beasts  
**Me'din**, or **Ma'dai** ; measure, covering  
**Megid'do** ; declaring, precious, fruit, spoil  
**Mehet'abeel** ; how good is God  
**Mehu'a'el** ; proclaiming God, or blotted out and smitten of God  
**Me'lech** ; a king  
**Me'ichi'-zedeck** ; King of righteousness  
**Meli'ta** ; refuge, honey  
**Mem'phis** ; drooping, honey-comb  
**Men'ahem**, **Mena'en** ; comforter  
**Me'ne** ; he has numbered  
**Mephibo'sheth** ; from my mouth proceeds shame  
**Me'rab** ; tighter, multiplier  
**Mera'ri** ; bitter, provoking  
**Mercur'ius** ; merchant  
**Meri'bah** ; strife  
**Me'ribaal** ; strife of Baal  
**Me'rodach-baaldan** ; bitter bruising of Baal, the Lord ; bruising myrrh of the old lord or judge  
**Me'rom** ; high place, lifted up  
**Me'roz** ; secret, leanness  
**Mesh'ech**, **Mesh'ach** ; drawn by force, surrounded  
**Meshelemi'ah** ; peace, perfection, or recompense of the Lord  
**Mesopota'mia** ; between the rivers  
**Messi'ah** ; anointed  
**Methu'sael** ; death is hell  
**Methu'selah** ; his death produces, at his death shall be the breaking out, viz., of the flood  
**Mi'cah** ; poor, humble, stricken  
**Mica'i'ah**, **Mi'chael** ; who is like God  
**Mi'chal** ; who has all, all is water  
**Mich'mash** ; the poor or stricken is taken away  
**Mi'dian**, **Me'dan** ; judgment, habit, covering  
**Mi'gron** ; fear, farn, throat  
**Mil'cah** ; queen  
**Mil'com** ; their king  
**Mile'tum** ; red scarlet, soft wool  
**Mil'lo** ; filling up  
**Min'ni**, **Min'nith** ; numbered, prepared  
**Mi'riam**, **Mary** ; exalted bitterness of the sea, lady of the sea  
**Misha'el** ; who is asked for, God takes away  
**Mis'raim** ; tribulations  
**Mis'mephoth-maim** ; burning of waters, melting furnaces  
**Mityle'ne** ; purity, press  
**Mi'zar** ; little  
**Miz'peh**, **Miz'pah** ; a watching  
**Mna'son** ; a diligent seeker, a rememberer  
**Mo'ab** ; of the father  
**Moia'dah** ; generation, birth  
**Mo'lech**, **Mo'loch**, **Mal'luch**, **Mal'chus** ; the king  
**Mor'decai** ; bitter bruising, myrrh bruised  
**Mori'ah** ; doctrine, or fear of the Lord  
**Mose'roth** ; teaching, corrections, bonds  
**Mo'ses** ; drawn out of the water  
**Mu'shi** ; toucher, withdrawer  
**My'ra** ; flowing, weeping  
**My'sia** ; criminal, abominable  
  
**NAA'MAH**, **Naa'math** ; comely, pleasant  
**Na'both**, **Nebal'oth** ; fruits, words, prophecies  
**Na'dab** ; voluntary, princely, free  
**Nag'ge** ; brightness  
**Naha'rai**, **Na'hor** ; horse, hot, dry, angry  
**Nah'shon**, **Na'hash** ; serpent, foretelling, brazen  
**Na'lum**, **Na'um** ; comforter, repenting  
**Na'in** ; beauty, pleasantness  
**Nao'mi** ; my agreeable pleasantness, my comely one  
**Na'phish** ; refreshing the soul  
**Naph'tali** ; my wrestling  
**Narcis'sus** ; stupidity, surprise  
**Na'than** ; giver, gift  
**Nathan'ael**, **Nathan'iel** ; gift of God  
**Naz'areth** ; kept, flower, branch  
**Neap'olis** ; new city  
**Ne'bat** ; beholder  
**Ne'bo** ; speaker, prophet, fructifyer  
**Nebuchadne'zar** ; Nebo's conqueror of treasures ; Nebuchadne'zar, Nebo's roller of treasures : others think it signifies tears, groans, and trouble of judgment  
**Nebuzar'adan** ; Nebo's winnow of lords or judgment  
**Ne'cho** ; smitten, lame  
**Nehe'lamite** ; dreamer

**Nehemi'ah** ; comfort or repentance of the Lord  
**Nehush'tah**, **Nehush'tan** ; brass-work, serpent, sooth-saying  
**Ner** ; bright lamp, land new tilled  
**Ne'ri** ; my light  
**Neri'ah** ; light of the Lord  
**Neth'inims** ; given, consecrated  
**Nica'por** ; a conqueror  
**Nicod'e'mus** ; innocent blood, conqueror of the people  
**Nic'olas**, **Nicolai'tans** ; conquering the people  
**Nicop'olis** ; city of victory  
**Ni'ger** ; black  
**Nim'rim** ; leopards, changes, rebellions  
**Nim'rod** ; rebellion, ruler's sleep  
**Nim'shi** ; rescued, touching  
**Nin'eveh** ; pleasant, dwelling  
**Ni'san** ; flight, standard, trial  
**No** ; dwelling  
**Noadi'ah** ; witness, assembly, or ornament of the Lord  
**No'ah** ; rest, comfort  
**Nob** ; prophecy, discourse  
**No'bah** ; barking  
**Nod** ; vagabond, wandering  
**Noh'hah** ; tottering  
**Noph**. See **Memphis**  
**Nun** ; son, posterity, eternal  
**Nym'phas** ; bridegroom  
  
**OBADIAH** ; servant of the Lord  
**O'bal** ; old age, flux  
**O'bed** ; a servant  
**Obed-e'dom** ; a servant of Edom  
**O'bil** ; old, brought, weeping  
**Oc'ran** ; disturber  
**O'ded** ; to lift or hold up  
**Og** ; a cake, bread baked in the ashes  
**O'hel** ; tabernacle, brightness  
**Ohom'ri** ; sheaf of corn  
**Olym'pas** ; heavenly  
**O'mar**, **Om'ri** ; commanding, speech  
**On**, **O'nan** ; pain, force, iniquity  
**Ones'imus** ; profitable  
**Onesiph'orus** ; bringing profit  
**O'phei** ; tower, obscurity  
**O'phir** ; abounding with ashes  
**Oph'rah** ; dust, lead, a fawn  
**O'reb** ; a raven, evening, mixture  
**Oth'niel** ; the time of God  
**O'zem** ; fasting, eagerness  
  
**PAA'RAI**, **Pe'or** ; hole, opening  
**Pa'dan-a'ram** ; palace of Syria, or Syria of the two, i. e. rivers  
**Pa'giel** ; intercession with God  
**Pal'et**, **Pal'ti**, **Phal'ti** ; deliverance, flight  
**Pamphy'lia** ; all tribes  
**Pa'phos** ; hot, boiling  
**Pa'ran** ; beauty, glory  
**Parme'nas** ; abiding  
**Pa'rosh** ; a flea, fruit of moths  
**Paru'a** ; flourishing  
**Pash'ur** ; extending the hole, whiteness, or freedom  
**Pata'ra** ; interpreting oracle  
**Path'ros** ; corner of dew or water  
**Pat'mos** ; turpentine-tree, squeezing  
**Patro'bas** ; father's steps  
**Pau** ; crying, appearing  
**Paul'us**, **Paul** ; little  
**Pedab'zur** ; redeeming rock  
**Peda'i'ah** ; redemption of the Lord  
**Pe'kah**, **Pekahi'ah** ; opening of the Lord  
**Pelati'ah** ; deliverance or flight of the Lord  
**Pe'leg** ; division  
**Pe'lithites** ; judges, destroyers  
**Pen'el**, **Penu'el**, **Phanu'el** ; face of God  
**Penin'nah** ; pearl, precious stone  
**Per'ga** ; very earthy  
**Per gamos** ; height, raising up  
**Pe'rizzites** ; scattered in villages  
**Per'sians**, **Per'sis**, **Par'thians** ; divided, horsemen  
**Pe'ter** ; a rock  
**Pethu'el** ; enlargement or persuasion of God  
**Phal'lu** ; admirable, hidden  
**Pha'rez**, **Pera'zim** ; breaking forth violently  
**Phar'par**, **Par'bar** ; fruitful  
**Phe'be** ; shining, pure  
**Pheni'ce** ; red, purple, palm-tree

Phl'eol; completed, mouth  
 Philadel'phia; love of brethren  
 Phil'emon; affectionate kisser  
 Phila'tua; beloved, escaped  
 Phil'ip, Philip'pi; love of horses  
 Philis'tines, Pal'estine; rolling, wrapping, digging, searching  
 Philo'ogus; lover of learning  
 Phine'has; beholding, trust, or protection  
 Phle'gon; burning  
 Phry'gia; dry, barren, burnt  
 Phu'rah; growing, fruitful  
 Phygel'tus; little, fugitive  
 Pi-hai'roth; pass of Hiroth, opening of liberty  
 Pi'late; armed with darts  
 Pi'nion, Pu'nion; beholding, pearl, jewel  
 Pira'thon; scattering, breach, revenge  
 Pis'gah; hill, height, fortress  
 Pisi'dia; pitchy  
 Pi'son; changing, doubling, wide mouth  
 Pi'thon; persuasion, gift of the mouth  
 Pon'tus, Pon'tus; of the sea  
 Pris'ca, Priscil'la; ancient  
 Procho'rus; chief of the choir  
 Pu'ah; corner, growing, appearing  
 Pu'dens; shame-faced  
 Pul; bean, destruction  
 Pur; lot  
 Put, or Phut; fatness  
 Put'e'l; God is my fatness  
 Puteo'li; stinking little wells

#### QUAR'TUS; the fourth

RAA'MAH; thunder, bruising  
 Rab'bath; greatness, contention  
 Rab; master, Rab'bi, mv master  
 Ra'chel; injurious, pertaining  
 Ra'hah' proud, quarrelsome, arguentess  
 Rak'arn, Ra'kon; empty, spittle  
 Ram, Ra'man, Ra'math. Arima'ne'a; high, lifted up, rejected  
 Ramatha'im-zophim; double Raman of the watchmen  
 Ra'pha, Ra'phu; healing, loosing  
 Re'ba; the fourth  
 Rebek'ah; fatted, sacrificed  
 Re'chab; square, riding-chariot  
 Re'gim; stoning, purple  
 Rehabi'ah; the Lord will extend  
 Re'hob, Re'hoboth; street, wilderness  
 Rehobo'am; enlarger of the people  
 Re'hum; merciful, friendly  
 Rel; my friend  
 Remali'ah; the Lord exalts, or rejects  
 Rem'mom, Rimmom; height, pomegranate  
 Repha'e'l; God heals  
 Repha'im; giants, healers, relaxers  
 Reph'idim; beds of rest  
 Re'sen; a bridle  
 Ren, or Ragan; his friend  
 Ren'e'l, Ra'guel; friend of God  
 Ren'ben. See a son  
 Ren'mah; lofty  
 Re'zin; voluntary runner  
 Re'zon; lean, small, secret, prince  
 Rhe'gium; breach  
 Rhe'sa; will, course  
 Rho'da, Rhodes; a rose  
 Rib'lah; budding, sitting  
 Riff'ath; healing, release  
 Riph'oth; watering, dewy  
 Riz'path; bed, coal, free-stone  
 Roda'nim; descending, commanding  
 Romam'ti-ezer; exalting, help  
 Rome; strength, height  
 Rosh; head, beginning, poison  
 Ru'fus; red  
 Ruha'mah; having obtained mercy  
 Ru'mah; exalted, rejected  
 Ruth; drunk, satisfied

SAD'EANS. See Se'ba, Sheba  
 Sab'ta; surrounding  
 Sabte'cha; surrounding, or causing to strike  
 Sa'lah. See She'lah  
 Sala'mis; peaceful, tossed  
 Sala'thiel, Sheal'tiel; asked of God, loan of God

Sa'lem, Sa'lim, Sal'mon, Salo'me; peaceable, perfect, reward  
 Sama'ra; guard, prison  
 Sam'la; raiment, left hand  
 Sa'mos; sandy  
 Sam'son; son, service  
 Sam'uel; asked of and sent to God  
 Sanbal'lat; secret, bush, or enemy  
 Sansan'nah; bushy  
 Saph, Suph, Sip'pai; rushes, end, flat, threshold, bastion  
 Sa'phir, Sapphi'ra; relation, book  
 Sa'rah; lady, Sarai, my lady  
 Sarse'chim; master of the wardrobes or perfumes  
 Sa'tan; burning adversary  
 Saul; asked, lent, grave, hell  
 Sey'thian; bowman, tanner  
 Se'ba, Sa'beans; drunken, surrounding, old  
 Se'bat, She'bet; twig, sceptre, tribe  
 Se'gab; fortified, raised high  
 Se'ir, Shaa'rim; hairy, goat, devil, tempest, barley, gate  
 Se'mel; hearing, obedient  
 Sennach'erib; bush of the sword, drought or solitude  
 Sepharva'im; the two books or scribes  
 Se'rah; lady of scent, morning-star  
 Sera'i'ah; prince or song of the Lord  
 Se'rug, Sa'ruch; branch, twining  
 Seth, Sheth; placed, appointed  
 Shaal'bim, Shaal'bin, Shaal'bon; pertaining to foxes  
 Shaa'lim; foxes, fists, paths  
 Shaal'isha; three, third, prince  
 Sha'drach; tender nipple, a follower of Shaa'ch the idol  
 Shal'lum, Shal'man; peaceable, perfect, rewarder  
 Shalmone'er; peace, perfection, or reward, chained, perfection of Assyria  
 Sham'gar; astonished, stranger  
 Sham'huth, Sham'mah; desolation, astonishment  
 Sha'mir, She'mer; prison, bush, less, thorn  
 Shammu'ah; heard, obeyed  
 Sha'phan; rabbit, their lip  
 Sha'phat; judging  
 Sha'rai; my prince, my song  
 Shara'zer; master of the treasury  
 Sha'ron; a princely plain  
 Sha'shak; sixth bag of linen  
 Sha'veh; a plain, equality  
 Shear'i'ah; gate or storm of the Lord  
 She'ba, Sheb'na; captivity, conversion, recalling from captivity  
 She'chem; shoulder, part, early  
 She'deur; destroyer of fire  
 Shek'el; weighing  
 She'lah, Sa'la; sending, rest  
 Shele'mi'ah; perfection, peace, or reward of the Lord  
 Shel'ep; drawing out  
 Shelo'mith, Shu'lamite; peace, perfection, or recompense  
 Shelum'e'l; God is my peace, perfection, and reward  
 Shem, Sem; putting name, renown  
 Shemai'ah; hearing of the Lord  
 Shemari'ah; guard, or diamond of the Lord  
 Sheme'ber; man of strength, or wing  
 Shemi'da; name of knowledge  
 Shemira'moth; names of exultations  
 Shen; tooth, ivory, change  
 She'nir; sleeping, or renewed lamp  
 She'va; vanity, height, tumult  
 Shib'baleth; stream, bridge, ear of corn  
 Shich'ron; drunkenness, gift, wages  
 Shilo'ah, Silo'am; sent  
 Shi'loh; peace, salvation  
 Shim'eah, Shim'e'l; hearing, obedient  
 Shi'nar; shaking out  
 Shiph'rah; handsome, trumpet  
 Shi'tim; thorns, turners away  
 Sho'bab; turned back  
 Sho'bach, Sho'phach; a dove-house  
 Shu'ah; a pit, swimming, humiliation, meditation, speech  
 Shu'al; fox, fist, path  
 Shu'nem; their change, repeating, or sleep  
 Shur; beholding, wall, ox  
 Shu'shan, Susan'na; lily, rose, joy  
 Shuthe'lah; planting, drinking-pot  
 Sib'mah, She'bam; turning, captivity, rest, old age  
 Sid'dim; bruised fields  
 Si'hon; rooting out, conclusion

Si'hor, Shi'hor; black, trouble, early  
 Si'las, or Ter'tus; the third  
 Silva'nus; woody  
 Sim'eon, Si'mon; bearing, obedient  
 Sin, Si'nai, Se'neh, Si'van; bush  
 Si'on, or Si'hon; noise, tumult  
 Si'rion; breast-plate  
 Sis'era; view of horses or swallows  
 Smyr'na; myrrh  
 So'di; my secret  
 Sod'om; their secret: but in the Arabic it signifies  
 hidden pit, anxious desire, repentance  
 Sol'omon; the same as Shelomith  
 So'pater, Sosi'pater; saving the father  
 So'rek; hissing, yellowish, vine  
 Sos'thenes; strong saviour  
 Spain; rabbits, precious  
 Step'hana, Ste'phen; a crown  
 Suc'coth, So'coth; tabernacles  
 Suc'coth-be'noth; tents of daughters  
 Sur; departure  
 Su'si; my house, moth, or swallow  
 Sy'char; drunkenness  
 Sy'e'ne; the same as Sin  
 Synty'che; fellowship, converse  
 Syr'acuse; violent, drawing

TAA'NAH; thy humbler, answerer, or afflicter  
 Taa'nath-shi'loh; fig-producer  
 Tabba'oth; sunk deep  
 Tab'bath; goodness  
 Tab'e'l; God is good  
 Tab'itha; clear-sighted, wild goat  
 Ta'bor; choice, purity  
 Tabrim'mon; good pomegranate  
 Tad'mor; palm-tree  
 Tai'mai, Te'lem; furrow  
 Ta'mar; palm-tree  
 Tam'muz; concealed  
 Tan'humeth; comfort, repentance  
 Tar'shish; blue-coloured, making poor  
 Tar'tak; chained up  
 Tar'tan; their law, or instruction  
 Tat'nai; overseers of presents  
 Te'bah; butchery, cookery  
 Te'beth; goodness  
 Te'kel; weighing  
 Teko'ah; sound of the trumpet, or suspension  
 Tel-har'sha; heap of the plough  
 Tel-me'lah; heap of salt  
 Te'ma, Te'man; admiration, perfection, south  
 Te'rah; breathing, scent  
 Ter'aphim; images, baseness, reproach  
 Tertul'us; a chest, crested singer  
 Thad'deus; praise, confession  
 Tha'hash; hastening  
 Tha'mah; blotting out  
 The'bez; muddy, eggs, fine linen  
 Theoph'ilus; lover of God  
 Thessaloni'ca; victory over the Thessalians  
 Theu'das; the same as Thaddeus  
 Thom'as; a twin, sound  
 Thyati'ra; daughter, sacrifice of bruising, labour  
 Tibe'rias, Tibe'rius; from the river Tiber  
 Tib'ni; my straw, or understanding  
 Ti'dal; knowledge of high things, breaker of the yoke  
 Tiglath-pile'ser; the captivating work of Pul the As-  
 syrian, or the wonderful binder of captives  
 Tim'hath; figure, reckoning  
 Tim'eus, Ti'mon; perfect, honourable  
 Timo'theus; honour of God  
 Tiph'sah; passage over  
 Tirha'kah; inquirer, dull lawgiver  
 Tir'zah; well-pleasing  
 Tish'beh; turning back  
 Ti'tus; honourable  
 Tob; goodness  
 Tob'ah; goodness of the Lord  
 Tob-adoni'jah; the goodness of the supporting Lord  
 Togar'mah; bony, breaking of bones  
 To'hu; living and declaring  
 To'i, Tou; wandering  
 To'phel; ruin, folly, tasteless  
 To'phet; a drum  
 To'phimus; well-educated

Tryphe'na; delicious  
 Trypho'sa; very shining  
 Tu'bal; confusion, world, bringing back  
 Tubal-cain; Cain shall be brought back, worldly pos-  
 session  
 Tych'eus; fortunate  
 Tyran'nus; reigning prince  
 Tyre, or Tzur; the rock, strong

U'CAL; prevalent power  
 U'lam; their folly, the porch  
 Ul'la; lifting up, burnt-offering, leaf, little child  
 Un'ni; poor, afflicted, answerer  
 Ur; light, free, a valley  
 Uri'jah, Uri'ah; light of the Lord  
 Uri'el; God is my light  
 U'thai; my time  
 Uz; council  
 Uz'zen-she'rah; the attention of the rest, the ear of  
 flesh  
 Uz'zah; strength, goat  
 Uzzi'ah; the Lord is my strength  
 Uzzi'el; God is my strength

VASH'MI; the second  
 Voph'si; fragrant, lessening

ZAB'BAI; my flowing  
 Zab'di; my portion or dowry  
 Zac'cai, Zac'cheus; pure, just  
 Zachari'ah; memory of the Lord  
 Za'chur, Za'chir; remembered  
 Za'dok; righteous, justified  
 Za'ham; crime, filthiness  
 Zal'mon, Zalmo'nah; shadowy image  
 Zilmun'na; shadow, or tinkling of prohibition, or com-  
 motion  
 Zamzum'mims; projectors of crimes  
 Zano'ah; forgetfulness, desertion  
 Za'rah, Ze'rah; east, brightness, rising  
 Zare'phath; casting of metals, a crucible, refining  
 Zebadi'ah, Zebede'e; the Lord is my portion  
 Zeb'o'im; painted, deer, serpents  
 Ze'bul, Zeb'ulun; dwelling  
 Zedeki'ah; righteousness of the Lord  
 Ze'eb; wolf  
 Ze'lek; noisy  
 Zelophe'had; the shadow of fear  
 Ze'lotes; full of zeal and jealousy  
 Zel'zah; noontide  
 Ze'nas; living  
 Ze'phon, Zephani'ah; the secret of the Lord  
 Ze'phath, Ze'pho, Ze'phi, Ziph'ion; beholding, covering  
 Zere'da, Zereda'tha; ambush, plan of power  
 Ze'ror; binding, root  
 Zeru'ah; leprous, wasp  
 Zerub'babel; stranger from Babel, alien from con-  
 fusion  
 Zerui'ah; pain, or chain of the Lord  
 Zi'ba, Zib'iah; army, battle, stag  
 Zib'eon; painting  
 Zich'ri; my remembrance, or male  
 Zi'don; hunting, fishing, venison  
 Zif; brightness  
 Zik'lag; measure, pressed down  
 Zil'lah; shadowy, tingling of ears  
 Zil'pah; dropping  
 Zim'ram; song, vine, pruning  
 Zim'ri; my pruning vine, son  
 Zin; buckler, coldness  
 Zi'on, Si'on; a dry sepulchral heap  
 Zi'or; ship of the watcher  
 Ziph; falsity  
 Zip'por, Zippo'rah, Zo'phar; turning about, bird, goat  
 Zith'ri; my leanness, my herb, savoury  
 Ziz; flower, branch  
 Zo'an; motion, laying up  
 Zo'ar, Zair, Zi'or, Zu'ar; small chief  
 Zobe'bah; swelling  
 Zo'phah, Zo'phim, Zuph; beholding, honey-comb,  
 roof, covering  
 Zo'rah; leprosy, scab  
 Zur; stone, rock, from edge  
 Zurishad'dai; the Almighty is my rock, or strength  
 Zu'zims; posts of a door, splendour, beauty













